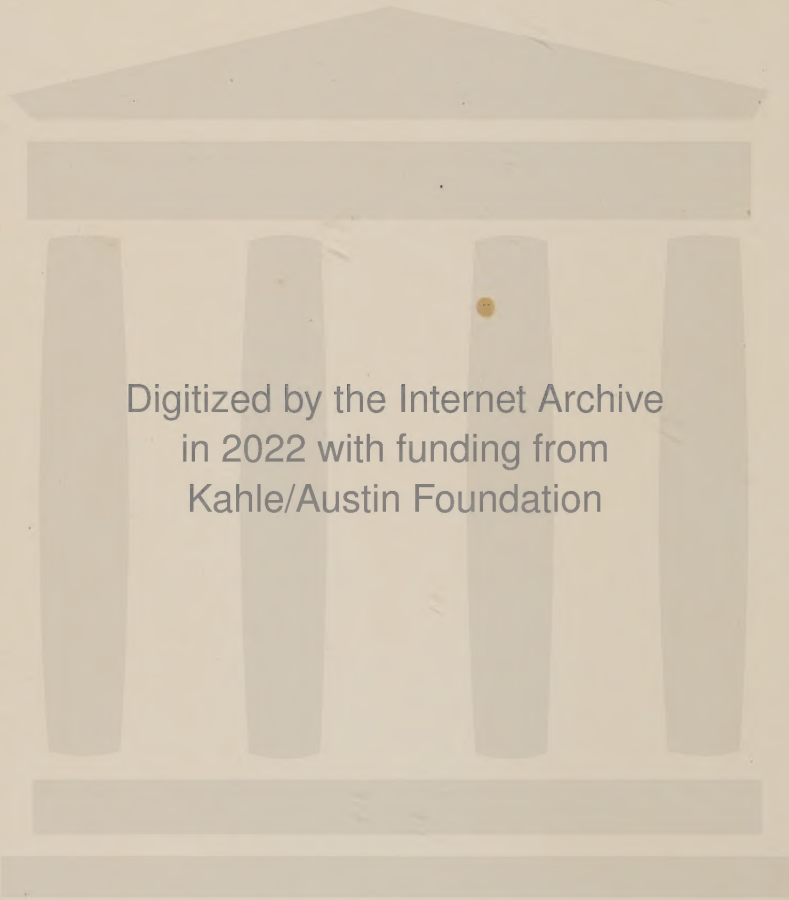


RAY'S OF LIGHT FROM ALL LANDS.





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PRAYER.—GABRIEL MAX.—An ideal representation of the universal aspiration common to human nature in every age and land. A fine example of the work of a painter who is pre-eminent for deep, tender, and genuine feeling, with great power of imagination, and remarkable vigor and breadth in execution.

Babylonia

B. C. 3800



Egypt

B. C. 3500



India

B. C. 1500



Persia

B. C. 1400



Assyria

B. C. 1300



Greece

B. C. 900



China

B. C. 480



Light

of Asia

B. C. 450



Judea

B. C. 444



Star of

Bethlehem



Arabia

A. D. 622

RAYS OF LIGHT FROM ALL LANDS

THE BIBLES AND BELIEFS OF MANKIND

Scriptures, Faiths and Systems
OF
Every Age, Race and Nation

A Complete Story
OF
ALL CHURCHES AND COMMUNIONS

NOTABLE UTTERANCES BY FOREMOST
REPRESENTATIVES OF ALL FAITHS

Editors

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Dedication.

TO THE
SCHOLARS, THINKERS, AND BELIEVERS

OF
Every Land and Every Race,

WHO BY PEN OR TONGUE HAVE THROWN NEW LIGHT ON THE
STORY OF THE FAITHS OF MANKIND AND TO WHOM
THE WORLD IS INDEBTED FOR THE

DAWN OF A NEW ERA,

WHEREIN
The Brotherhood of Man and Universal Sonship in God

BECOME THE CENTRAL TRUTHS OF EVERY FAITH
IN EVERY LAND,

THE FOLLOWING PAGES

Are Fraternally Dedicated.

Lights of All Ages.



LIGHT OF BABYLONIA. 3800 B.C.

Lord of the world, Light of the spirits of
heaven,

Utterer of blessings ; who is there whose
mouth

Murmurs not of thy righteousness,

Or speaks not of thy exaltation,

And celebrates not thy glory !

Babylonian Hymn to Deity.

* * *

LIGHT OF EGYPT. 3500 B.C.

O my God and Lord, who hast made me
and formed me, give me an eye to see
and an ear to hear thy glories.

Egyptian Prayer.

* * *

LIGHT OF INDIA. 1500 B.C.

Bet us meditate on that excellent glory of
the Divine Vivifier ;

May He enlighten our understandings.

The Hindu Lord's Prayer.

* * *

LIGHT OF PERSIA. 1400 B.C.

And we pray likewise for Thy Fire, O
Ahura ! strong through righteousness,
most swift, powerful, to the house with joy
receiving it, in many wonderful ways our
help !

Zoroaster.

Lights of All Ages.



LIGHT OF ASSYRIA. 1300 B.C.

On the horizon of heaven thou dawnest !
The pure bolts of heaven thou openest !
The doors of heaven thou openest !
Thou liftest up thy head to the world !
Thou coverest the earth with the bright
firmament !
Thou settest the ear to the prayers of
mankind.

Assyrian-Babylonian Hymn.

* * *

LIGHT OF GREECE. 900 B.C.

Everywhere we live in God.
We are his offspring too.
Wherefore men worship Him, the First,
the Last,
Their Father—Wonderful—their Help
and Shield.

Greek Poet quoted by Paul on Mars Hill.

* * *

LIGHT OF ANCIENT CHINA. 500 B.C.

It is the way of Taon to benefit and not
to injure ; to recompense injury with
kindness.

Lao-tsze.

Lights of All Ages.



LIGHT OF CONFUCIUS. 480 B.C.

What you do not like when done to yourself do not do to others.

Confucius.

* * *

LIGHT OF BUDDHA. 450 B.C.

To cease from all wrong-doing,
To get virtue,
To cleanse one's own heart,
This is the religion of the Buddhas.

Summary given by Buddha.

* * *

LIGHT OF JUDEA. 444 B.C.

What doth the Lord require of thee but
to do justly, to love mercy, and to
walk humbly with thy God.

Hebrew Prophet.

* * *

LIGHT OF MOHAMMED. 622 A.D.

Say there is One God alone, God the Eternal;
He begetteth not, and he is not begotten,
And there is none like unto him.

The Koran.
(vii)

The Light of Christ.

And the multitudes were astonished at his Teaching: for he taught them as having Authority, and not as their Scribes. (MATT. vii. 28, 29.)

YE have heard that it was said to them of old time, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies, that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Ye therefore shall be perfect as your Heavenly Father is perfect.

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.

Christ to his Disciples.

Publishers' Preface.

THE present work embraces an account of the Bibles and Beliefs of Mankind ; the Faiths of every age and every land being presented impartially, each from its own historical standpoint.

The chapters on the Scriptures of the World, and the digest by religions of the most notable Parliament utterances, are from the pen of the Rev. Edward C. Towne, B. A., whose broad scholarship and great knowledge of the World's Religious Systems was fittingly recognized in his selection as one of the principal editors of the Official Report of the World's Parliament of All Religions. These chapters offer for the first time to the general reader a concise, connected, yet scholarly view of all the Bibles of Mankind, and of the various beliefs as to inspiration under which remarkable writings have been held to be Sacred Scriptures.

The chapters devoted especially to the representative utterances of the great modern lights of the religions of the world have been culled, with the greatest possible care, from the speeches and papers of the ablest and most eminent representatives of every Faith who stood upon the Parliament's broad platform ; equal justice being done to all alike, Pagan and Christian, Jew and Mohammedan, Catholic and Protestant. The official report of the doings of the Parliament, in attempting to be full,

was overloaded with matter of no permanent value ; and it entirely lacks the digest by religions which is of so much importance to the ordinary reader.

The material used in preparing the history of the various denominations has been the subject of much careful revision, and of reference to competent representatives of the various denominations treated, in order to keep the work free from misstatement as to matters of belief, ceremonial, and observance. This part is largely devoted to a systematic and comprehensive historical account of the denominations in the United States, giving the origin, rise, progress, and present condition of every sect. The work of preparing the story of the various churches and communions has been the labor of many years, and the publishers desire to gratefully acknowledge their indebtedness to many eminent authorities, among whom may be mentioned the following :

Rev. S. Morais, W. Channing Nevins, Esq., Rev. Alfred Nevins, D.D., William Burder, B.A., Rev. Joseph Osgood, Rev. Dr. E. G. Brooks, Rev. Willard H. Hinkley, Albert L. Rawson, Esq., John Gilmary Shea, LL.D., Rev. C. M. Butler, D.D., Rev. W. H. H. Marsh, Rev. Edwin H. Nevins, D.D., Rev. J. L. Gracey, Rev. L. M. Sturdevant, Jr.

The publishers also desire to gratefully acknowledge the aid of those who, by furnishing material difficult of access, or in revising proofs of portions of the work of which they had special knowledge, rendered to the editors assistance of the greatest value. The list includes the following eminent names :

Marshall Ballington Booth, the Salvation Army ; Franklin D. Richards, Church of Jesus Christ of Latter-Day Saints ; Rev. William H. Roberts, D.D., the Presbyterian Churches ; Rt. Rev. Henry C. Potter, D.D., Rev. William Jones Seabury, D.D., the Protestant Episcopal Church ; Bishop William H. Nicholson, the

Reformed Episcopal Church ; Rev. Henry A. Hazen, the Congregational Churches ; Rev. William J. R. Taylor, D.D., the Reformed Churches ; Rev. William Hull, the Lutheran Church ; Dr. Henry Hartshorne, Editor of *The Friends' Review*, the Society of Friends ; Rev. Edwin C. Sweetser, D.D., the Universalist Church ; James Freeman Clarke, the Unitarian Congregationalists ; Elder F. W. Evans, "The Shakers" ; Rev. Edmund de Schweinitz, D.D., the United Brethren ; Rev. Chauncey Giles, the New Jerusalem Church ; Rev. Joseph Leucht, Hebrew Congregations ; Elias and Moritz Berla, Hebrew Benevolent Societies and Charitable Institutions ; Rev. Charles F. Deems, D.D., LL.D., Right Rev. Bishop H. N. McTyeire, Right Rev. Bishop L. H. Holsy, James N. Fitzgerald, D.D., the Methodist Churches ; Rev. G. W. Samson, D.D., the Baptist Church.

The publishers congratulate themselves and their readers on the eminent fitness and ability of the editors of the present volume whose labors now successfully brought to a close will prove of inestimable value in giving within the compass of one volume a complete and impartial presentation of the Bibles and Beliefs of All Ages. The Rev. Edward C. Towne was well equipped by a life-long study of the religious systems of mankind ; Doctor A. J. Canfield, by close touch with the representatives of all Faiths in the Parliament of All Religions, in his relation thereto as a conspicuous resident member of the executive committee, and from intimate acquaintance with all the chief promoters of the sympathy of religions ; and Mr. George J. Hagar, by his long familiarity with the historical and statistical progress of the various denominations in an editorial capacity on one of the leading encyclopædias.

The whole work presents a History of the Beliefs of All Races, Nations, and Times ; a record both of What the World now Believes and what it has believed ; the teachings of the great Lights and Leaders of every Land and Faith, together with the story of their doc-

trines, systems, and scriptures. In dealing with each church and communion, the strictest impartiality has been attempted. In nearly every instance the articles were either prepared or revised by qualified representatives of the division of thought or belief represented.

The publishers desire to assure their readers that, in the preparation of this volume they have spared neither pains nor expense to make the work acceptable to the adherents of every Faith as an impartial presentation of the Beliefs of Mankind, and of the various historic faiths throughout the world.

THE PUBLISHERS.

Introduction.

WHILE a member of the Executive Committee of the Parliament of Religions, held at Chicago in 1893, I was profoundly impressed with the epoch-making character of that surprising assemblage of wisdom and piety. Until then, I had supposed that ever-increasing knowledge and assured intellectual liberty would probably continue to multiply the number and variety of the world's religious beliefs. But the coming together of conspicuous representatives of every nation, race, and creed, in joyous fraternity, made clearly manifest the welcome fact that the fundamental elements underlying the various faiths of mankind are far less conflicting than was formerly supposed. This conviction became deeper and more lasting when interpreted in connection with the contemporary exhibitions of science, art, and industry.

The most conspicuous characteristic of modern scientific thought is its disposition to include all things and all phenomena under a few comprehensive principles. In every department of investigation and enterprise the signs all point in that direction.

The surprising physical inventions of the last half century, especially those relating to methods of intercommunication, have almost annihilated time and space, and rendered social isolation impossible. Political changes and the growth of democracy have awakened fresh interest in all questions which relate to the removal of civic barriers. In the commercial world the spirit of consolidation is strikingly apparent. Railway corporations once independent rivals, are being united into a few great systems under uniform management.

The same is true of telegraph lines. A like tendency is seen in all kinds of industrial production and distribution. It is an era of unification. So general a tendency toward the centralization of populations, of capital, and of production, manifested in ways so various, can indicate nothing less than a great new movement of humanity toward a recognition of the essential unity of the central truths of religion. Every new social or political movement of mankind is directly traceable to some new impulse of spiritual energy. The wise thinker tries to lay hold of these fundamental impulses of the spirit, and to study them with a view to the explanation of existing conditions, and the solution of the pressing problems of his age.

Among the most noteworthy contributions to this fascinating study, the volume herewith introduced to the public is destined to take high rank.

The chapters on the Bibles and Beliefs of Mankind, with a conspectus of views of inspiration held in the various historic religions, and of the different views held among Christians regarding the inspiration of their own Bible, supplies a feature of the greatest value to a work designed to show what all men everywhere have believed.

The chapters devoted to the history of all churches, and communions of Christendom, their origin and beliefs, will prove of much interest and permanent value, as the story of each is told with absolute impartiality, and in most cases, by a representative of the particular communion treated.

The reports of the Parliament of Religions which appeared soon after the closing of the Congress were necessarily prepared with newspaper-like haste, hence not only the ordinary reader, but the expert inquirer also, will find the thorough digest included in this

volume a much more excellent and impartial summary than the extended and bulky reports so hastily issued.

To no small extent, testimonies of permanent value have been brought into this sketch, which were unfortunately left out of the parliament report, and there has been omitted a considerable mass of irrelevant matter which busy men will be glad to dispense with. At the same time an attempt has been made to reproduce with perfect fairness all the faiths and all the types of faiths represented in the parliament, without any color of individual preference.

The most notable names of the parliament appear in the successive chapters of the story of that great gathering, and among them must ever stand for special honor those of the Wise Men of the East, who, amid much doubt of the reality of Christian welcome, and against many obstacles, undertook the long journey from India, China, and Japan, to attest their sense of human brotherhood and their faith in common spiritual communion for all souls; and who bore themselves, in every scene of the parliament and through all their strange experiences, with a refinement of courtesy, a thoroughness of charity, and a respect for the noblest ideals, to which only the best Christians under the most favorable circumstances of assembly and conference are wont to attain. It will long remain the enviable distinction of the Brahman, Brahmo-Somaj, Jain, Buddhist, Japanese both Buddhist and Shintoist, Confucian, and Parsee representatives in the great historic parliament, that they were in its front rank not only by the interest of their appearance, but by their own high character and the character of their contributions.

The admirable fidelity to the parliament ideals of the Catholic representatives, of some of the most stanch

Evangelical Protestants, of the exponents of differing schools of new advance in Christian faith and new breadth in Christian fellowship, and of Greek, Armenian, and Jewish beliefs, bore conclusive witness to that broad and generous spirit of our age which recognizes in all races and religions a common aim at goodness and truth.

As a whole the volume contains an infinite variety of information, not only relating to the peculiar forms and tenets of the various sects throughout the world, but also to some extent the manners and customs of the people and the social and political phases of the nations of the earth, christian and pagan, civilized and uncivilized, both ancient and modern. The treatment, however, while brief, has been comprehensive, the purpose being to keep the work within limits that would make it valuable alike to the ordinary reader, as well as to the student, and it is believed that the intelligent reader who lays hold of the facts and principles herein contained can easily apply them to the solution of many of the pressing religious problems of the present age. For we are undoubtedly entering upon a New Era which is to be ushered in by a broader and more humane interpretation of the religious nature of man, and its vital relations to the social and political well-being of humanity. And with the dawn of this bright era comes an urgent demand for a popular, comprehensive, and impartial story of the Bibles and Beliefs of mankind which it is confidently believed will be fully met by the publication of the present volume.

As the bending sky surpasses the clouds which drift across it, so stand the everlasting laws of justice, truth, and love. Whenever and wherever those laws are read aright, the human soul will recognize amid its infinite diversity of operations a blessed unity more glorious

than that which binds the suns and systems of countless constellations into one harmonious whole. Then will occur the glad consummation for which the wisest sages of all ages have longed, which the inspired prophets of every religion have foretold, and which the minstrels and poets of aspiring humanity everywhere have spent their lives in singing,—the

“One far-off divine event,
To which the whole creation moves,”

and which can be nothing less than the triumphant coming of the Kingdom of Him who is to gather in *one* all things, both which are in heaven and which are on earth,—“the Christ that is to be.”

A. J. CANFIELD.

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THE BIBLES AND BELIEFS OF MANKIND.

All Ages, Races, and Nations.

BY REV. EDWARD C. TOWNE, B.A.

FOREWORDS.

“IF ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them : for this is the Law and the Prophets.”

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole Law and the Prophets.”

“And one came to him and said, Good Teacher, what good thing shall I do that I may have eternal life? And Jesus said unto him, why callest thou me good ! Why askest thou me concerning that which is good ? One there is who is good, God. But if thou wouldst enter into life keep the commandments. If thou wouldst be perfect go, sell that thou hast and give to the poor.”

“Go ye and learn what that meaneth, I desire mercy and not sacrifice.”

"Whosoever shall receive one of such little children in my name, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me." Words of Christ.

"Whoso pursueth the road of knowledge, God will direct him to the road of Paradise; and verily the angels spread their arms to receive him who seeketh after knowledge; and everything in heaven and earth will ask grace for him; and verily the superiority of a learned man over a mere worshipper is like that of the full moon over all the stars."—MOHAMMED.

"Let not Moses speak unto me, nor any of the prophets but rather do thou speak, O Lord God, Inspirer and Enlightener of all the prophets; for thou alone without them canst perfectly instruct me, but they without thee can profit nothing. Let not Moses therefore speak unto me, but thou, O Lord my God, the Everlasting truth."—THOMAS À KEMPIS.

"That central doctrine of ours, the divine inwardness and universal light, will yet be found the stronghold of Christendom."—JOHN GREENLEAF WHITTIER, Quaker Poet.

"We live in an age of discovery and research, similar to that which preceded the Reformation. The beginnings of history, the beginnings of civilization, the beginnings of Christianity, are now absorbing the attention of scholars. During the present generation early church history has been vastly enriched by new sources of information, and almost revolutionized by independent criticism."—Dr. PHILIP SCHAFF, American Church Historian.

"I am disposed to believe, that when we have really penetrated to the actual teaching of Christ, that religion of Jesus which preceded all schemes and creeds, we shall find that, so far from this, the true essence of Christianity, being renounced or outgrown by the progressive intelligence of the age, its rescue, rediscovery, purification, and re-enthronement as a guide of life, a fountain of truth, an object of faith, a law written on the heart, will be recognized as the most beneficent achievement of that intelligence."—W. R. GREG, Radical English Essayist.

INTRODUCTORY CHAPTER

TO THE

BIBLES AND BELIEFS OF MANKIND.

"If the whole scheme of scripture ever comes to be understood, it must be in the same way as natural knowledge is come at, by the continuance and progress of learning and of liberty."—Bishop Butler.

THE point of view of the pages in this volume devoted to the Scriptures of Mankind,—assumed for the most part rather than expressed,—is that of absolutely free comparison of all sacred writings and all faiths, in the full light of modern learning and science, with a view especially to the burning questions of humanity, of new enlightenment, and of universal reason and conscience, which Christianity has to meet, and for refusing to meet which it is, under some of its forms, failing to maintain itself as the supreme principle of human progress.

The best science, the strongest humanity, the purest conscience and reason of our time, are represented by Professor Huxley, in his controversy with perhaps the most eminent living champion of traditional evangelical orthodoxy, the Hon. W. E. Gladstone; and to Professor Huxley Mr. Gladstone has made this concession:

"I will not dispute that in these words, 'Do justly, love mercy, and walk humbly with thy God,' is conveyed the true ideal of religious discipline and attainment. It may be that we shall find that Christianity itself is in some sort a scaffolding, and that the final building is a pure and perfect Theism."

Mr. Gladstone refers to the historical Christianity of creeds and churches, which is commonly designated as Apostolic Christianity, under the assumption that "Apos-

tolic" means original, authoritative, final. This assumption comes into question, under Mr. Gladstone's concession, if there is any question as to the original authoritative finality of "Apostolic." And such question has been steadily rising for more than half a century.

In 1823 the celebrated Jeremy Bentham published, under the name of Gamaliel Smith, a volume of 400 vigorous and bold pages entitled *Not Paul, but Jesus*.

Some twenty years later the now eminent historical writer, James Anthony Froude, published a small volume, called *The Nemesis of Faith*, in which the young Oxford man of the story is represented as saying: first of the Bible; and then of Christ:

"I believe that we may find in the Bible the highest and purest religion . . . most of all in the history of him in whose name we are called. His religion—not *the Christian religion*, but *the religion of Christ*—the poor man's gospel; the message of forgiveness, of reconciliation, of love . . . no hell terrors, none of these fear doctrines."

"We say the Bible was written by God . . . There is nothing in it but what men might have written; much, oh much, which it would drive me mad to think any but men, and most mistaken men, had written."

"Instead of a man to love and follow, we have a man-god to worship. From being the example of devotion, he is its object; the religion of Christ ended with his life, and left us instead but the Christian religion."

Still more distinctly, at the end of another twenty years, an eminent English Broad Churchman, Rowland Williams, D.D., put on record this discrimination between a Christianity of Christ, and other Christianities not of Christ:

"There was one faith of Christ; and another of the Apostles and men after the Apostles; and yet another of the monks after Athanasius."

The process of free critical study of the scriptures and faiths of mankind, which inevitably follows from the new developments of what Bishop Butler calls "learning and

liberty," turns on the question whether the names of Moses, of Paul, and of Apostles and authors of Gospels, does not largely represent what may be regarded as historical scaffolding, around the pure original Christianity of Christ. The scholar, in view of what he finds in other religions, inevitably asks whether these names do not—to some extent at least stand for developments—in some degree similar to those of the other great religions. To great numbers of persons deeply stirred by the new interest everywhere seen in the other religions of the world, insufficient knowledge suggests cutting loose altogether from the Christian name and faith. It may serve to correct this tendency of extreme radicalism to give some indication of the possibility of stopping upon the Christianity of Christ, whatever else may be left, and of thereby coming into fraternal touch with the other religions of mankind.

A thoughtful English Catholic, Mr. W. S. Lilly, in a recent volume on "The Claims of Christianity," shows in some remarks on the teaching of Mohammed, how the recognition of pure and perfect theism may reveal a unity of the religions of the world, when their respective scaffoldings are removed. In regard to revelation, Mr. Lilly says :

"Without committing ourselves to the dictum that the only monopoly of which any religion can boast is a monopoly of the errors peculiar to itself, we may safely affirm with Cardinal Newman that 'Revelation, properly speaking, is a universal, not a local gift'; that 'there is something true and divinely revealed, in every religion, all over the earth'".

And of "the central thought of Mohammed's religious teaching," "the living and life-giving truth whereof Mohammed's mind was full," Mr. Lilly says :

"The Divine Unity making, upholding, governing, perfecting all things, was the rock on which he built. He felt that the mysteries encompassing us are great, are ineffable ; but that, however dark to us, they are not darkness in themselves : that at the heart of existence is Mind, Personality, Law. This is the faith stamped upon every line of

the Ku'rān, inspiring its finest poetry, and piercing through its most turgid rhapsodies, in virtue of which it has been for thirteen centuries a pillar of the cloud by day, and a pillar of fire by night, guiding, through the wilderness of life, countless millions of our race. Such was Mohammed's theism. His ethics flowed from it.

"That everywhere there reigns an inexorable order, that the supreme duty of man is to apprehend it and to conform to it—this is the great truth which gifted souls in all ages, and of all creeds, have, more or less clearly, apprehended and set forth. It is 'the law ruling in the three worlds,' which is the underlying thought of Gotama's teaching. It is that 'queen and mistress of mortals and immortals,' which Pindar celebrates. It is that law which Hooker called 'the voice of God,' and which he cannot abrogate, for 'He cannot deny Himself.' And this law is summed up for Islām in the pregnant words 'Allah Akbar.' To accept what is allotted to us in this life, humbly and trustingly, doing the duty which lies before us, is what 'Allah Akbar [God is Very Great] really means."

An eminent English scholar, of Oxford, Prof. J. Estlin Carpenter, sent to the parliament of religions a paper in which he drew from the facts now known as to the sacred books of the world the lesson that we need to see revelation not in one of them, in its form and letter, but in all of them, for their deeper suggestion and best significance, underneath whatever defective form and imperfect letter. Prof. Carpenter said :

"The Christian fathers of the fourth century credited Demetrius Phalereus, the large-minded librarian of Ptolemy Philadelphus, about 250 B.C., with the attempt to procure the sacred books not only of the Jews, but also of the Ethiopians, Indians, Persians, Elamites, Babylonians, Assyrians, Chaldeans, Romans, Phœnecians, Syrians, and Greeks. The great Emperor Akbar (the contemporary of Queen Elizabeth), invited to his court Jews, Christians, Mohammedans, Brahmans, and Zoroastrians. He listened to their discussions, he weighed their arguments, until (says one of

the native historians) there grew gradually as the outline on a stone the conviction in his heart that there were sensible men in all religions.

“One after another, our age has witnessed the resurrection of ancient literatures. Philology has put the key of language into our hands. Shrine after shrine in the world’s great temple has been entered; the songs of praise, the commands of law, the litanies of penitence, have been fetched from the tombs of the Nile or the mounds of Mesopotamia, or the sanctuaries of the Ganges. The Bible of humanity has been recorded. What will it teach us? I desire to suggest to this congress that it brings home the need of a conception of revelation unconfined to any particular religion, but capable of application in diverse modes to all.

“The sacred books of the world are necessarily varied in character and contents. Yet no group of scriptures fails to recognize in the long run the supreme importance of conduct. Here is that which in the control of action, speech, and thought is of the highest significance for life. This consciousness sometimes lights up even the most arid wastes of sacrificial detail. Enter an Egyptian tomb of the century of Moses’ birth and you will find that the soul as it came before the judges in the other world was summoned to declare its innocence in such words as these: ‘I am not a doer of what is wrong, I am not a robber, I am not a murderer, I am not a liar, I am not unchaste, I am not the causer of others’ tears.’ Is the standard of duty here implied less noble than that of the decalogue? Are we to depress the one as human and exalt the other as divine? More than five hundred years before Christ the Chinese sage, Lao-Tsze, bade his disciples, ‘Recompense injury with kindness,’ and at the same great era, faithful in noble utterance, Gautama the Buddha said, ‘Let man overcome anger by liberality and the liar by truth.’ Is this less a revelation of a higher ideal than the injunction of Jesus, ‘Resist not evil, but whosoever smiteth thee on thy right cheek turn to him the other also?’ The fact surely is that we cannot draw any

partition line through the phenomena of the moral life and affirm that on one side lie the generalizations of earthly reason and on the other, the declarations of heavenly truth. The utterances in which the heart of man has embodied its glimpses of the higher vision are not all of equal merit, but they must be explained in the same way. The fact is that man is so conscious of his weakness that in his earlier days all higher knowledge, the gifts of language and letters, the discovery of the crafts, the inventions of civilization, poetry and song, art, law, philosophy, bear about them the stamp of the superhuman. 'From thee,' sang Pindar (nearest of Greeks to Hebrew prophecy), 'cometh all high excellence to mortals.' Read one of the Egyptian hymns laid in the believer's coffin ere Moses was born :

'Praise to Amen-Ra, the good God beloved, the ancient of heavens, the oldest of the earth, Lord of Eternity, Maker Everlasting. He is the causer of pleasure and light, maker of grass for the cattle and of fruitful trees for man, causing the fish to live in the river and the birds to fill the air, lying awake when all men sleep to seek out the good of his creatures. We worship thy spirit who alone hast made us ; we, whom thou has made, thank thee that thou hast given us birth ; we give thee praises for Thy mercy to us.'

"Is this less inspired than a Hebrew psalm ? Study that antique record of Zarathustra in the Gathas, which all scholars receive as the oldest part of the Zend Avesta. Does it not rest on a religious experience similar in kind to that of Isaiah ? Theologies may be many, yet religion is but one. It was after this truth that the Vedic seers were groping when they looked at the varied worship around them, and cried, 'They call him Indra, Mitra, Varuna, Agni, sages name variously him who is but one ;' or again, 'The sages in their hymns give many forms to him who is but one.' It was the essential fact with which the early Christians were confronted as they saw that the Greek poets and philosophers had reached truths about the being of God not all unlike those of Moses and the prophets. Their solution was worthy of the freedom and universality of the spirit

of Jesus. They were for recognizing and welcoming truth wherever they found it, and they referred it without hesitation to the ultimate source of wisdom and knowledge, the Logos, at once the minor thought and the uttered Word of God. The martyr Justin affirmed that the Logos had worked through Socrates, as it had been present in Jesus; nay, with a wider outlook he spoke of the seed of the Logos implanted in every race of man. In virtue of his fellowship, therefore, all truth was relation and akin to Christ himself. He said, 'Whatsoever things were said among all men, are the property of us Christians.' The Alexandrian teachers shared the same conceptions. The divine intelligence pervaded human life and history, and showed itself in all that was best in beauty, goodness, truth. In all ages, affirmed the author of the Wisdom of Solomon, 'wisdom entering into holy souls maketh them friends of God and prophets.' So we may claim in its widest application the saying of Mohammed: 'Every nation has a quarter of the heavens (to which they turn in prayer), it is God who turneth them towards it. Hasten then emulously after good wheresoever ye be, God will one day bring you all together.'

In so far as the soul discerns God, the reverence, adoration, trust, which constitute the moral and spiritual elements of its faith, are in fact identical through every variety of creed. They may be more or less clearly articulate, more or less crude and confused or pure and elevated, but they are in substance the same. In the adoration and benedictions of righteous men, said the poet of the Masnavi-i-Ma'navi, "the praises are mingled into one stream; all the vessels are emptied into one river, because he that is praised is in fact only one. In this respect all religions are only one religion." When St. Paul quoted the words of Aratus on Mars Hill, "For we also are his offspring," did he not recognize the sonship of man to God as a universal truth? Was not this the meaning of Jesus when he bade his followers pray, "Our Father who art in Heaven?" If there is a "true light which lighteth every man that cometh into the world," will not every man as he lives by the light,

himself also show forth God? The word of God is not of single application. It is boundless, unlimited. For each man as he enters into being, there is an idea in the divine mind (may we not say in our poor human fashion?) of what God means him to be. *That dwells in every soul.*

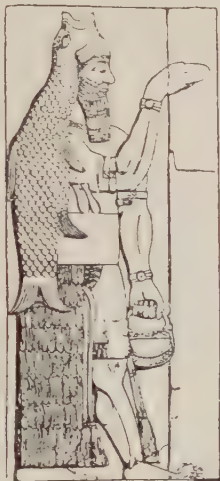
Thus conceived, the history of religion gathers up into itself the history of human thought and life. It becomes the story of God's continual revelation to our race. To realize the sympathy of religions is the first step towards grasping this great thought. May this Congress hasten the day of mutual understanding, when *God*, by whatever name we hallow him, shall be all in all!

In a like spirit of broad, profound faith, Prof. Milton S. Terry, in a parliament paper on "The Sacred Books of the World as Literature," said:

"I am a Christian, and must needs look at things from a Christian point of view. But that fact should not hinder the broadest observation. Christian scholars have for centuries admired the poems of Homer and will never lose interest in the story of Odysseus, the myriad-minded Greek, who traversed the roaring seas, touched many a foreign shore and observed the habitations and customs of many men. Will they be like to discard the recently deciphered Accadian hymns and Babylonian penitential psalms? Is it probable that men who can devote studious years to the philosophy of Plato and Aristotle will care nothing about the invocations of the old Persian Avesta, the Vedic hymns, the doctrines of Buddha and the maxims of Confucius? Nay, I repeat it, I am a Christian; therefore, I think there is nothing human or divine in any literature of the world that I can afford to ignore. My own New Testament scriptures enjoin the following words as a solemn commandment:

'Whatever things are true, whatever things are worthy of honor, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be any virtue and if there be any praise, exercise reason upon these things.'

GODS OF BABYLONIA AND ASSYRIA.



The Assyrian god DAGON.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria B.C. 885-860, discovered at Calah (Nimrūd), now in the British Museum.)



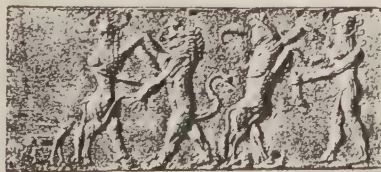
The goddess ISHTAR of NINEVEH standing on a gryphon.

(From an impression of a cylinder-seal in the British Museum.)



The Babylonian MOON-GOD.

(From an impression of a cylinder-seal in the British Museum.)



The Assyrian heroes, GILGAMISH and EABANI, wrestling with a lion and a bull.

(From an impression of a cylinder-seal in the British Museum.)

EGYPTIAN GODS AND GODDESSES.



AMEN,
father of the gods.



PTAH,
the Creator.



RĀ,
the Sun-god.



THOTH,
scribe of the gods.



OSIRIS,
judge of the dead.



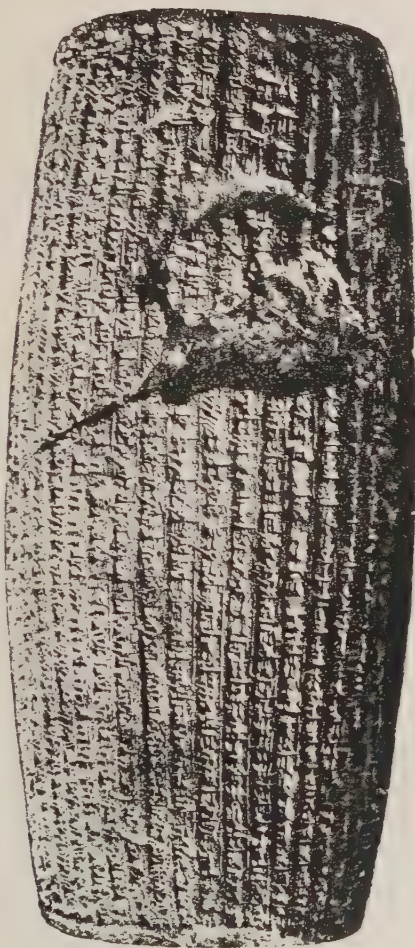
The goddess
NEITH, the Weaver.



The goddess SEKHet,
the Sun-flame.



HĀPI,
the god of the Nile.



**PART OF A BAKED CLAY CYLINDER, inscribed in the Babylonian character
with an account of the capture of Babylon by Cyrus, the son of Cambyses,
the grandson of Cyrus, B. C. 539.**

(British Museum.)

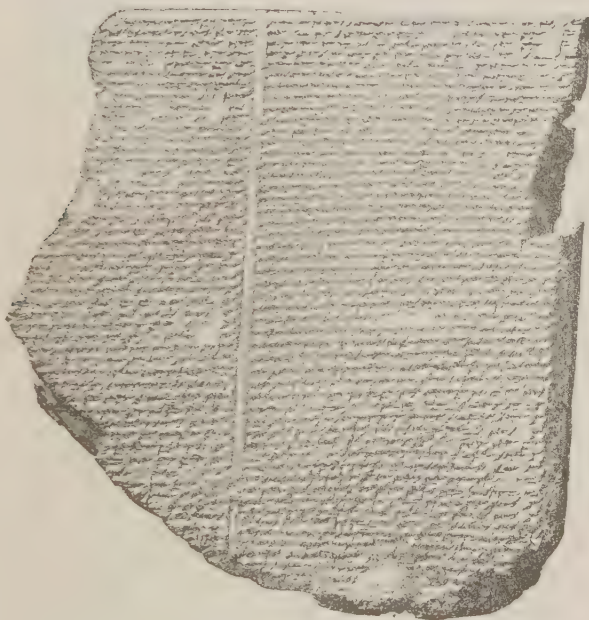
The inscription states that Cyrus was called to the rule of Babylonia by the god [Marduk] whose services and honour had been diminished by Nabonidus, the native king. The god aided Cyrus mightily, and marched by his side like a friend and ally. The outlying cities of Babylonia fell before the king one after another, and finally he and his troops, which are said to have been like the water of the river for multitude, marched into Babylon without striking a blow. The priests and nobles of the country came and kissed his feet, and rejoiced in their new king. The inscription ends with a proclamation of Cyrus announcing the good things which he will do for the country and its people, and the honour which he will show to the gods Marduk, Bel, and Nebo.

**BABYLONIAN BOUNDARY
STONE OR LANDMARK,**
recording the purchase of
a plot of ground in Bit-
Hanbi from Amil-Bél, the
son of Hanbi, by Marduk-
Nasir, an officer of the king
of Babylon.

(British Museum, No. 106.)

The figures upon the upper part of the stone are supposed to represent certain gods and signs of the Zodiac. The inscription upon the reverse gives the details of the place wherein the plot of land was situated, and states that the price of the land, viz. 816 pieces of silver, was paid in kind, and that the name of the land-surveyor was Shâpiku, the son of Itti-Marduk-baladhu. It closes with a series of curses upon any future governor of Bit-Hanbi, or officer of the government, or other person, who shall remove this "everlasting landmark" or attempt to interfere with the boundaries of the land described upon it. The gods Anu, Bél, Ea, Sin, Shamash, Ishtar, Marduk, Adar Gula, Rammânu and Nebo are entreated to destroy any such offender and his children for ever and ever.





BAKED TERRA-COTTA TABLET, inscribed in cuneiform characters with the Assyrian Account of the Deluge, from the Library of Assur-bani-pal, king of Assyria (B.C. 668-626), at Nineveh.

(British Museum, No. K. 3375.)

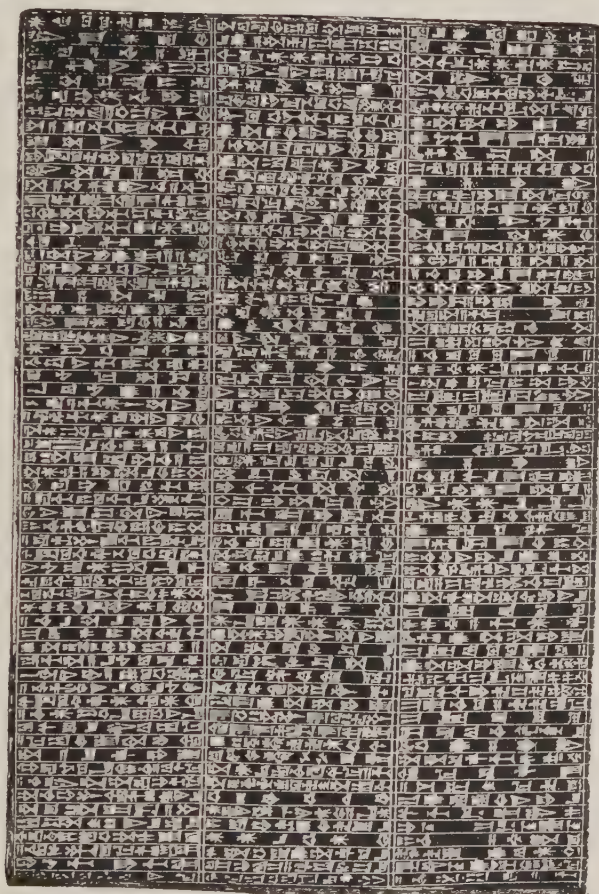
The Assyrian account of the Flood is told to the mythical hero Gilgamesh by Khasisadra the sage. The gods Anu, Bél, Ea, and Adar, assembled together in the city Surippak on the Euphrates, decreed a flood, and they bade Khasisadra to build a ship or ark large enough to hold himself, his family, and his servants and cattle. When the ship was ready, Khasisadra entered with his possessions, and closed the door, and the floods came and destroyed mankind. The flood lasted six days and seven nights, when, the goddess Ishtar having entreated the gods on behalf of mankind, the rain ceased. The ship sailed over the sea towards the land of Nizir, where it remained until the waters abated. After seven days Khasisadra sent forth a dove, but it returned. He next sent forth a swallow, and that also returned; and lastly he sent out a raven, which did not come back again. When Khasisadra saw this, he sent forth his family and servants from the ark, and upon an altar, set up upon a mountain peak, he offered sacrifices to the gods. The gods accepted the sacrifices, and rejoiced in their sweet-smelling savour; they clustered about them like flies. The "bow of Anu" (the Sky-god) is mentioned.



**THREE OF THE FRAGMENTS OF A CLAY CYLINDER
OF SARGON, KING OF ASSYRIA (B.C. 722-705).**

(From the Library of Assur-bani-pal, king of Assyria (B.C. 668-626), at Nineveh [British Museum, Nos. 1668 a, 1671].)

The inscription states that Sargon made war against the Medes, and gives a list of the names of the governors of Median cities. It also gives a fairly full account of his famous campaign in the ninth year of his reign against Azuri, king of Ashdod, when Hezekiah was king of Judah (see Isa. xx. 1). Sargon succeeded in crossing the moat, thirty-six feet deep, which the inhabitants of Ashdod had flooded, and captured the city. The people of Philistia, Judah, Edom and Moab had sent gifts to Pharaoh, king of Egypt, and had asked his help; but the result of their mission is not known. Sargon attacked the allied forces near Egypt, and defeated them, and their leaders fled.



**THREE COLUMNS FROM A CUNEIFORM TEXT OF NEBU-
CHADNEZZAR II, king of Babylon (B.C. 605-561).**

(Inscribed in archaic Babylonian characters upon a black basalt slab found among the ruins of Babylon, now in the India Office.)

This text records the genealogy and titles of Nebuchadnezzar, and declares his reverence for the gods Marduk and Nebo. To build a temple in honour of the god Marduk, Nebuchadnezzar has brought together gold, silver, precious stones, bronze, costly woods, &c.; and he describes the great works, architectural and other, which he undertook to the glory of his gods, the beauty of his city, and the good of his people. He restored and completed Imgur-Bel and Nimitti-Bel, the great walls of Babylon, which his father Nabopolassar had begun, and he fortified Babylon on all sides.



1.



2.

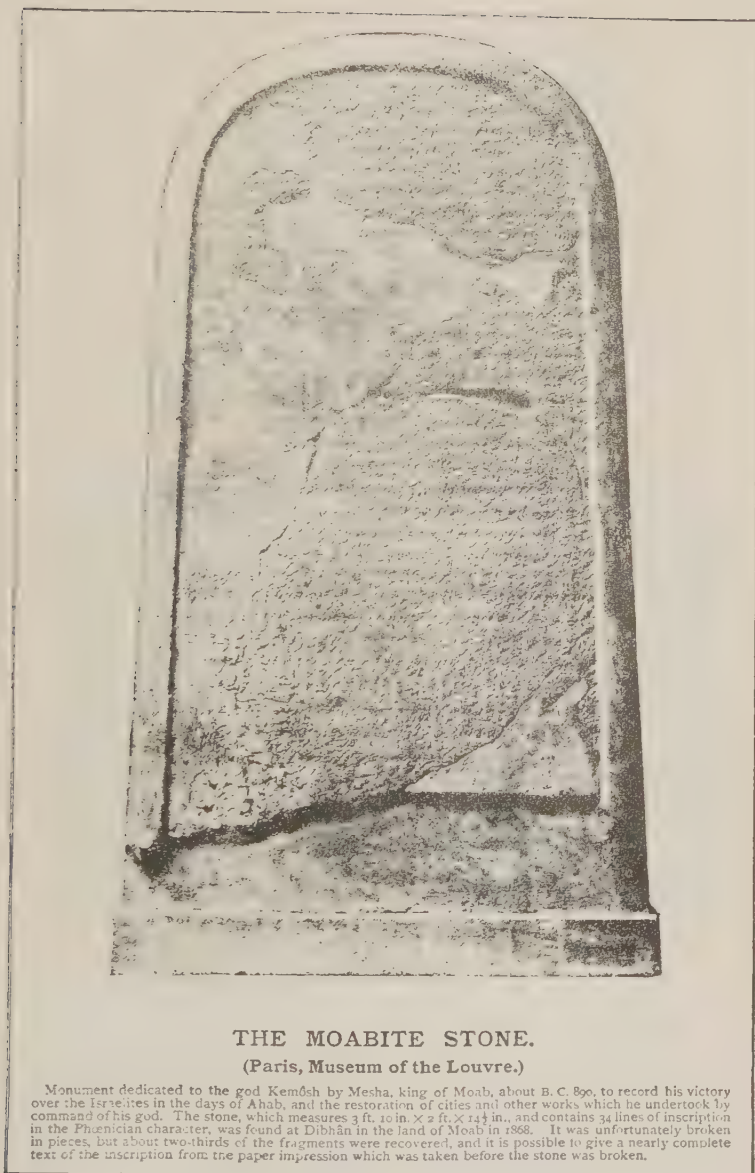
1,
DOCUMENT ON PAPYRUS, FROM EGYPT, in the form of a
roll bound round with strips of papyrus and sealed with
two clay seals; of the Græco-Roman period.

2,
(British Museum.)

UNBAKED BRICK, made of Nile mud and chopped straw,
stamped with the prenomen of Rameses II,
king of Egypt, *Usr-maât-Râ, setep-en-Râ*
(about B. C. 1330).



(From brick No. 6020 in the British Museum.)



THE MOABITE STONE.

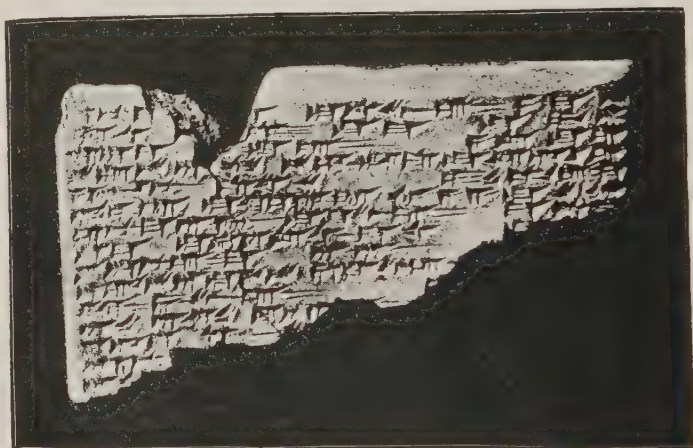
(Paris, Museum of the Louvre.)

Monument dedicated to the god Kemôsh by Mesha, king of Moab, about B. C. 850, to record his victory over the Israelites in the days of Ahab, and the restoration of cities and other works which he undertook by command of his god. The stone, which measures 3 ft. 10 in. \times 2 ft. \times 14 $\frac{1}{2}$ in., and contains 34 lines of inscription in the Phœnician character, was found at Dibhân in the land of Moab in 1868. It was unfortunately broken in pieces, but about two-thirds of the fragments were recovered, and it is possible to give a nearly complete text of the inscription from the paper impression which was taken before the stone was broken.



**CYLINDER-SEAL, INSCRIBED WITH THE
NAME OF DARIUS.**

The trilingual cuneiform inscription reads:—"I am Darius the great King." The seal is of hard stone, cut in the form of a cylinder, and is engraved with a design representing the king hunting lions; the emblem of the great god of Persia, in the shape of a winged figure protecting the king, being placed above.



**FRAGMENT OF A CLAY TABLET, inscribed in cuneiform
characters with part of the Assyrian Account of the
Creation, from the Library of Assur-bani-pal, king of
Assyria (B.C. 668-626), at Nineveh.**

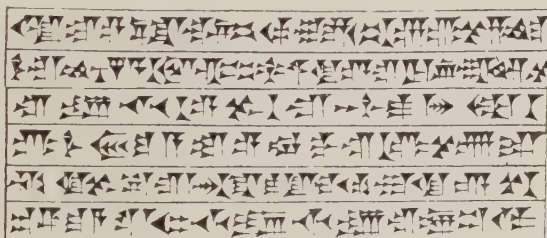
(British Museum, No. K. 5419.)

The text describes a time when water was the parent of all things, when there was universal darkness, and when as yet there was neither heaven, nor earth, and when the gods themselves had not been begotten. Then the gods Lakhmu and Lakhamu were created, and afterwards the other gods, Shar, Kishar, &c., came into being.



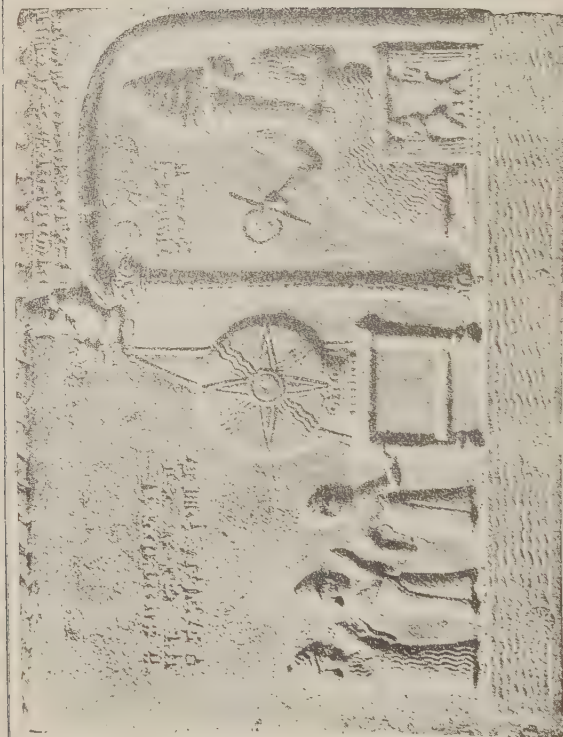
BRICK OF NEBUCHADNEZZAR, II KING OF BABYLON
(B. C. 605-561).

The inscription reads: "I am Nebuchadnezzar, the king of Babylon, the restorer of the temples of Sag-ili and Zida, the eldest son of Nabopolassar, king of Babylon." Bricks used in the construction of public buildings bore the stamp of the king in whose reign they were made. This brick measures 13×13 in.; it is now in the British Museum



EXTRACT FROM A CUNEIFORM TEXT recording the capture of Jerusalem, inscribed on a clay cylinder of the Annals of Sennacherib (B. C. 705-681), now in the British Museum.

The substance of Sennacherib's account is as follows:—"Six and forty of the fenced cities, and the fortresses, and the villages round about them, belonging to Hezekiah the Jew, who had not submitted to my rule, I besieged and stormed and captured. I carried away from them two hundred thousand and one hundred and fifty souls, great and small, male and female, and horses, mules, asses, camels, oxen, and sheep without number. In his house in Jerusalem I shut up Hezekiah like a bird in a cage. I threw up mounds round about the city from which to attack it, and I blockaded his gates. The cities which I had captured from him I took away from his kingdom and I gave them to Mitinti, king of Ashdod." . . .



**SCENE FROM A STONE TABLET IN THE BRITISH MUSEUM, recording the restoration
of the Temple of the Sun-god at Sippara, near Babylon, by Nabu-pal-idinna,
king of Babylonia (about B.C. 900).**

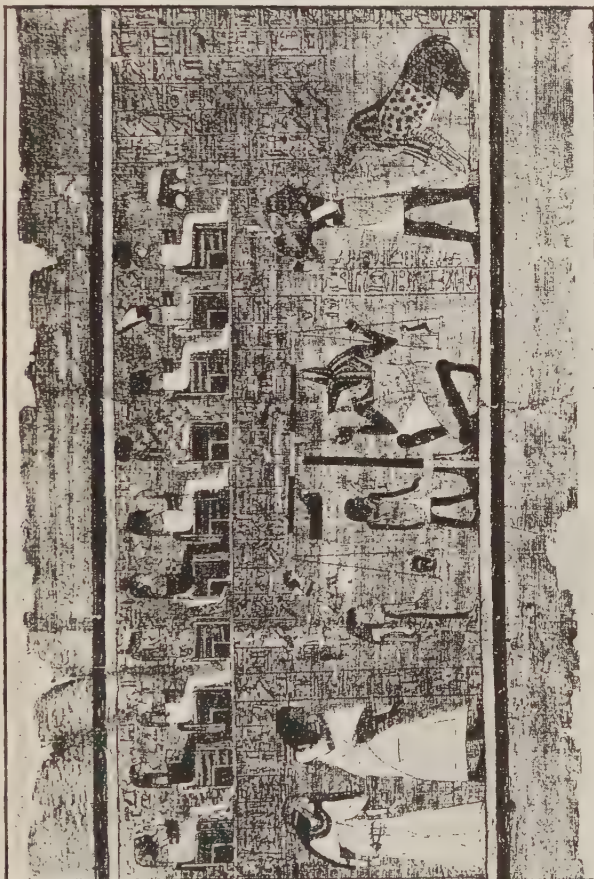
The inscription on the left, which appears to be a description of the whole scene, reads: "The image of the Sun-god, the great lord, who dwelleth in E-barra which is in Sippara." The three figures approaching the Sun-disk (placed on an altar, are probably two of the priests of the temple, and the king. The inscription above the shrine reads: "The Moon-god, and the Sun-god, and Ishtar, are placed in opposition to the Abyss, between . . ." and has reference to the three symbols in the shrine. The inscription in front of the deity seated in the shrine reads: "O Moon disk, O Sun, illumine the face of Shamash." On the obverse and reverse of the tablet is an inscription enumerating the king's gifts, with rules for the dress of the priests, &c.

SCENE FROM THE PAPYRUS OF ANI (OR ANNA) THE SCRIBE (about B.C. 1400), showing the weighing of the heart in the Hall of Double Truth in the presence of Osiris the judge of the dead. (British Museum, No. 10.470.)

Above are the twelve gods and goddesses:

- (1) Harmachis,
- (2) Thuu,
- (3) Shu,
- (4) Tefnut,
- (5) Seb,
- (6) Nut,
- (7) Isis,
- (8) Nephthys,
- (9) Horus,
- (10) Hathor,
- (11) Hu, and
- (12) Su.

The heart of Ani is being weighed against the feather, emblematic of Law. On the right of the balance stands the jackal-headed god (6) Anubis, scribbling the tongue of the balance, and on the left are: (1) Ani's "Luck or Destiny," the goddesses (2) Meskenet, and (3) Renenet, who



presided over his birth and infancy, his soul (5) in the form of a human-headed bird, and a human-headed object or "mekhenet" (4) which is thought to be connected with his place of birth. Behind Anubis (6) stands the bird-headed god (7) Thoth, the scribe of the gods, having his palette and reed to record the result of the weighing, and by his side stands the beast called (8) Anubis, part crocodile, part hippopotamus, ready to devour the heart if found too light. The scribe, Ani (1) and Thoth's wife are present with bowed heads.

בְּשִׁמְיִם מִמֶּעַל וְאֵשׁ
 בְּאֶרֶץ מִתְחַת וְאֵשׁ
 בְּמִסְמַח תִּלְאֶרֶץ
 לְאֵת שִׁתְּחוּתָהּ לֶחֶם

HEBREW MS. (Exod. xx. 1-5)—Written earlier than A.D. 916.

(British Museum, Add. 4445.)

Portions of the Pentateuch. The text is arranged in two columns to the page, and is accompanied by the Massorah Magna and Parva.

רַב־כָּהֵן פְּרוֹחִי-חֹטֵא
 אֱלֹהֵי אֲבֹתָי
 וְהַרְבֵּנוּ כְּכֹהֵן
 מִלֵּךְ רַב־כָּהֵן
 אֱלֹהֵינוּ אֲפֻלָּה
 מִכֹּהֵן מִכֹּהֵן

SYRIAC MS. (Exod. xiii. 14-16)—A.D. 464.

(British Museum, Add. MS. 14,425.)

Four books of the Pentateuch, viz. Genesis, Exodus, Numbers, and Deuteronomy, according to the Peshîṭtâ version, in the Estrangela-Syriac character. Written in the city of Amid, A.D. 464; the oldest *dated* Biblical manuscript in existence. From the monastery of St. Mary Deipara in the Nitrian Desert of Egypt.

אֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר
 אֵלֹהֵי אֲבֹתָי
 וְהַרְבֵּנוּ כְּכֹהֵן
 מִלֵּךְ רַב־כָּהֵן
 אֱלֹהֵינוּ אֲפֻלָּה
 מִכֹּהֵן מִכֹּהֵן

SAMARITAN MS. (Deut. i. 44-ii. 7)—A.D. 1219.

(Cambridge, Univ. Library, Add. 714.)

The manuscript is bilingual, Samaritan and Arabic in Samaritan characters, written in parallel double columns. This plate represents the Arabic text.

The Bible in Greek, written in uncial letters probably in the fourth or fifth century. The text is arranged in four columns to a page, except in the poetical books of the Old Testament, where it is written in double columns. The MS. belonged to the convent of St. Catherine on Mount Sinai, where in 1844 it first came under the notice of Tischendorf, who then got possession of forty-three leaves from the Old Testament. These were deposited in the Royal Library at Leipzig, and bear the title of "Codex Friderico-Augustus," after the King of Saxony of that time. In 1859 Tischendorf secured the rest of the MS. for the Emperor of Russia. The facsimile is made from one of the leaves at Leipzig.

ΑΜΑΡΤΩΛΟΙΤΙΣΡΑΤΤΑΝΤΙΣΤΟΥ
 ΓΑΛΙΛΑΙΟΥΣΕΓΕΝΟΝΤΟ ΡΤΗΣΙ
 ΑΥΤΑΤΤΕΤΟΝΘΑCΙΝΟΥΧΙΑΕΡΩ
 ΥΜΙΝΑΛΛΕΞΑΝΗΜCΤΑΝΘΗCΗ
 ΤΕΤΤΑΝΤΕCΩCΑΥΤΩCΑΤΙΟΛΕΚΟΕ.
 ΗΕΚΕΙΝΟΙΟΙΔΕΚΑΚΑΙΟΚΤΩ
 ΕΦΟΥCΕΤΕCΕΝΟΤΥΡΡΟCΕΝ
 ΤΩCΙΑΩΑΝ·ΚΑΙΑΤΤΕΚΤΕΙΝΕΝ
 CODEX ALEXANDRINUS (St. Luke xii. 54-xiii. 4)
 Fifth century.

(British Museum, Royal MS. 1 D. v-viii.)

The Bible in Greek, written in uncial letters in the fifth century. The text is arranged in two columns to a page. It once belonged to the Patriarchal Chamber of Alexandria (whence its name), and was probably carried away by Cyril Lucar, Patriarch of Alexandria, who became Patriarch of Constantinople in 1621. Cyril sent it as a present to King Charles the First in 1627. It came into the possession of the British Museum with the rest of the Royal MSS.

TUNC ADITE RAO SUMIT
 septem, LIOS SPS
 secum nequioresse
 ET INTRANTES HABITANT¹⁵¹
 ET FIUNT INQUISSIMA
 HOMINIS ILIUS

LATIN GOSPEL. (St. Matt. xii. 42-45)—Sixth century.

(British Museum, Harley MS. 1775.)

The Four Gospels, in Latin, of the version of Saint Jerome, written in uncial letters in the sixth century. The line written by the corrector at the top of the page is followed by the letters *h. d.* (probably *hic deest*), and is to be inserted at the end of line 5, which is followed by the letters *h. s.* (probably *hic scribas* or *hic supple*).

ΕΚΟΧΗΜΟΙΧΕΙ
 ΗΡΟΥΡΟΜΕΝ
 ΡΕΥΡΗΝΟΒΕΙΧΩ
 ΕΙC· ΝΕΙΟΥΖΩΕ
 ΡΥΡΤΙΖΟΥΡΤΕΝ
 ΟΥΟΝΝΗΕΤΗ
 ΗΓΕΧΗΤΓΟΥ
 ΖΟΝΗΤΚΤΕΝΤΑΥ

COPTIC MS. (St. Luke v. 5-9)—Eighth century or earlier.
 (Zouche Collection.)

The New Testament, written in the Sahidic or Theban dialect of the Coptic language. It is one of the oldest known Coptic MSS of the Bible. The letters *ⲛ* & *ⲁ* on the margin of line 23 mark the beginning of the Eusebian section No. 31. Parallel passages in other Gospels are also referred to. The MS. was brought from Egypt by the late Archdeacon Tattam.

Lands and Races

OF

The World's Bibles.

THE systems of religion which are of chief account in human history may be noted by their place in the annals of mankind, by their relation to each other, and by their significance as factors of human culture.

The Babylonian, which later became that of Assyria, with some very significant changes; the Egyptian, hardly less ancient than the Babylonian, and not less original; and the Hebrew, now found to be largely borrowed, its material from Babylonia and its spirit from Assyria, or from the kindred Canaanite or Phœnician cult,—form a group in the southwestern ancient field, of extreme interest and importance, from the Semitic shadows which fell on them, out of the desert and the wilderness, and from them on the historical developments which discipleship attempted of the teaching and story of Christ.

Contiguous to Egypt and to Phœnicia, Greece developed a tradition of reason and humanity profoundly instructive in its facts and its form, and of a very deep influence from the lessons of light found in it, by the earlier teachers of historical Christianity, and not less from errors of method with scripture, and of speculation in doctrine, which the same teachers accepted and transmitted, with disaster the most deplorable to the pure original truth of Christ.

Far to the northwest of the Semitic group, on the Aryan

ground from which the Greek race had originally gone west, there sprang into immense world-wide development another and vaster group, which very early gave the Zoroastrianism of Persia, now called Parsee, and the Vedic Brahmanism of India, which we designate Hinduism; while Brahmanism, through the extraordinary person and work of Buddha, yielded Buddhism, on a basis of deep reformation and profound 'fulfilment' of traditional Hindu faith; and about the same time yielded the Jain sect of heretics (atheist and saint-worshipping).

In the remotest east appeared two systems of China, the Taoism of Lâo-tse, notable chiefly as the older of the Chinese systems, and Confucianism, constructed by Confucius on the basis of sagacious selection from the traditions handed down from Chinese antiquity.

Two great religions of later date stand unrelated to other systems and to each other, the Christian, a profoundly revolutionary development upon Judaism, more richly individual from Christ as a Teacher than even Christian scholarship yet understands, and Mohammedanism, marvellously built upon the character, life, teaching, and scripture (Koran) of Mohammed.

In characteristic elements and historical place and prominence, Christianity appears asserting itself against and above all other systems, with Brahmanism, Buddhism, and Mohammedanism especially confronting it, and together outnumbering it more than two to one. The power of Mohammedanism over inferior races, those of Africa especially, and not less to convert than to accomplish some degree of elevation, has challenged not only humanitarian but Christian interest. Among the more thoughtful disciples of the great systems of India, whether drawn from Vedic scripture or from the teaching of Buddha, the ethics and theism of Christ have already had a profoundly modifying effect, tending to christianize to a certain extent. What may be called the New India frankly accepts Christ as a Teacher, and distinctly adopts a Christianity of the fatherhood of God and the brotherhood of man.

ORIGIN OF THE WORLD'S SACRED BOOKS.

Meaning of the Term Bible.

THE word *Bible* comes to us from Egypt through the Greek. A plant widely cultivated in Lower Egypt gave a stem, from the fibrous parts of which ancient writing material was made. One of the ancient Egyptian names of this plant was *Papu*, and this gave in Greek the word *papyrus*, from which we have *paper*. A second name in Greek for the same thing was *byblos*, also of Egyptian origin. Herodotus always uses *byblos*, and from this word came the Greek word *biblion*, a writing or writing material, a little book. A single example of it or a single writing would be small, and the word has the ending of a diminutive. *Ta biblia*, the plural, was used for writing material in any quantity, and for such a number of specimens of writing as would form what we call a book. A bible meant no more than a paper or single writing, and it would have been all the same for correct use of words if time and change had given us a Holy Paper and the daily bibles of Journalism, instead of a Holy Bible and the daily papers.

There is no authority anywhere for our use of the word Bible. The plural term, *TA BIBLIA*, was first brought into use by a Greek scholar, Chrysostom, towards the close of the fourth century after Christ. It meant *The Books*, Hebrew and Christian, in use among Christians. In course of time, hundreds of years later, when learning was confined to ecclesiastics ignorant of Greek, and using Latin only, in which a word like *Biblia* would seem to be a feminine singular, the correct sense of Books was lost, and that

of Book took its place. As a matter of correct learning any Bible except the Koran of Mohammed is a collection of books wholly separate each from the other in their origin, character, and authority, and brought into unity by tradition and usage only. This tradition and usage may be wise and right, but they have no such ground of authority as any separate original book might have. Ignorance has had much to do with usage and no scholar can assume that wisdom has guided tradition. Tradition was sceptical at first about the book of Revelation, one of the earliest written and most genuine books of the New Testament collection of books. It was put last for this reason, when it should have been put among the first. Ignorance of the real facts has led to taking the last words of this peculiar book as meant to apply to the whole of our Bible. These words forbid adding to or taking from "the words of the prophecy of this book," or "the words of the book of this prophecy," on pain of loss of eternal life. The writer had in mind his own book only, with views about it not at all in harmony with any future making of a volume in which his book should take a doubtful last place.

In the several accounts of writings held to be Sacred Scriptures, under different religions, it will be found that usage and tradition have in all cases taken one identical course to put a stamp of unity upon a collection of writings, and make a Bible by binding together in use and authority a number of separate books or productions. Christians have almost uniformly held that for our Bible this was rightly done, and for all other Bibles of mankind wrongly done. Be this as it may, the facts show that it has been similarly done in all cases, and that similar convictions have led to usage and tradition creating all the Bibles of mankind. If it has been naturally done in the Christian instance, as well as in others, and has served for supernatural or spiritual suggestion in all instances alike, but without external absolute authority in any, religion becomes a humble search, an obedient waiting, an effort and endeavor in which all the races under all the faiths are men and brethren.



JOAN OF ARC.—DE CHATILLON.—One of the memorable scenes in the life of a marvellously sincere religious enthusiast, whose dreams made her at once a saint and a soldier.



FORBIDDEN READING.—KARL OOMS.—A reminiscence in effective art of occasions now long past when the Bible in the vernacular tongue was not free to the people, and to even read it in private was to incur the penalties of sedition.

Views Old and New

OF

The Christian Bible

I.

ROMAN CATHOLIC VIEW OF THE BIBLE.

THE CATHOLIC ORTHODOX and high unqualified view of the Bible as the absolute Word of God, a unit of supernatural utterance, composed indeed of "the sacred books of the Jews and Christians," and making "a large volume of writings," but all alike "Holy Writ, composed under the inspiration of the Holy Ghost," was set forth in the Parliament of Religions, by Rt. Rev. Dr. Robert Seton, a Roman Catholic divine. Quoting an eminent authority, Dr. Seton said of the writings, Jewish and Christian, gathered into one Divine Library or Holy Bible, that they "must be held to be divine in this sense that they are the books of God as their efficient cause, and that God is the author of these books by His supernatural action upon their human writers"; and he further said that "the canonical books being always regarded as utterances of the Holy Ghost, we are not surprised that Saint Augustine writes to Saint Jerome: 'So great is the fear and reverence which I have learned to show to those books of Scripture which are alone called canonical, that I most firmly believe none of their authors to have erred in any particular.'"

"The Church," said Dr. Seton, "had always taught that God is the one author of the Old and New Testament; but the Vatican Council more clearly declared that the Church holds the books of the Old and New Testament to be sacred and canonical, 'not because, having been carefully composed by mere human industry, they were

afterwards approved by her authority; nor merely because they contain revelation with no admixture of error; but because, having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the Church herself."

Dr. Seton, however, completed this statement by saying that "the inspiration of Scripture—or rather our certainty of this inspiration—rests upon the infallibility of the Church, whose object is the *whole* revealed Word of God"; the general fact being that "according to our view the Bible does not contain the whole of revealed truth," much of this consisting of the teaching of the Church, "the living unerring authority, to whom infallibility was promised and given"; "nor is it necessary for every Christian to read and understand it," because the Church, which "is historically independent of the Holy Scriptures," may stand in place of them as a source of instruction.

Dr. Seton quoted "Saint Augustine, the greatest of the doctors," as having declared: "I would not believe the Gospel unless on the authority of the Church." And he put the Church above the Bible by saying:

"The authority of the Sacred Scriptures, although, of course, very great in the Church, is not of itself supreme and paramount, being only a part of the revealed word of God, and subject in its interpretation and understanding to the controlling influence of the spoken Word of God commonly called Tradition."

In view of the fact that "the Holy Scriptures have been translated into every language," Dr. Seton said: "But among these almost innumerable versions one only, which is called the Vulgate, is authorized and declared to be 'authentic' by the Church"; the Council of Trent having "ordained and declared that the said old and vulgate edition, which, by the lengthened use of so many centuries, has been approved of in the Church, be, in public lectures, disputations, sermons, and expositions, held as authentic; and that no one is to dare or presume to reject it under any pretext whatever."

Dr. Seton argues from this declaration of Trent, that the version so pronounced authentic "must fairly represent the

original, and does not substantially, or in anything of moment, depart from the true sense of the Scripture." The history of the Vulgate, Jerome's Latin Bible, he speaks of as follows :

"It is the common opinion that from the first age of Christianity one particular version [*i. e.*, of the Old Testament Hebrew books] made from the Septuagint, was received and sanctioned by the Church in Rome, and used throughout the West. Among individual Christians almost innumerable Latin translations were current ; but only one of these, called the Old Latin, bore an official stamp. It is uncertain whether this translation was made in Africa or in Italy. It was early called the Italic version. The Vulgate in our modern sense is partly derived from it, and began with the work of Saint Jerome, at the end of the fourth century. He made an entirely new translation from the original [Hebrew or Greek] text of some parts of Scripture ; corrected some parts of the ancient Italic version, and left other parts of this same untouched. These translations, corrections, and portions left untouched by Saint Jerome, being brought together, form the Vulgate, which, however, did not displace the old version for two centuries, although it spread rapidly, and constantly gained strength, until about A.D. 600 it was generally received in the churches of the West, and has continued ever since in common use."

Dr. Seton's account of the way in which the Bible came into the hands of the Church is as follows :

"Only seven of the Apostles and disciples of our Lord left anything written, and when Saint Luke composed the Acts there were already many local churches governed by their own pastors ; and Saint Paul had commended the Romans, saying, 'Your faith is spoken of in the whole world,' forty years before the last book of the New Testament, the Apocalypse or Revelation of Saint John, was committed to writing. Some ten generations of Christians lived and died before that collection of sacred books called the Bible was universally known and received.

"The Christian Church did not receive the canon of Old Testament Scripture from the Jewish Synagogue, because there was no settled Hebrew canon until long after the promulgation of the gospel. The inspired writers of the New Testament did not enumerate the books received by Christ and his disciples. Nevertheless we are certain that the Septuagint version or translation of the Old Testament Scriptures into Greek, made, some part (the Pentateuch) at Alexandria about 280 B.C., and the rest, made also in Egypt before 133 B.C., which contains several books now thrown out by the Jews, was favorably viewed

and almost constantly quoted from by them, so that Saint Augustine says that it is 'of most grave and pre-eminent authority.' It is supposed to be the oldest of all the versions of the Scriptures [*i.e.*, the Hebrew, Old Testament Scriptures], and was commonly used in the Church for four centuries, since from it was made that very early Latin translation which was used in the West before St. Jerome's Vulgate. It was held in great repute for a long time by the Jews and read in their synagogues, until it became odious to them on account of its use by Christians. From it the great body of the Fathers have quoted, and it is still used in the Greek Church. It contains all the books of the Old Testament which Catholics acknowledge to be genuine. The Christian writers of the first three centuries were unanimous in accepting these books as inspired, including those called deuterocanonical, and rejected by the Jews. The canon of Scripture never varied in Rome. The Bible having become an occasion of bitter religious controversy, the canonicity of the Scriptures was thoroughly discussed and forever settled for Catholics by the Council of Trent, which uses these words, April 8th, 1546, A.D.: 'The Synod, following the example of the Orthodox Fathers, receives and venerates with an equal affection of piety and reverence, all the books both of the Old and of the New Testament—seeing that one God is the author of both—and it has thought it meet that a list of the sacred books be inserted in this decree.'

The list includes, in addition to 39 Old Testament and 27 New Testament books, which orthodox Protestants accept, seven of the Apocryphal books of the Old Testament, "called deuterocanonical and rejected by Jews," as also by Protestant Christians. These are Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and First and Second Maccabees. In giving the list the Trent declaration pronounced the four Gospels to be "according to Matthew, Mark, Luke, and John"; the Acts to have been "written by Luke the Evangelist"; and it ascribed fourteen Epistles to "Paul the Apostle," including Hebrews; and three, with the Apocalypse, to "John the Apostle." Dr. Seton, as the statements already given imply, gives this as the Catholic definition of inspiration:

"Inspiration is a certain influence of the Holy Spirit upon the mind of a writer urging him to write and so acting upon him that his word is truly the work of God."

The Vatican Council of 1870 laid down the following canon:

"If any one shall not receive as sacred and canonical the books of Holy Scripture, entire with all their parts, as the Holy Synod of Trent has enumerated them, or shall deny that they have been divinely inspired, *Let him be Anathema.*"

Of the duty of the church to instruct in matters of Scripture, Dr. Seton says :

"One of the duties incumbent upon the pastors of the church, in the conduct of public worship, has ever been the reading of the Scriptures, with an explanation of what was read or an exhortation derived from it. During the Middle Ages, the one course of learning which exceeded in importance all other courses, was the study of the Scriptures; so that it is impossible to read the works of mediæval scholars without perceiving how thoroughly they were acquainted with the letter, and imbued with the spirit of Holy Writ.

"At a later period the Council of Trent ordained that lectureships of sacred Scriptures, where not already founded, were to be established in cathedral and collegiate churches and in the monasteries of monks, and asked the public authorities to endow such lectureships—'so honorable and the most necessary of all'—'that the heavenly treasure of the sacred books, which the Holy Ghost has with the greatest liberality delivered unto men, may not lie neglected.'

"The Church ardently supports all efforts for a deeper study and a profounder knowledge of the sacred Scriptures, nor does she interfere with the interpretation of the sacred text when it is undertaken with, at least an implied subordination to the higher law.

"Catholic commentators may differ even from the greatest and most orthodox of their predecessors, only they are not at liberty to attach to Scripture a meaning in conflict with the unanimous consent of the Fathers or a doctrinal decision of the Church."

II.

Orthodox Protestant View of the Bible.

THE PROTESTANT ORTHODOX view of the Bible proceeds to no small extent upon the same lines as the Catholic. If it casts out the seven Apocryphal books named as Holy Writ by the Council of Trent, the Catholic apologist can truly say that the early Christians had less doubt about these books than about some of our New Testament books, and the honest scholar is compelled to admit that our Esther, Daniel, Chronicles, Ezra, and Nehemiah, are in different ways as doubtfully divine as the seven Catholic Apocrypha. If a high conception of God's Word written can cover all that is embraced in the Protestant Bible, and commend sixty-six separate human writings to free private judgment as the absolute infallible revelation of the mind of God, the Catholic list of seventy-three writings, held in the same way as absolute revelation, but with the requirement that none shall read without pious heed to the teaching of the Church, as a controlling interpretation of the mind of God, does not put any new strain upon faith. The doctrines openly insisted on by Catholicism, that the Church necessarily controls the interpretation of Scripture; that from the Church in her ministry of instruction many persons, most persons, in fact, not to say all "the faithful," must inevitably take such knowledge of revelation as is unto salvation; and the declaration of anathema upon whoever should contravene the teaching held to be divine by the Church; gave way in appearance more than in fact when the Catholic system was broken up by the rise

of Protestant sects. To each of those sects it became necessary to have a teaching, and to impose this with a rigor oftentimes exceeding the Catholic. Practically Presbyterianism, Congregationalism, Methodism, and the individualism even of eccentric expounders and evangelists, have held the Catholic doctrine of Scripture, with the difference only of applying it to sixty-six separate writings instead of to seventy-three. That doctrine is a direct tradition from early Jewish opinion, the logic of which has dominated all the generations from that of Ezra to our own, except as the growth of mental freedom, variously qualifying the orthodoxy of individuals or of sects, has more or less created a contradiction between professed belief and real belief.

In the article "Inspiration," by a Scotch divine, Rev. Dr. T. M. Lindsay, in the *Encyclopædia Britannica*, the Protestant Orthodox view is given in these terms :

" 'Inspiration' is used to express the fact that holy men of old spake as they were moved by the Spirit of God. The idea is not exclusively Jewish or Christian: pagans have had their inspired speakers and writers and their ideas of inspiration, and these earlier pagan notions have had their effect on some of the forms which the Christian doctrine has assumed.

"The classical languages contain many words and phrases expressive of this idea. Artistic powers and poetic talents, gifts of prediction, the warmth of love and the battle frenzy, were all ascribed to the power of the god possessing the man inspired. And these words were taken over into Christian theological writing, and used to describe what Jewish and Christian divines have called inspiration.

"In Christian theology inspiration always has to do with the belief that God has 'wholly committed to writing' His revelation, and that men have it permanently, fully, and in an infallibly trustworthy way.

"The doctrine of inspiration in Christian theology contains very little reference to the psychological state of the persons inspired, and when it does enter into such details we may generally trace their presence back to the influence of pagan ideas or words.

"Our knowledge of the opinions of ancient Jewish thinkers about inspiration comes chiefly from the Apocrypha, from Josephus, and from Philo Judæus. The writers of the Apocrypha do not give us any theory or doctrine of inspiration. It is in I. Maccabees, xii. 9. that the expression 'the Holy Books' is first used of Old Testament books: and it is evident that the Pentateuch, or the Books of the Law, were held

in special reverence, but beyond this we do not find a doctrine of inspiration.

"Nor does Josephus formally state or discuss the dogma in his writings, but his language shows that he and his contemporaries [the second half of the first century after Christ] believed that the Old Testament Scriptures were the Word of God.

"It is Philo [a Jew of Alexandria in Egypt who lived from about 20 B.C. to later than 40 A.D.] who first seeks to give a theory of inspiration, and he does so by bringing the reflections of Plato upon the pagan inspiration or *mania* to explain the Jewish doctrine. Following Plato, Philo says that inspiration is a kind of 'ecstasy,' and he seems to imply that the degree of inspiration is greater in proportion to the unconsciousness or at least to the passivity of the man inspired (the inspired person being possessed, passive in the hands of the inspiring deity, no longer himself, but the god who for the moment dwelt in him, and used him as he might an inanimate instrument). The prophet, he says, does not speak any words of his own; he is only the instrument of God, who inspires and who speaks through him; but he says that there are degrees of inspiration, and that all portions of Scripture have not the same depth of inspiration. Moses has the first place in the scale of inspired writers; but this idea of degrees of inspiration, a conception borrowed from Plato, does not seem to prevent Philo from thinking that the very words of the Old Testament were all inspired of God. It was also a common opinion among the Rabbins, that not merely the thoughts and words, but even the vowel points and accents, were of divine origin; but this idea seems to have been compatible with the theory that there were three degrees of inspiration (for 'the Law, the Prophets, and the other Books'), the highest being the inspiration of the Pentateuch and the lowest that of the Hagiographa (Holy Writings of the third class).

"The early Christian Church seems to have simply taken over the Jewish views about the inspiration of the Old Testament; and, when the New Testament canon was complete [several generations after Christ], they transferred the same characteristics to the New Testament writings also.

"It is difficult to gather any consistent doctrine of inspiration from the writings of the early fathers of the Church, and when they do speak of inspiration it seems as if they were thinking more of the psychological process going on in the mind of the inspired man than of the result in an inspired book. We find the doctrine of inspiration described under such metaphors as the Platonists were accustomed to use; and Montanus could appeal to the almost unanimous idea of the Church that prophecy implied both passivity and ecstasy. The Apologists were accustomed to plead for the credibility of the inspiration of

the Scriptures by appealing to the oracle of Dodona, to the supernatural character of the Sibylline books, and to the universally accepted fact of *mania*.

"The early theologians, when discussing the inspiration of the Apostles, forgot the writing in describing the writers, and enlarged on the powers communicated to them to guide the Church, to work miracles, and to foretell the future. The promise of the Spirit, however, was not confined to the Apostles; all believers were to share in it. Justin Martyr [in the first half of the second century after Christ] speaks of the miraculous powers of the Apostles, and of the spiritual gifts of all Christians, as if the two were the same; and Tertullian [active A.D. 190-220], while he does draw a distinction between the inspiration of the Apostles and that common to all believers, declares that the difference is one of degree. There emerged in due time out of these conflicting tendencies a double doctrine of inspiration—the inspiration of Scripture, which insured that the knowledge they communicated was correct, and the inspiration of the Church, which insured that the knowledge infallibly communicated was infallibly understood.

"The Schoolmen accepted the doctrine of inspiration as it came to them from the fathers, but methodized it. They recognized that a revelation which is primarily doctrinal, and that only, requires infallibility in interpretation as well as infallibility in delivery; and so the inspiration of the Church was as important as the infallibility of Scripture. As time went on the infallible interpretations were collected, and side by side with an infallible Scripture was the infallible tradition.

"Many of the Schoolmen held [in view of large parts of Scripture which do not contain doctrinal statements, nor give rules of holy living], that there were two kinds of inspiration in Scripture, the *direct*, which is to be found where doctrinal and moral truths are directly taught, and the *indirect*, which appears in historical passages, whence the doctrinal and moral can only be indirectly evolved by the use of allegorical interpretation.

"The real gist of the Reformation doctrine of Scripture was this, that Scripture was a means of grace, a means of awakening the new life in the heart; that above all the Scripture was the sword of the Spirit, and that its main use was to pierce the heart and conscience. Inspiration secured that the Scriptures should be instinct with God's power for salvation, able to appeal with the very power of God to the hearts and consciences of men, as well as full of the knowledge which God has pleased to communicate to man. The Reformers were content to leave the doctrine of inspiration without much further definition, but they took the full advantage of the spiritual form of the doctrine to use great freedom with the letter of Scripture.

"Their successors, the Protestant Scholastics, acted otherwise. They

dwelt on the fact that inspiration secured accuracy, rather than on the fact that it brought with it spiritual power. Gerhard held that the writers were the 'pens,' the 'amanuenses', of the Holy Ghost. Calovius and Quenstedt say the same. Quenstedt holds that everything in Scripture comes from the infallible divine assistance and direction, from a special suggestion and dictation of the Holy Spirit; and he says that because Scripture is inspired it is of infallible truth and free from every error; canonical Scripture contains not the very slightest error either in fact or in word; whatever things it relates, all and every one of them, are of the very highest truth, whether they be ethical or historical, chronological, topographical, or verbal; there is no ignorance, no want of knowledge, no forgetfulness, no lapse of memory in Scripture. The framers of the *Formula Consensus Helvetica* went further, and declared that the Old Testament was inspired of God in its matter, its words, its consonants, its vowels, and its punctuation."

"The Socinians and certain Arminians, such as Episcopius, who started with the idea that the Bible is simply a communication of knowledge, resuscitated the scholastic idea of partial inspiration. They held that inspiration was only required to communicate knowledge which the writer could not otherwise obtain, and they usually asserted that only the doctrinal parts of the Bible were inspired, while the historical were not.

"Those who hold naturalistic views of revelation reduce inspiration to a peculiar aptitude for and sympathy with moral and religious truth. Others, although believing in the supernatural character of revelation, hold that there is no warrant to suppose anything specially supernatural about the committal of the revelation to writing, and believe that God left His revelation to be recorded in the natural course of providence by men who had perhaps a larger share than their fellows of the spiritual enlightenment common to all believers. Others again have revived the doctrine of Thomas Aquinas that parts of the Bible are inspired, and other parts are not.

"To meet such theories, orthodox theologians have invented the terms plenary inspiration and verbal inspiration, but the phrases are neither very exact nor very enlightening."

III.

The Higher Criticism

View of the Bible.



THE HIGHER CRITICISM view of the Bible, which is now the burning question of Protestant orthodoxy, is the reaction against Protestant scholasticism of the early tendency of the Reformation to make the appeal of spiritual truth to the heart and conscience of supreme importance, and to take full advantage of this supreme importance of the spiritual to use great freedom with the letter of Scripture. It is the revolt of spiritual genius, of practical devotion to making religion effective, against the barren pursuit of dogma ; and, with this, the revolt of honest new knowledge and honest free faith against the ignorance, the credulity, the superstition, the degrading bondage to traditions of darkness and wrong, which both Catholic and Protestant dogmatism have too often meant, and do still more or less mean.

The extreme of scholastic imagination of supernatural perfection of the whole letter of the Bible, reached by Protestant scholasticism not less than by Catholic, and in a form nearer than the Catholic to the wildest extravagance of Rabbinical dogmatism, without moreover any proof whatever that the Bible itself requires or suggests such a doctrine, proceeded upon ignorance the most deplorable of the facts of authorship and of literature, of history and of teaching, which scholarly study of the several sections of the Bible, and of its individual books, compels an honest inquirer to take account of. The now celebrated Dr. Charles A. Briggs, who peculiarly represents the new departure within lines supposed to be strictly orthodox, had a paper in the Parlia-

ment of Religions, ostensibly making apology for the Bible as the Word of God, truthful and trustworthy, but embodying also these points of surrender of the common view :

"We are obliged to admit that there are scientific errors in the Bible, errors of astronomy, of geology, of zoology, of botany, and of anthropology. In all these respects there is no evidence that the authors of these sacred writings had any other knowledge than that possessed by their contemporaries.

"There are historical mistakes in the Christian Scriptures, mistakes of chronology and geography, errors of historical events and persons, discrepancies and inconsistencies in historians. They used ancient poems, popular traditions, legends and ballads, regal and family archives, codes of law and ancient narratives. There is no evidence that they received any of this history by revelation from God. There is no evidence that the Divine Spirit corrected their narratives either when they were lying uncomposed in their minds, or written in manuscripts."

"The most exact textual criticism leaves us with numerous errors in Holy Scripture, just where we found them in the transcribed texts of other sacred books."

"The higher criticism recognizes faults of grammar, of rhetoric, and of logic in the Hebrew and Christian Scriptures. The Biblical authors used the language with which they were familiar, some of them classic Hebrew, others of them dialectic and corrupted Hebrew. Some of them have a good prose style, others of them have a dull, tedious, pedantic style. Some of them are poets of the highest rank, others of them write such inferior poetry that one is surprised that they did not use prose. Some of them reason clearly, profoundly, and convincingly, others of them reason in a loose, obscure, and unconvincing manner. Some of them present the truth like intuitions of light, others labor with it, and eventually deliver it in a crude and undeveloped form."

"The higher criticism shows us that the most of the sacred books were composed by unknown authors, that they have passed through the hands of a considerable number of unknown editors, who have brought together the older material without removing discrepancies, inconsistencies, and errors. Judging from their work, it seems most probable that they were not guided by the Divine Spirit in their grammar, in their rhetoric, in their logical expressions, in their arrangement of their material, or in their general editorial work."

"The errors of Holy Scripture are not errors of falsehood, or of deceit; they are such errors of ignorance, inadvertence, and of partial and inadequate knowledge, as belong to man as man."

"The religion of the Old Testament inculcates some things which

are hard to reconcile with an inerrant revelation. The sacrifice of Jephthah's daughter, and the divine command to Abraham to offer up his son Isaac as a whole burnt offering, seem unsuited to a Divine religion. There is indeed no prohibition of the offering up of children in the earliest codes of the Hexateuch. The prohibition was first made in the Deuteronomic code, and originated somewhat late in the history of Israel. The early Hebrews shared with the Canaanites and other neighboring nations in the practice of offering up their children in the flame to God. God accepted the sacrifice of Jephthah [his daughter killed on the altar, with a knife, by her father's hand]. He graciously accepted the ram instead of Isaac. He provided a sacrificial system which gradually grew in wealth of symbolism through the ages of Jewish history. God was training Israel to understand the meaning of a higher sacrifice, even the obedience of the Christ in a holy life and a martyr death in the service of God and of humanity; and of the similar sacrifice that every child of God is called upon to make. The offering up of children and of domestic animals and grains was all a preparing discipline. The training was true and faithful for the time. These were the forms in which it was necessary to clothe the divine law of sacrifice in its earlier stages of revelation. These partial forms were the object-lessons by which the little children of the ancient world could be trained to understand the inerrant law of sacrifice for men. They have their propriety, as elementary forces, but they err from the idea of religion as it lies eternally in the mind and will of God. The prophets with great difficulty and with increasing opposition from priests and people, gradually taught them that the sacrifices must be of broken and contrite hearts, and of humble, cheerful spirits."

"We cannot defend the morals of the Old Testament at all points. Nowhere are polygamy and slavery condemned. The time had not come in the history of the world when they could be condemned. Is God responsible for the twin relics of barbarism because he did not condemn them, but on the contrary recognized them? The patriarchs were not truthful; their age seems to have had little apprehension of the principles of truth, yet Abraham was faithful to God, the father of the faithful, the friend of God. David was a sinner, but his life as a whole was such that we must admire and love him as one of the best of men, and we are not surprised that the heart of God went out to him also. The commendation of Jael by the theophanic angel for the treacherous slaying of Sisera could not be commended in our age, and it is not easy to understand how God could have commended it in any age. And yet it is only in accord with the spirit of revenge which breathes in the command to exterminate the Canaanites, which animates the imprecatory psalms, which is threaded into the story of Esther, and which stirred Nehemiah in his arbitrary government of

Jerusalem. The Old Testament times were not ripe for the higher revelation—the different ethical world into which Christ lifts us, and God condescended to a partial revelation of his will such as would guide his people in the right direction with as steady and rapid a pace as they were capable of making. Through all the stages of divine revelation laws were given which were but the scaffolding of the temple of holiness.”

“When we come to the doctrinal teachings of the Old Testament, there are at times representations of vindictiveness in God, a jealousy of other gods, a cruel disregard of human suffering and human life, an occasional vacillation and change of purpose, the passion of anger and arbitrary preferences, which betray the inadequacy of Israel to understand, and the errancy of their conceptions and representations; and there are doubtless dark strands of national prejudice, of pharisaical particularism, of faulty psychology, and of occasional exaggeration of the more external forms of ceremonial sin.”

Yet for professional orthodox apology Dr. Briggs does not hesitate to insist that “the Holy Scriptures of the Christian Church are faithful guides to God and salvation,” “the Old and New Testaments true, holy, and divine”; that while other sacred books are but “as torches of varying size and brilliancy lighting up the darkness of the night,” the Hebrew and Christian “are like the sun, dawning in the earliest writings of the Old Testament, rising in prophetic word and priestly thorah [law], in lyric psalm and in sentences of wisdom, until the zenith is reached in the gospel of Jesus Christ”; that the authors of Bible writings “had, when they wrote concerning matters of religion, that insight, that foresight, that grasp of conception and power of expression” which they did not have in other matters; that “they made no mistakes in religious instruction”; that they gave “the history of God’s redemptive workings” with “no essential errors in the redemptive facts and agencies”; that “none of the mistakes and errors which have been discovered disturb the religious lessons of Biblical history”; that the bad writing and bad reasoning and varied erring work of unknown authors and unknown editors still left “an inspiration which suggests the religious lessons to be imparted”; that “the divine communication was given with such clearness as to guide men aright in a religious life,” to “give

them true, faithful, reliable guidance in holy things," notwithstanding the "errors of ignorance, inadvertence, partial and inadequate knowledge, and incapacity to express the whole truth of God," which we are forced to admit; that the worst features of Hebrew usage, such as throwing one's children into the fire of sacrifice, were useful and necessary object-lessons; that wrong conceptions of God in Old Testament teaching, making him cruel, jealous, vindictive an angry and arbitrary deity, "do not mar the grandeur of the true God in the Old Testament"; that "the dark strands [in Jew humanity] do not mar, but rather serve to enhance the golden strands which constitute the major part of the cord which binds our race into an organism in the interests of a perfect and glorified humanity"; and that the Jew "ideals of redemption are divine ideals which the human race has not yet attained."

On this last point Dr. Briggs says:

"The most characteristic doctrines of the Old Testament as well as the New Testament, are the doctrines of redemption. These are so striking that they entitle us to regard Biblical history as essentially a history of redemption, and Biblical literature as the literature of redemption. The Biblical scheme of redemption is so vast, so comprehensive, so far-reaching, that the Christian church has thus far failed in apprehending it. The central nucleus of this redemption is the Messianic idea. Man is to pursue the course of divine discipline until he attains the holiness of God. Israel is to be a kingdom of priests, a holy nation. All the world is to be incorporated as citizens of Zion. Zion is the light and joy of the entire earth. A Messianic king is to reign over all nations. A Messianic prophet is to be the redeemer of all. A priestly king is to rule in peace and righteousness, a kingdom of priests. All evil is to be banished from nature and from man. The animal kingdom is to share in the universal peace. The vegetable world is to respond in glad song to the call of man. There are to be new heavens and a new earth, as well as a new Jerusalem, from which all the wicked will be excluded."

IV.

Extreme Liberal

View of Scripture.

THE EXTREME LIBERAL view of Scripture is of a comparatively recent school of Christian thought, and as it is not as yet as generally understood as the older and more orthodox view, it requires more extended treatment in order to adequately present this new conception of inspiration. This view may be said to stand upon what is held to be the simple essential Christianity of Christ, as a Teacher whose position and doctrine it is claimed can be critically determined from the existing records, and whose gospel, very unlike that of Paul, or of any Apostles so-called, was one of pure theistic humanism, wholly ethical and humanitarian, not standing dogmatically upon theism even, much less upon any doctrinal Messianism, but finding in love to man an adequately acted faith in God, and calling all men, of all religions, to the fellowship of loving one another, and the communion of united trust in and dependence on a common Heavenly Father.

In this view of the Christianity of Christ, a new Christianity which is yet the oldest and the truest Christianity, the various religions, our own included, are natural dispensations making more or less adequate approach to the highest and purest religion, the coming of which by observation, in a church, or in a book, or in human society, the instructed Teacher will not permit us to expect, although it is in fact in the midst to all men everywhere, and to all scriptures or literatures which at all represent the higher life and the purer endeavors of mankind. The several scriptures and religions, in this view, are chapters of universal revelation,

each perhaps carrying its own impressive lesson, and all needing to be considered in order to a just and full conception of the highest and purest religion.

The initial difficulty in this position is that of comprehending a Christianity of pure spirit and truth, apart from our common historical Christianity, and a Christianity of Christ himself, separate from other forms of Christianity represented in the New Testament. In order to this comprehension, it is necessary to see clearly that the essence, center, and substance of Christianity is ethical, is of life, of the moral attitude, and is not of the intellect and of dogma. It rises into knowledge of God, of Christ as a person, by one path only, that of respect for the character of love, in God and in Christ. It reads Scripture to one end, and in one way only, that of the spirit of love for increase of that spirit,—never, as the heathen do, to make the writings divine and make a bondage of the mind to text and tenet. Not only that, it judges Scripture, judges what has been thought sacred history, to cut away and cast away everything which obstructs the spirit of love, or puts any other ideal in its place. It scouts as the very antithesis of faith, the error of false belief, the narrow idea of any people or any writings specially shutting up in themselves the revelation of God, the mind of Christ, the power of true Christianity. In the Oxford Bampton lectures of Canon Fremantle, a defence is made at great length of this spiritual way of conceiving Christianity. Thus Fremantle says:

“There is a proleptic, or anticipatory Christianity, of which we may see traces deep down in the convictions of the various races of men. There is also an unconscious Christianity in modern times, by which men are being trained. Ideas and moral influences pass from man to man and from nation to nation, through all the forms of human intercourse, without as well as within the pale of Christendom.

“We can find no standing-ground until we identify Christianity with moral goodness, and the Christian Church in its idea and ultimate development with the whole moral, social, and political system by which the human race is growing to its fulness. The Christian Church is absolutely universal. Humanity in its widest sense contains the materials of constant worship, communion, and edification. The ser-

vice of God is not so much any formal function, not even of public prayer, as that of a life pervaded by the Christian spirit of universal, self-renouncing love. The Christian Church needs to indicate its capacity to be the organ of Christian universality. Certainly, it never can be the organ of universal love, so long as correct definitions of the great objects of faith and of the spiritual processes of redemption are made the test of fellowship. Help men to realize the divine now in their common life; promote a love which expands to the full measure of that of God. Christianity is to be regarded as a life, not as the holding of a series of propositions. It is by the conscience mainly that the principles which lie at the roots of the Christian life are apprehended, and the feeling of them is often genuine when the definition of them is inadequate. When the Church is seen to be the constant inspirer of human progress, there will be no sceptics but those to whom human progress is indifferent. The best thing that Christians can do for the faith of mankind is to exhibit the real power of Christ and of his spirit as a redeeming influence in the whole wide field of human life. It is impossible for those who take a narrow view of Christianity to be frankly hopeful. They see that the secular fields of human activity are winning upon men more and more, while Christianity, considered merely as a system of worship, doctrine, and beneficence, is barely holding its ground."

One of the zealous opponents of conscious new departure from orthodox views, has put on record the following singularly clear statement of the fundamental conception necessitating such departure :

"When you speak of the indispensableness of faith in Christ, what Christ—or rather what revelation of Christ—do you mean? I think you must admit that, owing to mental idiosyncrasies, prejudices, educational bias, men often get very incorrect and distorted, and always get very partial and inadequate, views of Christ, even from the Gospels, and that the methods of presentation of him, at least by 'orthodox' preachers are often such as convey very erroneous notions of him.

"It seems to me that Christ is presented to men not only in the Gospels, but also in humanity. The man who loves and serves his fellow-men really accepts and embraces that humanity which merely finds its perfection in Jesus Christ, and so really accepts Christ, though he may never have heard of his story in the Gospels, or may even have rejected some false conception of him. Whereas, the man who has no sympathy with or love for men, really rejects Christ, though he may fairly worship some imaginary conception of him which he has created for himself out of the materials supplied by the Gospels. This view seems to me to be of immense practical importance, for there is

among evangelical Christians much too great a tendency to regard an attitude of mind toward an ideal conception as saving faith instead of a devotion of the life to him as he stands before us in humanity."

In view of such a conception of Christianity, there inevitably rises this radically significant question: Does not the tendency to wrongly make devotion of life in imitation of Christ secondary, and to rest in that worship of Christ which is a mere attitude of mind towards an ideal conception, go back to Paul and the first discipleship generally, constituting their departure from the genuine teaching of Christ, and thus making the Christianity of the Apostles' Creed, and indeed of any dogmatic faith, an obstructive scaffolding to be removed, that the real Christianity of Christ, based in perfectly pure natural religion, and built to the height of universal supernaturalism of the spirit, may be made manifest—a religion primarily of love to man and completed by trust in God; a religion of service, and not a religion of salvation.

Mr. Froude, the historian, who wrote (1849) his "The Nemesis of Faith," to picture the damage to life done by a creed of dogmatic strictness, put this expression of himself into the mouth of the Oxford student of his story:

"I believe that we may find in the Bible the highest and purest religion, most of all in the history of him in whose name we are all called. His religion—not the Christian religion, but the religion of Christ—the poor man's gospel; the message of forgiveness, of reconciliation, of love; and, oh, how gladly would I spend my life, in season and out of season, in preaching this. But I must have no hell terrors, none of these fear doctrines; they were not in the early creeds. God knows whether they were ever in the early gospels, or ever passed his lips."

Mr. Froude set down his judgment as a reader of the documents of early Christianity in these words: "The religion of Christ ended with His life, and left us instead but the Christian religion." What Mr. Froude meant seems to have been that discipleship overlaid the pure truth of Christ with a system of views about Christ which became the recognized Christian religion, while the true religion of Christ was lost sight of in great part.

An eminent English Broad-Churchman, Dr. Rowland Williams, left this record of his judgment upon what Mr. Froude calls "the Christian religion," in contrast with "the religion of Christ":

"Whosoever will know the truth, before all things let him avoid the creed called Athanasian. Which creed, if any one thinks that Athanasius wrote it, without doubt he is utterly deceived. A monk of the West wrote it in Latin a hundred years after Greek Athanasius died in the East. There was one faith of Christ, and another of the Apostles, and men after the Apostles, and yet another of the monks after Athanasius. The Godhead of the Father of Jesus was all one, but wisdom: its eternal offspring, and life its eternal breathing. Whosoever would know the truth, before all things it is necessary that he believe in God our Saviour. We know God by reason, for he made us, and by faith, for he teaches us, though we see him not with the eye. He whose reason is strongest will believe most firmly; and he whose love is deepest will understand most truly. The infinite is not man, that we should measure his thought, nor the son of man, that we should ascribe to him weakness. Do good unto all men, and hope well of them, for they are the children of one Father. Mankind is the only-begotten of God in the flesh; and by breathing the divine love we become one spirit with the Father. I believe in the Eternal Spirit, whose scripture is the world, and whose son is mankind."

Mr. W. R. Greg, one of the most acute and sagacious of modern essayists, wrote:

"I am disposed to believe, that when we have really penetrated to the actual teaching of Christ, and fairly disinterred that religion of Jesus which preceded all creeds and schemes and formulas, and which we trust will survive them all, we shall find that, so far from this, the true essence of Christianity, being renounced or outgrown by the progressive intelligence of the age, its rescue, re-discovery, purification and re-enthronement as a guide of life, a fountain of truth, an object of faith, a law written on the heart, will be recognized as the grandest and most beneficent achievement of that intelligence."

Rev. Dr. James Martineau closes a long life of conservative devotion to advanced study of Christian faith and thought, with this double judgment upon the present outlook:

I. "The conception of a canonized literature belongs to a stage of culture that has passed away; what was once used as a divine text-book

has become a human literature; we have, therefore, no authoritative text-book of divine truth and human duty; so we must open our minds to all that speaks divinely to them, whether in the Bible or elsewhere; we are not to accept from the Bible any doctrine or duty on the mere ground of its being sanctioned there, but are to make our acceptance of it conditional on its standing the tests of truth and obligation. I claim it as a noble though severe advantage that, through failure of the text-book principle, we are driven from words to realities, and must sink right home to the inward springs of religion in our nature and experience; it is the unwritten oracles of God that have most deeply stirred the hearts of the devout; the ever-living God is the one reality that is ever with us, from moment to moment speaking within us, not less present to us for knowledge and love than to ancient seekers and servants of his will."

II. "From the person of Jesus everything official, attached to him by evangelists or divines, has fallen away; and he is simply the divine flower of humanity, the realized possibility of life in God—no consciously exceptional part to play. It was inevitable that by his disciples Jesus should be identified with the ideal messiah. When he was so, whether and how far with sanction from himself, are secondary questions. I will only say that, when the really historical elements in the gospels are cleared from later additions and editors' coloring, it appears to me very doubtful whether he personally claimed the messianic character. Even with the apostles themselves, the messianic drama was not to be inaugurated till his return from heaven, for which they were on the watch until death. So long as the Scriptures were to us a divine text-book, and the statements of the authors were taken on trust, we believed in this drama as a reality yet to come. I have spoken of it as having lost its credibility and reality, because the central condition, which held it all together—the return from heaven—has failed and come to naught eighteen centuries ago. An eschatology thus unfulfilled in its very nucleus cannot retain our faith in its accessories. The poor device of slipping the date and putting it all off *ad libitum* is an evasion which can satisfy no honest mind. And with the eschatology must fall away from the person of Jesus all the official claims of which it is the sequel. It belonged to his age to see in him the messianic king. It belongs to every age to follow him with veneration spirit as the divine-souled Galilean prophet, the supreme representative of the filial life in God and self-identification with humanity to which the pure in heart are called."

And more particularly with reference to a true theology and a usage of true faith in public worship, Dr. Martineau has said in the preface to his "Ten Services of Public Prayer":

"The uniform theology once supposed to pervade the New Testament, and to carry the seal of divine authority, breaks up, on more accurate research, into several distinct types, belonging to different stages of the early Christianity, and blending the pure essence of Christ's personal religion with theories about him often conflicting and always fallible. Not only have the Petrine, the Pauline, and the Johannine conceptions of the Gospel their separate characteristic phraseology, to which no common measure can be applied; but in all of them the permanent divine element has to be discriminated from the temporary vehicle of thought which conveyed it to the passing age. No one who has once become familiar with the definite images and ideas of the Messianic Christianity in any of its forms can ever again give to its language the loose and large interpretation which alone renders it available for the voice of living piety. He knows that it really means what he cannot mean."

Dr. Martineau tells fully and clearly no more than many nominally orthodox thinkers, scholars, and earnest Christian people are thinking, even if not openly confessing. The Congregationalism of England has no worthier pulpit representative than the great preacher at Birmingham, Rev. R. W. Dale, who succeeded John Angell James, a noted evangelical of the last generation. Mr. Dale published, January, 1877, a paper in which he said :

"There is a sense in which it may be said that large numbers of Congregationalists are without a theology." "We have no theological system. The Congregational tradition has been broken. We have lost our old traditions, and they are now irrecoverable. Among the present aspects of our theological thought, perhaps none is more obvious than the general disappearance of Calvinism. I have no doubt that there are many Congregationalists who think that they are Calvinists. This was the impression of Mr. Angell James. He said to me once with great energy—raising his arm and clenching his hand as he said it—'I hold the doctrines of Calvinism with a firm grasp.' 'But,' said I, 'you never preach about them.' 'Well,' he replied, 'you know that there is not much about them in the Bible.' Bees, when one happens to die in the hive, leave the dead body where it lies, but seal up the cell with wax. Our modern Calvinists treat doctrine very much in the same way. But something more than Calvinistic teaching is gone. The spirit which belonged to the Augustinian and Calvinistic theology is gone (that spiritual root which made God everything, man nothing). The creed has gone. Christ is our brother only; he is hardly our Lord."

The liberal view holds that this is a return to Christ, and

to the highest and purest religion found by searching and sifting Christian Scripture, when we examine with due care the vast field within which Christ and the Bible come before us. Christ was our brother only, a human Teacher and a Master of discipleship only, in the fragments of the record which reflect the original facts. The record as a whole does not reflect either him as he was or his teaching as he left it. It did not come into existence until after Paul and others had made over the idea of him which true report at the time would have given. It gives very little of the teaching which it mentions as having come from Christ, and it almost suppresses the fact that "Teacher" was the title under which Christ appeared among his fellow-men.

It is, however, related of Christ that "he opened his mouth and taught them"; and that "the multitude were astonished at his teaching: for he taught them as having authority and not as the Scribes." The Scribes were the Scripturalists or Biblical men, and the new departure made by Christ turned upon his not using Hebrew Scripture as of authority. He did not open the Bible to teach, but he opened his mouth and taught, not only without regard to Scripture, but contrary to it. The sermon on the mount preserves half a dozen instances of his citation of Scripture for contradiction and correction, and we may reasonably surmise that a full and faithful report of his teaching would give us a hundred times as much. "Ye have heard that it was said to them of old time" was his formula in citing scripture for contradiction and correction: plainly showing that the belief of Scribes and Pharisees—the Biblical men and the strict Orthodox—was not of any weight to him. "We know that God spake unto Moses, but as for this man we know not whence he is," is the keynote of the true history; though with it comes, what "some of the Pharisees said": "This man is not from God, because he keepeth not the Sabbath."

In the apocryphal gospel of Nicodemus Pilate is made to say: "They accuse him of one thing, that he breaketh the sabbath," and more fully his accusers say: "He overthroweth the scriptures and breaketh the sabbath." The Jew

faith in sacrifice and sabbath, scripture and synagogue, found offence worthy of death in Christ's free and pure views of religion in the heart and life. In the Clementine Homilies, a writing of the early church of a type quite unlike the Pauline, we find a good deal of reference to the fact that Christ in his teaching openly separated between true and false parts of scripture. Thus Peter is represented as saying (Hom. ii. 50):

"As to the mixture of truth with falsehood, I remember that on one occasion he, finding fault with the Sadducees, said, 'Wherefore ye do err, not knowing the true things of the scriptures; and on this account ye are ignorant of the power of God.' But if he cast up to them that they knew not the true things of the scriptures, it is manifest that there are false things in them. And also, inasmuch as he said, 'Be ye prudent money-changers,' it is because there are genuine and spurious words. And whereas he said 'Wherefore do ye not perceive that which is reasonable in the scriptures?' he makes the understanding of him stronger who voluntarily judges soundly."

Another passage (Hom. ii. 52) implies that Christ was understood to have anticipated the rooting up of much that Hebrew scripture had taught and that he proffered lessons of truth to be reached by searching and sifting scripture. The passage begins by remarking how sacrifices, etc., have passed away, and then adds:

"Hence, therefore, he said, 'Every plant which the Heavenly Father has not planted shall be rooted up.' . . . Also he cried and said, 'Come unto me all who labor,' that is, who are seeking the truth and not finding it; and elsewhere, 'Seek and find,' since the truth does not lie on the surface."

The next passage (Hom. ii. 53) reflects still further the undoubted tendency of the teaching of Christ to "overthrow the scriptures" of Judaism. It reads:

"In addition to this, willing to convict more fully of error the prophets from whom they asserted that they had learned, he proclaimed that they died desiring the truth, but not having learned it, saying, 'Many prophets and kings desired to see what ye see, and to hear what ye hear, and verily I say to you that they neither saw nor heard.'"

In near connection with this (Hom. ii. 56), a most important word of Christ is quoted. The words in italics are not in our gospel:

“If ye then, being evil, know to give good gifts unto your children, how much more shall your Heavenly Father give good things to those who ask him *and to those who do his will.*”

This makes the words much more natural as the preamble to Christ's greatest word : “All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them : for this is the Law and the Prophets.” The whole of the Prophets as well as the whole of the Law, in a simple commandment of conduct, service of man as sufficient service of God ; sacrifice, sabbath, synagogue, and scripture left out of view.

A later passage of the Homilies (Hom. xviii. 20) recurs to the thought about the truths of scripture compared with the errors of scripture. Peter is represented as saying :

“Somewhere also he says, wishing to exhibit the cause of their error more distinctly to them, ‘On this account ye do err, not knowing the true things of the scriptures ; on which account ye are ignorant also of the power of God.’ Wherefore every man must become, as the Teacher said, a judge of the books written to try us. For thus he spake, ‘Become experienced bankers.’ Now the need of bankers arises from the circumstance that the spurious is mixed with the genuine.”

The use of the phrase “the Teacher,” to designate Christ, reflects one of the surest facts of his true life, that he was familiarly known as “the Teacher” and passed under this, and no other, title, not even Rabbi, much less Messiah, or Son of Man, until theories about him after his death had applied pious imagination, pious exegesis, and pious speculation and prophecy, to doing over parts of the record, while about all that was best was left to perish, or had perished from the first for want of interest in doubting disciples to preserve it. Yet we have, in the altered record even, inefaceable evidence of the true case of Christ with his disciples. The following are notes of words in the first gospel which show that Christ appeared as a simple teacher, not using the name of Rabbi, not basing instruction on Hebrew scripture, but going strongly contrary to it, and not authorizing any new scripture or new authority apart from evident simple truth :

"And he opened his mouth and taught them saying : Blessed are the poor in spirit ; Blessed are they that mourn ; Blessed are the meek ; Blessed are they that hunger and thirst after righteousness ; Blessed are the merciful ; Blessed are the pure in heart ; Blessed are the peace-makers.

"Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy ; but I say unto you, Love your enemies, that ye may be sons of your Father which is in heaven : for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Ye therefore shall be perfect as your Heavenly Father is perfect.

"If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask him ? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them : for this is the law and the prophets.

"Every one therefore which heareth these words of mine and doeth them, shall be likened unto a wise man, which built his house upon a rock.

"And the multitudes were astonished at his teaching ; for he taught them as having authority and not as their scribes. And great multitudes followed him."

[The Pharisees said (John vii. 49) of the mass of the people, "This multitude which knoweth not the law are accursed." Christ gave them the whole, both law and prophets, in a simple commandment of brotherly love, with no dependence on any words of scripture, with strong contradiction of those words which had been used for Jewish separatism and not for humanity, and with theology reduced to the simplest naturally reasoned preamble to a religion of conduct, a preamble of natural confidence in the absolute goodness of God ; and the wise man he found in the doer of his simple words ; not in any believer, save as conduct is belief ; and not in any building on Mosaic or other Bible words, except as conduct framed upon the golden rule took all that was essential of those words. Hence the naturalness of such words as the following.]

"There came unto him one scribe and said, Teacher, I will follow thee whithersoever thou goest.

"The Pharisees said unto his disciples, Why eateth your Teacher with the publicans and sinners ?

“Certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee.

“They that received the half-shekel came to Peter and said, Doth not your Teacher pay the half-shekel?

“And behold, one came to him and said, Teacher, what good thing shall I do that I may have eternal life?

“Then went the Pharisees and took counsel how they might ensnare him in talk. And they send to him their disciples, saying, Teacher, we know that thou art true and teachest the way of God in truth, and carest not for any one; for thou regardest not the person of men.

“On that day there came to him the Sadducees, and asked him, saying, Teacher, Moses said, If a man die, etc.

“And a lawyer asked him, Teacher, which is the great commandment in the law?

“Be not ye called Rabbi; for one is your Teacher and all ye are brethren.

“The disciples came to Jesus, saying, Where wilt thou that we make ready to eat the passover. And he said, Go into the city to such a man, and say unto him, the Teacher saith, My time is at hand; I keep the passover at thy house with my disciples.

“And Judas, which betrayed him, answered and said, Is it I, Rabbi?”

Judas showed his specially Jewish feeling by saying Rabbi instead of Teacher. Christ showed his simply human consciousness by the designation, appearing in all the gospels, of himself as “the Teacher,” in a moment of his life, that of this last passover, when, if he was to figure as the Messiah, or as God’s Only Son, made an atoning sacrifice, he must have been supremely conscious of it. The absence of that consciousness in every one of the four gospels, coupled with the absence of all reference in the fourth gospel to any institution of a supper ordinance, or of anything of moment at this “last supper,” except a lesson of serving one another in love, gives us one page, authentic beyond all question, on which truth has engraved forever the aspect of simple humanity and of natural instruction which Christ stood in when the Jews, alleging Mosaic authority, fell on him and secured his death. There must have been for some time on his part a very pronounced demonstration of simple, thorough, revolutionary teaching, not as a Rabbi looking only to the Law, written or oral, but as a radical reformer, appealing to reason and conscience, in order to so common a recognition of him as an independent Teacher.

And in this connection may be mentioned the form in which the Clementine Homilies report the answer of Christ to one who called him "Good Teacher," and asked the way of life. In Hom. xviii. 1, it is given as, "Do not call me good; for One is good, the Father who is in the heavens." And in the same Homily (xviii. 3) Peter is represented as saying:

"Our Teacher himself first said to the Pharisee who asked him, 'What shall I do to inherit eternal life?' 'Do not call me good; for one is good, even the Father who is in the heavens.'"

The terms used here suggest what there can be little doubt of, that if we had a better history of Christ, we should hear much more than we do of the Heavenly Father of all men, and of the Teacher whose lessons of love and trust rested, not on Hebrew scripture, but on simple grounds of reason and conscience, of spirit and truth, such as all men can apprehend. The paper of Rev. Theodore T. Munger, D.D., in the *Parliament of Religions*, had this statement, showing the leaning of orthodox exposition to the liberal view of the relation of Christ to Hebrew scripture:

"Christ is to be put among the poets, those who see into the heart of things and feel the breath of the Spirit, the inner meaning of life, eternity and its eternal hymn of truth and love. Christ stood upon the Hebrew scriptures not as an authoritative guide in religion but as illustrative of truth. His relation to them was literary and critical; he emphasized, he selected and passed over, taking what he liked and leaving what did not suit his purpose.

"The thoughtful reader resents putting the inspiration of the Hebrew scriptures into a rule or form, and he refuses to read them under a notion of authority that bars up the avenues of the mind, and turns every mental faculty into a nullity. Christianity is a wide thing and nothing that is human is alien to it. Christ is humanity as it is evolving under the power and grace of God, and any book touched by the inspiration of this fact belongs to Christian literature. All inspired literature stands squarely upon humanity, and insists upon it on ethical grounds and for ethical ends—and this is essential Christianity."

In a view so broad and so profound as this, all religions and all scriptures may be found approaches to pure and true Christianity, schoolmasters to lead men of every race and every land to one supreme ideal of grace and truth.

BABYLONIA AND ASSYRIA.

THE LAND

OF

SACRED BOOKS.

TO “Ur of the Chaldees,” which appears in Hebrew scripture as the fatherland of Abram, from which he departed for “the West,” as Palestine was called, we may perhaps look for the oldest sacred writings of mankind. By name it was Ur, “the city,” a city of commerce and civilization, relatively as notable as New York or Liverpool,—one of a group of cities in the lower Euphrates-Tigris region, representing a grand period of human culture during many centuries before the supposed time of Abram.

But it is to Ur, not alone, but as in the foreground of a group of cities, of which it was the least ancient. Eridu, or Eri-duga, “the Holy City,” called also “the lordly city,” and “the land of the sovereign,” was the great centre of culture, civilization, and commerce we know not how long before 4000 B.C. It stood on the east side of the Euphrates, at the head of the Persian gulf, which was then very much farther inland than now. As generations passed, the head of the gulf was filled up with alluvium from the great stream, and from this it lost its rank as a port, while the trend of development up the river left it behind as a capital. The newer city of Erech, some distance higher up, and also on the east side of the Euphrates, became the chief capital for both power and culture. Later still Ur became “the city,” standing on the west side of the Euphrates some distance below Erech and not far above Eridu. It ranked in that far land

and remote age as Chicago does in America to-day. Babylon, though founded very early, did not take the lead until a much later period, about 2300 B.C. Assyria, with Nineveh for its greatest city, came to the front very much later, about 1400 to 1300 B.C. The Genesis designation of Ur as "Ur of the Chaldees," in the supposed time of Abram, shows a writer not accurately informed, as the Caldai or Chaldees are first known in the history not earlier than 900 B.C.,—or perhaps, as the most recent knowledge shows, 1200 B.C.,—and Chaldæa is inaccurately used for Babylonia.

Mr. Sayce, speaking of Shalmaneser's reign, B.C. 858-824, says that the Caldai or Chaldeans are heard of first at this time, that they formed a small but independent principality on the seacoast, and that they are to be distinguished carefully from the *Casdim* or Semitic "conquerors" of Scripture. The Hebrew writers at a much later date, looking back to early Semitic conquering power in Babylonia, made the historical mistake of calling it Chaldean. The true Chaldean was akin to the Akkadian. The original small tribe on the Persian gulf, when Chaldea only covered the marshes of the coast, worked their way north until, under Merodach-Baladan, they became masters of Babylon, and prepared the way for Babylonia to be called Chaldea. This was, however, as late as 722 to 700 B.C., and even then without any real ground for the change of name,—unless we, upon the latest knowledge, find this in the fact that the great Nebuchadrezzar (whose name is misspelled in our Bible) was of the Caldai tribe.

The Hebrew Bible knows next to nothing of the great ages of culture and empire before Abram. In the Genesis story of man after the flood we read that Nimrod "began to be a mighty one in the earth," and that "the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar"; and that "out of that land went Asshur and builded Nineveh." It is a little later said that when mankind were all one "they found a plain in the land of Shinar and dwelt there," and there built Babel, using brick laid with bitumen for mortar. Farther on in the his-

tory we are told how Abram and his father migrated from "Ur of the Chaldees," to go into the land of Canaan; how they stopped at Harran, "the Road," in the extreme north-west of the Euphrates valley, where the great highway of travel turned west towards the upper corner of the Mediterranean and the extreme north of Syria; and how, after the father had died in Harran, 205 years old, leaving considerable wealth, Abram, at the age of 75, got together all the substance and all the souls that had become his in Harran, and went west, into Canaan, and south through Palestine, and still on thence down into Egypt, whence he came back into Palestine, "very rich in cattle, and in silver, and in gold."

This is the first thing told us about Abram, who figures as a nomad and a trader to begin with, in the Bedouin fashion of the Semitic desert. And this story of Abram preserves the true, though faint outline of history, in sweeping from "Ur of the Chaldees" in the lower Euphrates valley, up by Babylon to Nineveh, and to Harran, high up the river, on the road to Canaan, and through Palestine into Egypt in the valley of the Nile. Ur, Erech, Accad, and Babel, in the land of Shinar, refer to cities of Babylonia. And Assyria lying north of Babylonia was a daughter land to the older. The whole region of the Euphrates and Tigris was early called (by the Greeks) Mesopotamia, but natural features make a marked distinction between the great alluvial plain of Babylonia, and the great table-land of Assyria north, from about the point where the two rivers come nearest to each other. Harran was in the northwest on the great highway from Ur and Babylon and Nineveh to "the west," where Canaan lay, and thence through Palestine to Egypt. The great highway of travel, and trade, and war, for near forty centuries before Christ, was that over which Abram is said to have taken his way,—not as a journey but as a course of migration. And there can be little doubt that "Abram" means tribes rather than an individual, and many generations of their journeying by the great road from Ur, or the desert land near Ur, round by Harran and Canaan to the vicinity of the Nile.

The earliest map in Labberton's *Historical Atlas* is "Babylonia before the Semitic Conquest, about 4000 B.C." It shows the lower Tigris-Euphrates region, beginning at the point where the two rivers, having come within twenty miles of each other, spread apart again, enclosing a vast alluvial plain, lying between the highlands east of the Tigris and the desert west of the Euphrates; an agricultural region of extreme fertility. At the date named two kindred tribes had gone west from the coast and the highlands on the east,—the Sumer into the lower, lesser, southeast part of the plain, next the head of the Persian gulf, and the Akkad into the upper, larger, northwest part. The Sumer migration may have been the earlier, but the Akkad filled the larger place, and to no small extent "Akkadian" may be used to cover both in their relations to later history. These Akkadians and Sumerians were not Aryan, nor were they Semitic. They were of the third great race of mankind—the Turanian—but to a remarkable degree originators of civilization, culture of every kind, knowledge and worship, which passed from them to the inferior Semitic peoples, and thence to some of the chief Aryan nations. They brought from their earlier home in the eastward highlands the picture writing from which the cuneiform was developed, and the astronomy, astrology, temple-observatory worship, remarkable burial customs, belief in spirits, faith in beneficent deities, and the sacred writings or Bible, of perhaps the earliest known chapter in the history of human culture.

The older legends of the origin of culture and civilization in Babylonia describe it as beginning on the shores of the Persian gulf and thence working its way to the northeast. Eridu, of Sumer, figures as the primitive capital of the southland, the first home of the god of healing and culture; and with Eridu the earliest religious texts are intimately associated. The Sumerian texts seem to show the older and standard proto-Babylonian dialect, and those of Akkad to the north a later phase more modified by Semitic influence. Erech, further up the Euphrates and on its east side, was next to Eridu a great seat of culture in the southland of

Sumer, but the later and grander city of Sumer was Ur, built on the southwest border, west of the Euphrates, and looking directly into the Semitic region, where the nomad hordes were whose invasion so early altered everything in Sumer and Akkad. Ur was by the meaning of its name "the city." It seems to have become great as the capital of a monarch who brought all the southern principalities under one rule, making a single sovereignty, and who first of rulers of the region became a great builder of temples, vast structures of brick laid in bitumen, rising in terraces to a summit story which was both observatory and temple.

Both Erech, the older, and Ur, the younger and more splendid, were sacred burial cities, where for ages, outside the walls, were gathered a countless host, laid away with utmost believing care and devotion. In Ur rose the great temple of the Moon-god, Sin, one of whose chief seats was Sinai; a deity conceived as masculine and worshipped as first in glory, by the side of Samas, the Sun-god, and Istar, the evening star (and morning star).

The northland of Akkad had a city of Akkad, to which Sippara was a twin city, with a special devotion to worship of the Sun-god. It had also Babylon, where the course of development, begun at Eridu, reached its greatest height, and the nearer fame of which caused Ur, and Erech, and Eridu to be forgotten. North of Akkad began the great table-land of the upper Tigris-Euphrates region, where Assyria was to rise, and Nineveh was to rival Babylon, but almost wholly through Semitic development, without much admixture of Akkadian-Sumerian elements. The contrast of the irrigated plain of Babylonia, the earliest and richest garden of the world, and the arid table-land of Assyria, was profoundly fruitful of results of every kind. To the arid land the Semitic folk fitted well, and from it they looked through nature (the Sun-god) to divine power quite other than that which shone with unvarying beneficence on the unweary garden lands of Babylonia.

Directly east from Ur begins the great desert plateau of the Semitic nomads, reaching across to the mountains of

Sinai, a seat of Sin, the Moon-god, where the highest points are 8,000 feet above the sea, and farther north to the highlands bordering the Jordan valley. To the nomads of this region the civilization and wealth of Babylonia were an object-lesson and an opportunity from a very early date. The first Semitic invasion of Akkad and Sumer, which made Babylonia a land of double type,—its culture of the older type and its power for the most part that of the Semitic intruder from the desert, came at a date not much later than 4,000 B.C., but it meant a conquering class accepting in great part the superior culture of the conquered. The Akkadian-Sumerian people had studied the stars, had formed the calendar, had arranged the week of seven days, with the seventh a day of doing no work, had used paper and made books, and had fixed a usage and tradition of sacred writings, the influence of which, coming through Hebrew, has lasted to the present time. Their later method of writing was by cuneiform letters on tablets of clay, the baking of which left them well-nigh imperishable, so that whole libraries may be dug out of the mounds which alone mark to-day the sites of cities whose prime fell twenty-five or thirty centuries before Christ. The land now desolate, whether the great alluvial plain of Babylonia or the more elevated plateau of Assyria to the north, was, probably before Egypt, a scene of human development the full record of which would tell the story of the youth of the world. The southland especially, to which belonged the names Babylonia and Chaldaea, after the earlier Akkadian ages were past, has been described as the centre of the world's interests and rivalries; the hive out of which swarmed Assyria and the Canaanites, and perhaps the first origins of Egypt; and the world's original source and centre of literature and science. In architecture, in arms, in books and libraries, in fine art shown in beautiful seal cylinders and engraved gems, the Babylonian Ur was truly "the city"; haven of a great commerce, walled fortress of a military system, sanctuary of a splendid religion, and the western outpost of civilization, beyond which were the desert haunts of the Bedouins of

Arabia. A great canal marked the western limit of the alluvial plain of the Euphrates and the border of the desert.

The migration to "the west" of Abram probably meant, not that it was from the city itself that he went, nor from any part of the goodly land of Ur and Erech and Eridu, but that he had lived outside of Ur, in the near desert region where he could keep his flocks, and had made Ur his place of trade. He dwelt in tents, and in Ur the tent gave place to houses of brick, plastered within, ornamented with devices in colored clay, and roofed with tiles or vaults of brick. Certain it is that Ur and Erech were far above the folk of Abraham in development of culture. Their culture passed long after to Assyria, and thence to the Hebrews and Phœnicians and the Greeks. Historical indications take us back in Babylonia to the thirty-eighth century before Christ, and permit us to infer a long previous development. Every great city of Babylonia had its library, in which Akkadian works appeared as ancient literature, with translations into a more modern vernacular.

The second of Labberton's historical maps, inscribed "Chaldean Ascendency in Western Asia, 3800 B.C." (Babylonian is meant by Chaldean), presents "the Empire of Sargon" and "the Beginnings of Egypt." From about 4000 B.C. the Egypt of Memphis, or the northland of the mouths of the Nile, and of Thebes, or the southland, as far up the river as the first cataract, though relatively small, was thoroughly developed and organized, with its own hieroglyphic writing, its high culture, and its architecture represented in the erection of the great pyramids; but the grand empire of that age was that of Sargon I., who expanded from Babylonia into the highlands on the east and north, and westward to the Mediterranean. Sargon's annals which have come down to us show how he made a campaign of conquest in Elam to the east, another in Syria to the west, mastering "the four quarters" of the world, and, having put down all rivals in Babylonian cities, again went west for dominion, even as far as Cyprus in the Mediterranean; while his son, Naram-Sin, pushed his conquests to the

Sinaitic Peninsula, where mines of copper and quarries of turquoise had been sought by the rulers of Egypt also as early as the Third Dynasty, and whither the trading ships of ancient Eridu may have gone. Earlier considerably than the age of Sargon, the Sinaitic Peninsula had supplied to sculpture in Egypt the green diorite of one of the most marvellous statues in the world, a seated figure of King Kephren, of the Fourth Dynasty; while at Tel-loh, a few miles north of Eridu, the oldest Babylonian seat, there have been dug up statues almost like the Egyptian, of the same stone, showing a monarch seated almost in the same way, and differing only in the somewhat ruder work of the sculptor. One of the Tel-loh figures holds in its lap a plan of a city, on which is marked a cubit measure agreeing with that used in Egypt by the pyramid builders, and differing from that used at a later date in Babylonia and Assyria. To all appearance the art of Babylonian Tel-loh had migrated to the Nile, the younger development becoming an advance upon the older.

The Sargon I. of this early history represents Semitic invasion and conquest. The people of Sumer in the south and those of Akkad in the north of the Tigris-Euphrates plain were agricultural, civilized, and cultivated. The Semitic invaders came in upon them from the desert, adopted their culture, with more or less change, and created a mixed development, the more rude race overlying the more refined. Akkadian and Sumerian Babylonia became half Semitic, or superficially Semitic, and as development advanced up the line of the great rivers, the line of Abram's route to Harran, over the arid table-land of the northerly half of the Tigris-Euphrates region, the Semitic element more and more prevailed, while the Akkadian, and still more the Sumerian, clung to the rich garden which all Babylonia was. In the course of ages—1,500 to 2,000 years—this advance of development created Assyria, almost wholly Semitic—a daughter-land to Babylonia indeed, but predominantly non-Babylonian; rude, rough, fierce, brutal, after the extreme type of the Semitic nomads of the desert.

Mr. Sayce, one of our best authorities, says of the contrast in "moral and intellectual type" presented by the more Akkadian Babylonians and the more Semitic Assyrians:

"The Assyrian has all the characteristics of the Semite. His hooked nose and angular features proclaim his origin on the physical side as unmistakably as his intensity, his ferocity, his love of trade, and his nomadic habits proclaim it on the moral side. The Babylonian, on the other hand, was square built and somewhat full-faced, an agriculturist rather than a soldier, a scholar rather than a trader. The intensity of religious belief which marked the Assyrian and the barbarities which the Assyrian perpetrated in the name of Assur, and loved to record in his inscriptions, were foreign to his nature."

Mr. Sayce goes on to say that "it was from Babylonia that the Assyrians derived their system of writing, the greater part of their literature, their religion, and their laws." It was, however, with this great difference, that the mixture of Semitic and Akkadian common to both was predominantly Akkadian in the more southern Babylonia and predominantly Semitic in the more northern Assyria. Of the Semitic origins Mr. Sayce says:

"Many of the words which the Semites (Hebrew, Phœnician, Assyrian) have in common seem to point to the neighborhood of Babylonia as the district from which those who used them originally came. Their first home appears to have been in the low-lying desert which stretches eastward of Chaldea—on the very side of the Euphrates, in fact, on which stood the great city of Ur. Here they led a nomad life, overawed by the higher culture of the settled Akkadian race, until a time came when they began to absorb it themselves, and eventually to dispossess and supersede their teachers. The tribes which travelled northward (to create Assyria) and westward (Hebrew and Phœnician), must have carried with them some of the culture they had learnt from their Akkadian neighbors. And such, indeed, we find to be the case. Nebo, the Babylonian god of prophecy and literature, has given his name to towns of Reuben and Judah, as well as to the Moabite mountain on which Moses breathed his last, within sight of the 'moon-city' Jericho. Sinai itself is but the mountain of Sin, the Babylonian Moon-god" [whose most splendid seat was at Ur].

Sargon I., the founder of an empire which extended from the head of the Persian gulf, east, north, and west—from Elam to the Mediterranean—made Akkad, or Agade, in the

north of Babylonia, his capital. The story that was many, many centuries after told of the birth of Moses on the Nile was first told of the birth of Sargon on the Euphrates. It narrates as exactly as possible Sargon's exposure in an ark of bulrushes, his rescue and rearing, and ultimate rise to power, and establishment of a supremacy distinctly Semitic. He figures also as the great lawgiver, promoter of letters and science, and fountain of the later form of Babylonian wisdom, through which has come down the most ancient Akkadian usage and belief. In connection with the creation of extended Babylonian empire, he gathered at his capital, Akkad, a library, and for this had two of the great standards of Babylonian literature made, by compilation from older writings, (1) a great work on astronomy, in seventy-two books, with the title Namar-Bili, "The Observations of Bel," or "The Illumination of Bel"; and (2) a work on terrestrial omens, augury, and divination, from which the Babylonian sages especially drew their wisdom. This execution, by a conqueror, of two great works of science and religion, out of the far older literary materials of a subject people, antedates the reputed career of Moses by twenty-five hundred years.

Sargon's patronage of literature caused the region to be known as "the land of books," three thousand three hundred and fifty years before Ezra the Scribe produced, as the foundation fragment of Hebrew scripture, a single copy of the Pentateuch, purporting to be by the hand of Moses, 850 years after he was said to have lived. And the so-called "magical texts" collected by Sargon were the earliest part of the Scriptures which became an elaborate Babylonian Bible. These texts grew out of the old Akkadian-Sumerian faith in spirits, a faith known as Shamanism. In this early Shamanism the universe was one of spirits, innumerable as the objects and forces of nature; and religion was magic, exorcism, dealing by conjuration, incantations and charms, through medicine-men, conjurors, and priestly magicians. The earliest sacred books were collections of magical texts, antedating even old Akkadian ideas of gods, of

divine creators, of high objects of worship. Disease was especially conceived as possession by a malevolent spirit. Whatever injured, as a hurtful wind, was moved by an evil spirit. The magical texts were adjurations to bad spirits to go out, or to good spirits to give aid against the bad. The sea, or the earth, or the sky, whence much of good came, suggested spirits potent to help, and the animals whose relations to man were kindly were thought of as minor agents of benefaction—the figure of a chosen animal serving as a charm, while for powerful intervention the appeal would be to the great spirits of heaven and earth, of the sky, or the sun, or the glorious moon, impressive and majestic to simple minds above every other object in nature. The opening words of the great collection of magical texts are these :

“The evil god, the evil demon, the demon of the field, the demon of the mountain, the demon of the sea, the demon of the tomb, the evil spirit, the dazzling fiend, the evil wind, the assaulting wind which strips off the clothing of the body like an evil demon,—conjure, O spirit of heaven! conjure, O spirit of earth !”

In the erection of a faith higher than primitive Shamanism, the Akkadian-Sumerian mind conceived a god of the deep, and of the most ancient city of Eridu, called Ea. This oldest figure of Akkadian divinity, their most ancient Father Deity, was accounted the god of wisdom, the giver to man of culture, the author of sacred writings, the instructor of his worshippers in arts and sciences. And with the development of Akkadian faith Merodach was figured as the son of Ea, an interpreter of the will of Ea to man, an intercessor for men, and especially a god of mercy, the bringer of resurrection and the revealer of eternal life. Merodach the Merciful became in a later age the Bel or Lord of Babylon—Merodach-Bel, or Bel-Merodach, with the character brought from Eridu the Holy, where Ea was worshipped as the Beneficent Revealer, the great culture god, who had come up out of the deep to be a teacher to men of every excellent knowledge, and the author of scriptures for the benefit of man. And as ages of development went on a son of Merodach, Nebo, was added, his name meaning “the proclaimer.”

"the prophet," and his office being that of the god of science and literature.

Merodach was made by Semitic influences the great Sun-god of Babylon, but of the sun in its kindly offices, its boundless beneficence, and Nebo became "the prophet," "the writer," "the creator of the written tablet," "the maker of writing," "the opener," and "the enlarger of the ear," "the author of the oracle," and in Semitic phrase "the Scribe." And as Merodach had his seven-storied magnificent temple in Babylon, Nebo had a like temple in Borsippa, Babylon's great suburb. Nebo became a popular divinity in Assyria, because patronage of literature was popular, and that meant borrowing from Babylonia, and making libraries of books which gave the old Akkadian original, accompanied by a translation into Semitic Assyrian. Nebo, letters, prophecy, passed from Babylonia into the far west of Canaan, Phœnicia, Palestine, by the same Semitic borrowing. Mr. Sayce says:

"In Assyria Nebo was honored as much as he was in Babylonia. His name and worship passed even to the distant Semitic tribes of the west. The names of places in Palestine in which his name occurs, proves that the god of prophecy was adored by Canaanites and Moabites alike. Moses, the leader and prophet of Israel, died on Mount Nebo, and cities bearing the name stood within the borders of the tribes of Reuben and Judah. When the Israelites entered upon their literary era, the old name of *roeh*, or 'seer,' was exchanged for the more literary one of 'Nébi,' or 'prophet.' The literary age of Israel was long preceded by a literary age among their Phœnician neighbors, and the Israelite literary growth was contemporaneous with closer relations with Tyre. As Israel was to Phœnicia (a borrower and copyist), so Assyria was to Babylonia. The Assyrians were a nation of warriors and traders rather than students; their literature was for the most part an exotic, a mere imitation of Babylonian culture. In Babylonia education was widely diffused; in Assyria it was confined to the learned class."

"Babylonia," says Mr. Sayce again, "was essentially a religious country, and its art, therefore, was primarily religious. Nearly all the great edifices, whose ruins still attract the traveller, were temples. The terraced temples of Ur, Erech, and other places, mount back to the earliest times. The internal walls of the shrine were bright with paint and bronze and gilding."

Far more wonderful than the temple of Solomon was that

at Babylon dedicated to Merodach, the local supreme god, and their form under Semitic ideas, of the Sun-god. It dated from B.C. 2250, and bore the Accadian name E-Sagila, "the house of the raising of the head," or "of the lofty head." The central structure was a tower of solid masonry, rising in eight stages, of which the topmost was the shrine of the beloved god of Babylon, Merodach the Merciful. The tower, or *ziggurat*, had the title E-Temengurum, "the house of the foundation stone of heaven and earth." As in every case of a *ziggurat* the summit story was used as an observatory, as the "high places" were, in a hill country like Canaan, an observatory for worship as directly near heaven as possible. The ascent to the several stories and terraces of the tower was by an incline winding round all the towers on the outside. The outer lines of the temple were those of a large square inclosure formed by huge walls of brick, at the centre of which rose the eight-story tower. The grand entrance to the temple inclosure was called in Accadian Ka-khilibu, "the gate of glory." Nebuchadrezzar says of it: "Ka-khilibu, the Gate of Glory, I made as brilliant as the sun." And he goes on to say:

"The holy seats, the place of the gods who determine destiny, the Holy of Holies of the gods of destiny, wherein on the great festival at the beginning of the year, on the eighth and the eleventh days (of the month), the Divine King, the God of heaven and earth, the Lord of heaven, descends, while the gods in heaven and earth, listening to him with reverential awe and standing humbly before him, determine therein a destiny of long-ending days, even the destiny of my life; this Holy of Holies, this sanctuary of the kingdom, this sanctuary of the lordship of the first-born of the gods, the Prince Merodach, which a former king had adorned with silver, I overlaid with glittering gold and rich ornament."

The extreme outer walls, enclosing the 'Grand Court,' extended 1,156 feet one way and 900 feet the other. Beyond the grand court was a second court, the walls of which extended 1,056 feet one way and 450 feet the other. It was called the court of Istar (goddess of the evening star) and Zamama (a god of the southern sun figured as an eagle). In the walls of this court were six gates, the grand gate, the

gate of the rising sun, the great gate, the gate of the colossi, the gate of the canal, and the gate of the tower view. Still farther within was a square, walled probably and perhaps paved, in the centre of which rose the ziggurat or temple tower. A gate at the centre of each side of this square gave entrance from the grand court. The first stage of the tower was 300 feet square and 110 feet high; the second 260 feet square and 60 feet high; the third 200 feet square and 20 feet high; the fourth 170 feet square and 20 feet high; the fifth and sixth respectively 140 and 110 feet square and each 20 feet high, and the seventh or topmost 80 feet long by 70 broad and 50 feet high, its base supported 250 feet above the foundations of the whole structure. Other temples than this lofty one were built round the base of the tower; one on the eastern side, with sixteen shrines, notably those of Nebo, eldest son of Merodach, and of Tasmit, his wife,—a temple measuring 117 by 67 feet; two on the northern side,—that of Ea, Father and god of wisdom, 142 feet by 50 feet, and that of Nusku, the supreme messenger, 58 feet square; one on the southern side, 117 feet by 50 feet, devoted to Anu and the more ancient Bel, two of the great gods of early belief; and on the western side the chief subordinate buildings, being a wing on one side 166 feet by 34 feet; a second wing on the other side 166 feet by 108 feet; with a court between these 58 feet wide; and at the back a building 208 feet by 50 feet; these western buildings containing the great throne of gold of Merodach, the couch said to have been 15 feet long by 6 feet 8 inches wide; and other furniture in grand and costly style. The temple of Nebo on the east of the tower contained the Holy of Holies of prophecy and revelation, separate from that of Merodach in a temple on the west side. Nebo was the god of prophecy, and at Borsippa, across the Euphrates from Babylon, there was a temple in his name on the same plan as that of Merodach in Babylon.

The most ancient story of culture as the gift of Ea, a god of the deep, at the head of the Persian gulf, the gate of the ocean deep beyond, seems to imply that the roar of the sea and the mystery of the waters had a voice to the wise men

of Eridu, who fabled the coming forth upon land of a being, at once fish and man in form, with articulate human voice and the reason of a god. In the words of the account which has come down to us through a Greek borrower from a Babylonian book,—

“This being was accustomed to pass the day among men. He gave them an insight into letters and sciences and arts of every kind. He taught them to construct houses, to found temples, to compile laws, and explained to them the principles of geometrical knowledge. He made them distinguish the seeds of the earth, and showed them how to collect the fruits : in short, he instructed them in everything which could tend to soften manners and humanize their lives. Moreover he wrote concerning the generation of mankind, of their different ways of life, and of their civil polity.”

This earliest Genesis put culture, knowledge, law, duty, before cosmology and mythology. An old Babylonian sermon, says Mr. Sayce, speaking of the duty of a prince to administer justice impartially and without bribes, declares that if “he speaks according to the injunction (or writing) of the god Ea, the great gods will seat him in wisdom and the knowledge of righteousness.” An inscription on a gem showing Ea depicted with the body of a man and the tail of a fish, a symbolical man-fish, to express his character as god of the deep, designates him as “the god of pure life.” His name implies a “house-god,” deity of dwellers by the sea or perhaps of inhabitants of pile-dwellings. In some of the figures, partly man and partly fish, the fish’s skin is thrown, like a priestly cloak, over the man’s back, with the head of the fish appearing behind that of the man. The serpent was at times his symbol, and it is from this usage that came the possibility of saying “wise as a serpent” for an ideal that also said “harmless as a dove.” The original seat of the worship of Ea was Eridu, the port at the mouth of the Euphrates, on the east side, where the ships of Eridu sailed at least as far as Sinai, the land of Sin, the Babylonian Moon-god, and perhaps eastward to India. The fabled location of Eden was “in Eridu teeming with fertility.” Here also arose the tradition of “the tree of life.” It was “the cedar tree, the tree that shatters the power of the incubus upon whose

core the name of Ea is recorded," or as another description says, "the cedar tree, the beloved of the great gods, which their hand has caused to grow." The Semitic ark, a coffer or chest, which the Assyrians used, and which the Hebrews borrowed, was originally a ship, the ship of Ea at Eridu. The tradition of a god of the deep extended to all the great gods the symbol of a ship as a visible abode of the presence of the divinity. Thus an old hymn says of the ark of Merodach, Ea's great son, who became the Bel of Babylon: Bel-Merodach:

" Its helm is of cedar wood. . . .
 Its serpent-like oar has a handle of gold.
 Its mast is pointed with turquoise.
 Seven times seven lions of the field (Eden) occupy its deck.
 The god Adar fills its cabin built within.
 Its side is of cedar from its forest.
 Its awning is the palm-wood of Dilvun.
 Carrying away its heart is the canal.
 Making glad its heart is the sunrise.
 Its house, its ascent, is a mountain that gives rest to the heart.
 The ship of Ea is Destiny.
 Nin-ki-gal, the princess (Dav-kina), is the goddess whose word is life.
 Merodach is the god who pronounces the good name.
 The goddess who benefits the house, the messenger of Ea the ruler of
 the earth, even Nan-gar (the lady of work), the bright one, the
 mighty workwoman of heaven, with pure and blissful hand has
 uttered the word of life,—
 'May the ship before thee cross the canal!
 May the ship behind thee sail over its mouth!
 Within thee may the heart rejoicing make holiday.' "

This hymn, written in the old Akkadian language, and used in that language without a Semitic version, goes back to a most remote day at Eridu, before Merodach had become the great Bel or Lord of Babylon. When the Semitic changes of later days had taken place the old Accadian ship became a Semitic ark, and as such was long after borrowed by the Hebrews. A later hymn used with the one just quoted, and appearing in the two languages, old Akkadian and Semitic Assyrian, commemorated the festival of Merodach, in these words:

" This day the god has been made (*i. e.*, a new image), he has caused the commemoration feast to be fully kept.

The god has risen among all lands,

Lift up the glory, adorn thyself with heroism, O hero perfect of breast, bid lustre surround this image, establish veneration.

The lightning flashes; the festival appears like gold; in heaven the god has been created; on earth the god has been created.

This festival has been created among the hosts of heaven and earth.

This festival has issued forth from the forest of the cedar trees.

The festival is the creation of the god, the work of mankind.

Bid the festival to be fully kept forever; according to the command of the valiant golden god."

One of the hymns to Merodach as the Bel of Babylon has these words :

" Thine is the revelation, the interpretations of visions;

Thine is the glance, the seeing of wisdom;

They magnify thee, O master of the strong;

They adore thee, O king and mighty prince;

They look up to thee, show unto them mercy;

Cause them to behold the light that they may tell of thy righteousness:

Lord of the world, light of the spirits of heaven, utterer of blessings;

Who is there whose mouth murmurs not of thy righteousness,

Or speaks not of thine exaltation and celebrates not thy glory."

In the remote pre-historic age, there sprang up other conceptions of divinity than that represented in Ea the Beneficent and Merodach the Merciful. Eridu in the south and Nipur in the north of Babylonia became two strongly contrasted religious centres, giving rise to two types of theological thought and religious usage, the eventual blending of which made the early form of Babylonian religion, the Accadian faith and worship, previous to any Semitic influences and modifications.

Eridu, as we have seen, was the primitive seat of the worship of Ea, the beneficent god of culture and of civilization, from whom came Merodach the Merciful at Babylon, and Nebo, god of illumination and blessing, at Borsippa opposite Babylon. The tradition of Eridu was one of gods of help and beneficence and endless good to man. But of Nipur the tradition was one of ghosts and demons and all the pos-

sible monsters of the dread under-world. Instead of Ea, divinely good to man, the god specially seated at Nipur was Mul-lil, known as "the lord of the ghost-world," and developed by Semitic ideas into a king of terrors. In one version of the Flood story Mul-lil designed the destruction of all mankind without exception, and upon seeing a ship on which any were saved "he stood still and was filled with wrath against the gods and the spirits of heaven," and cried out, "What soul has escaped therefrom. Let no man remain alive in the great destruction," while Ea put in, against the furious Mul-lil, an appeal not to confound the innocent with the guilty—"Let the sinner alone bear his sin; let the evil-doer bear his own iniquity." The record says that the rescued hero in offering sacrifice after coming out of the ark, scored Mul-lil as unjust in causing a deluge. "Let the gods come to my altar," he said, "but let Mul-lil not come to the altar, since he did not act considerately, but caused a deluge and doomed my people to destruction." This Akkadian Mul-lil was the god of the lower world, whose messengers were diseases and nightmares and demons of night, and from whom came the plagues and troubles that oppressed mankind. In one of the magical texts, Namtar, the plague demon, is spoken of as a "beloved son of Mul-lil," while the wife of Mul-lil is said to be Allat or Nin-ki gal, "the queen of the mighty land," where the dead are.

In a later time, under Semitic ideas, Mul-lil became a Bel, or Lord of supreme divinity, and especially the Assyrian Bel, with the attributes of one form of the sun-god; not the beneficent giver of life and light to the world, but the fierce wrathful destructive sun, scorching all nature with his heat, and at night sinking lurid and dreadful into the darkness of the under-world. And as Ea had a son Merodach, a god of beneficence, so Mul-lil had a son Adar, a warrior god, who was much favored in Assyria, a nation of energetic and ruthless warriors. In Babylonia the arts of peace found favor; in Assyria those of war. In Assyria there was more of the unmitigated Semitic genius; in Babylonia the Semitic impulses were more restrained by Akkadian culture. Both Merodach and Adar

were conceived by the Semitic mind as forms of the Sun-god ; Merodach the sun of life and light, and Adar the sun of the under-world—of darkness and death. Each served as messenger of his father, but Merodach on errands of mercy and beneficence, and Adar on those of an implacable warrior, errands of injury and destruction ; not for mankind to do them good, but against mankind, to do ruthless injury, as in the Deluge, conceived in senseless spleen and executed in shameless fury, contrary to the good mind of all the other gods. A brother of Adar, reputed to be “ the first-born ” of Mul-lil, was called Mul-nugi, “ the lord from whom there is no return ” ; the lord of Hades, out of whose realm there is no escape. The sun gone down into darkness under the earth was thus figured as bearing sway in what Akkadian conception made “ the great city ” of the innumerable dead.

Two causes tended especially to multiplication of deities of even the highest class, the various greatest objects in nature and the usage of important local centres each naming some great god for its patron deity. A third cause most powerfully tended to violent contrasts between different gods, or different aspects of the same god, as the Sun-god, according as the thoughts of men were due to violent contrasts in nature. In the garden land of Eridu lying near the bountiful sea there grew inevitably a cult of happy trust and elevating knowledge, while beyond this Eden, in the arid spaces of the Semitic desert, ruled by the relentless scorcher of the summer sky, there came to the rude mind of the nomad a culture of fear and ignorance and selfishness, intense, energetic, all-dominating, such as made Assyria the curse of the nations, and left Judea an astonishment and a derision, when it had framed faith on the pattern of Assyria, and made hatred of mankind, a narrow and rigid and even malignant separatism, the corner-stone of higher culture. The subjection of Akkadianism to Semitism, which came even at Eridu, which at Erech, and Ur, and Akkad (city), and Babylon, was increasingly pronounced, and which dominated completely northward from Babylon in all the land of Assur, more and more raised the Sun-god to prominence,

with a tendency of the baneful, jealous, angry Sun-god to pre-eminence. Sippara, of the north or Akkad part of Babylonia, close by the city Akkad, which was the capital of Sargon I., became the most famous Sun-god city of Babylonia, and just as the magical texts of Babylonian scripture are connected with Eridu, so the body of Sun-god hymns, which come into the second part of this scripture, are connected with Sippara. Samas, the Sun-god, was indeed worshipped throughout Babylonia, but at Sippara was his most splendid service, after Semitic influences had done their work. Even the Akkadian language of the hymns to Samas, as well as many touches of their thought, has Semitic peculiarities.

At Erech, which shared with Eridu the rank of a primitive capital in the south of Babylonia, the great local deity was Ana, the Sky-god, and the idea of the sky as divine carried the mind up to the conception of godhead as a creator. The Semitic making over of ideas, which came very early at Erech, and more fully than at Eridu, turned Ana, the sky, into Anu, the divinity of the whole expanse of heaven, the higher invisible heaven beyond the visible sky. Then the three gods of Erech, Nipur, and Eridu, became a trinity of great gods, Anu, Bel or Mul-lil, and Ea; gods of the heaven of heavens, of the under-world, and of the watery deep. Nature is bountiful in trinities, and Babylonia made another, of the Sun, the Moon, and the Evening Star, or Samas, Sin, and Istar; of whom Sin, the Moon-god, was the father of Samas and Istar, according to the underlying Akkadian idea that the moon existed before the sun; that the Moon-god was male, not female; that the lord of their hours of observation of the nightly heavens, and of their temple observatory worship, was the supreme ruler of heaven and earth; and that the Moon-god rose in might on the darkness of the underworld of Mul-lil, making way for the sun in his strength and the star of morning (or evening) in her beauty.

The Babylonian Ur was the great Moon-god city, and Haran again, in the far northwest, was a special Moon-god centre. To all appearance both the contrasted types of natural

faith, that of the garden land of Eridu and that of the Semitic desert, saw a beloved and beneficent divinity in the moon of night, and to both came home the thought of the Moon-god overcoming the darkness and dread of the sunless world of night, the under-world and ghost-world of Mul-lil. In honor of the Moon-god of Ur hymns were composed and a ritual performed, and one of the grandest Babylonian temples built. It was for this Sin, the Moon-god, that Sinai was named. The great temple of Sin at Ur was built, or restored, by Ur-Bagas, the earliest monarch known to have united all Babylonia under one rule. Among the Moon-god hymns which have been recovered, we have one in the Akkadian original, with an interlinear Semitic (Assyrian) translation, signed by Assur-bani-pal's chief scribe. We are able to read both, and even to correct errors of the translator. Some lines of this hymn run :

“ Merciful one, begetter of the universe, who among men far and wide
erects the supreme shrine,
Father long suffering in waiting, whose hand upholds the life of all
mankind !
Lord, thy divinity like the far off heaven fills the wide sea with fear.
On the surface of the peopled earth his abode the sanctuary be placed,
he proclaims their name.
Father, begetter of gods and men, who chooses the shrine to be founded,
who establishes the offering,
Who proclaims dominion, who gives the sceptre to those whose destiny
is fixed unto a distant day.
First-born, omnipotent, whose heart is immensity and there is none
who may discover it ;
Who makes the light from the horizon to the zenith of heaven, opening
wide the doors of the sky, and establishing light.
Thou holdest the lightning and the rain, defender of all living things;
there is no God who has at any time discovered thy fulness.
In heaven who is supreme ? Thou alone, thou art supreme.
On earth, who is supreme ? Thou alone, thou art supreme.
As for thee, thy will is made known in heaven, and the angels bow
their faces.
As for thee, thy will is made known upon earth, and the spirits below
kiss the ground.
As for thee, thy will is blown on high like the wind ; the stall and
the fold are quickened.

As for thee, thy will is done upon the earth, and the herb grows green.
As for thee, thy will is seen in the lair and the shepherd's hut; it increases all living things.

As for thee, thy will hath created law and justice, so that mankind has established law.

As for thee, thy will extends as heaven, it stretches below as earth, there are none that can record it.

As for thee, who can learn thy will, who can rival it?

In heaven is thy lordship, in the earth thy sovereignty; among the gods thy brethren a rival thou hast not.

King of kings, of whose . . . no man is judge, whose divinity no god resembles.

Look with favor on thy temple;

Look with favor on Ur, thy city."

In what Sargon, 3800 B.C., looking back to what was then antiquity, called "the remote days of the period of the Moon-god," the Star (of evening and of morning), Istar, was the Moon-god's glorious daughter, as Samas, the Sun-god, was the Moon-god's son. One of the early Akkadian ideas was the pre-eminence of woman, and in Istar appeared the loftiest ideal of a goddess of independent nature, on an equal footing with the greatest gods. She was a goddess of the bond of family and home, the ideal woman throned among the great gods. One of the old hymns had these words:

"To cause enlightenment to prevail am I appointed, alone am I appointed;

By the side of my father the Moon-god to cause enlightenment to prevail am I appointed, alone am I appointed;

By the side of my brother the Sun-god to cause enlightenment to prevail am I appointed, alone am I appointed;

In the resplendent heaven to cause enlightenment to prevail am I appointed, alone am I appointed;

In the beginning was my glory, in the beginning was my glory;

In the beginning was I a goddess who marched on high;

Istar the divinity of the evening sky am I;

Istar the divinity of the dawn am I;

Istar the opener of the bolts of the bright heaven is my glory."

This lofty conception was contrary to the low Semitic idea of the female. Woman Semitism did not know. It knew the female, an attachment to the male. The female of man

was as the female of the camel or the wild ass. Love was sexual excitement. Sexual fury in nature was a divine passion. The Semitic prophet, figuring Judea as a female espoused by the tribal deity, talks as if he supposed the woman subject, like the she camel, to the periodical recurrence of a purely animal onset of excitement. The vulgar Semitic mind concentrated itself on the generative facts. Mr. Sayce remarks that "the keystone of Semitic belief was the generative character of the deity." An essential beastliness of the Semitic man, under the sun of the desert and in the atmosphere of the wilderness, tended to a shocking degradation of religion. Istar's glory of woman, equal with father and brother, was changed to an abomination of female animalism. She was turned into the Ashtoreth, in whose worship sexual fury and religious frenzy were one; prostitution a sacrament; and orgies of lust a festival of highest religion. Babylonia without Semitic influences would have given us a far purer revelation and far nobler ideals. Mr. Sayce says :

"Babylonia does not seem to have produced any class of men like the Israelitish prophets; but it produced cultivated scribes and thinkers, who sought and found beneath the superstitions of their countrymen a purer religion and a more abiding faith."

These construed Istar as the Virgin Mother of enlightenment, the friendly glory of the evening and the morning, the companion of night's monarch, the Moon, and of the day's ruler, the Sun. But Semitic influences blotted all this, and on Semitic ground, above all with the Jews, and in the very temple at Jerusalem, Istar became Ashtoreth of unsurpassable abominations.

Mr. Sayce says of the contrast of Semitic and Akkadian conceptions :

"In the Semitic conception of social life, the male was the source of life and authority, the female being but his weaker double, the pale reflection of the man. The father was the head of the family. This was the exact converse of the ideas that prevailed among the Akkadians. Here it was the mother, and not the father, who was the head of the

family; and in the bilingual texts we find that in the Akkadian original the female is always mentioned before the male, while the Semitic translator is careful to reverse the order. Woman in Akkad occupied a higher position than she did, or does, among the Semites. The goddesses of Accad were independent beings, like the gods whose equals they were. The Semitic female deities were simply the complement of their male consorts. They were seldom deemed worthy of a name of their own."

In his most recent volume, Mr. Sayce, speaking of "the Babylonian element in Genesis," says :

"The word with which the book of Genesis opens is 'in the beginning,' while an Assyrian poem equally tells us that the watery deep was the 'beginning,' of the heavens and the earth. Thanks to the discoveries made in Babylonia and at Tel El-Amarna [Babylonian writings found in Egypt], we have learned how deep and lasting was the influence of Babylonian culture upon pre-Israelitish Canaan. The belief in a chaos of waters within which the future heavens and earth lay, went back to the early dwellers on the banks of the Euphrates and the shores of the Persian Gulf."

"The Sabbath rest was a Babylonian, as well as a Hebrew institution. Its origin went back to pre-Semitic days, and the very name Sabbath by which it is known in Hebrew, was of Babylonian origin. The Sabbath was also known, at all events in Akkadian times, as a day on which work was forbidden to be done."

Mr. Sayce implies that the Jews had no particular regard for the Sabbath until a late period in their history, when they learned it in Babylonia, while in exile there. "There is," he says, "little or no reference to it in the Books of Samuel and Kings." Mr. Sayce speaks of "the close dependence of the 'Jehovistic' account of the creation and fall of man upon Babylonia"; and he further says :

"The fall of man seems to be described in plain terms. The Bible story of the Fall gives evidence, not only in the general outlines and in the details of the narrative, of its derivation from Babylonia; but the very words that are used in it betray their Babylonian origin. 'Adam' itself is the common Babylonian word for man, and the name 'eve' finds its counterpart in the Babylonian *ivat* or 'breath.' Methusael is a purely Babylonian name Mutu-sa-ili, 'the man of God.' We now know that not only Babylonian beliefs, but the literature itself, had been brought to Palestine before the age of Moses."



BABYLONIAN MARRIAGE MARKET.—EDWIN LONG.—This famous imaginative reproduction of a scene of ancient Babylonia was bought for \$35,000 for the Holloway Institute of London, where it now hangs.



THE BUILDING OF THE PYRAMIDS.—(From the painting by G. RICHTER, Munich.)—The Pyramids were built by individual monarchs of early Egypt to serve as tombs, in part monumental, but chiefly designed to provide a securely concealed inaccessible and eternally safe burial chamber, within which the body of the monarch might escape disturbance forever,—such being a condition of the future life of the spirit which had dwelt in the body.

The Babylonian Scriptures.

THE Babylonian Bible not only represents Babylonia and a very great antiquity, but Assyria also, the Assyrians having adopted it, in an Assyrian translation, as Christians borrowed the Hebrew Bible, in a Greek, or Latin, or modern version. The language of the Babylonian original was the primitive Babylonian, in either the Sumerian dialect of the south or the Akkadian of the north. Several successive portions, representing stages of the history, compose the earlier and special sacred scriptures, and to these other remarkable writings succeeded, making a Literature not only of remarkable interest, but of remarkable influence down to the present time. The two most ancient portions are of the south or Sumerian section of Babylonia. Oldest of all is a body of pieces, most of them short, which have been commonly designated the Magical Texts, because they are, so many of them, arranged for purposes of incantation. But they can be better called the Priestly Texts, because they contain a great deal of mythology, spirit lore, and even history, as set down by the priests. They tell of the spirits and demons, and of the gods and goddesses, of the earlier faith ; spirits of wind and storm, of diseases, of madness, of drought and plague, of all the ills of flesh, and the woes of the mind ; and of the gods of the nature-system built by simple faith above the primitive spiritism ; and most of the pieces show that they were used in ceremonies designed to cast out, or ward off, or protect from, demons of disease and of destruction. They show the magician or conjurer dealing with the

spirits of every kind, and getting for men the aid of the gods for dealing with spirits, spirits of disease, of burning wind and storm, of drouth and plague. The matter of these texts is very varied, showing the ideas of the time as to both spirits and gods, scenes on earth, scenes in the place of the gods, doings of many kinds. Climate, in the largest sense, suggests a great deal. Professor Huxley has said of Babylonia :

“Except in the extreme south, the rainfall is small and the air dry. The heat in summer is intense, while bitterly cold northern blasts sweep the plain in winter. Whirlwinds are not uncommon; and in the intervals of the periodical inundations, the fine, dry, powdery soil is swept, even by moderate breezes, into stifling clouds, or rather fogs, of dust.”

The ancient conditions were those of ample irrigation by canals, which made what is now a waste of marsh and wilderness, the granary of western Asia. The weather conditions seem to have suggested the seven spirits of varied evil to which there is frequent reference in the “Magical” Texts. Thus we read :

“Troublers unique are they, troublers of heaven have they been born;
They are whirlwind-like ghosts; travellers are they;
Wife they possess not; child they begat not;
Lusty offspring they know not;
Horses which have come forth from the mountain are they;
Unto Ea are they hostile.
The throne-bearers of the gods are they;
To trouble the canal are they set;
Before Nergal the mighty warrior do they go to and fro;
O spirit of heaven, conjure! O spirit of earth, conjure!
O spirit of Sin (Moon-god), god of the throne of light, conjure!”

“Seven are they, seven are they,
In the hollow of the deep seven they are;
Gleams of the sky are those seven.
In the hollow of the deep, in a palace, they grew up.
Male they are not, female they are not.
Compassion and kindness know they not,
Prayer and supplication hear they not;
O spirit of heaven, conjure! O spirit of earth, conjure!”

“Mistress they know not;
The land like husks they devour;

Compassion they know not;
 Against mankind they rage;
 The flesh they devour, the seed they sicken, the blood they drink;
 Demons are they, filled with wickedness;
 Devourers of blood unceasing are they.
 O spirits of heaven, conjure! O spirits of earth, conjure!"

"The reptiles that creep round and round, the evil gods are they;
 The warrior spirits that spare not, who were created in the cloudy
 vault of heaven.

These seven are messengers of Anu their king;
 In city after city do they cause the rainy wind;
 The storm that is in heaven they bind together strongly;
 The fleecy clouds that are in heaven making the rainy wind are they;
 The rushing blast of the wind which produces darkness on a clear day
 are they;

With baleful wind, with evil wind they darted forth;
 The deluge of Rimmon, mighty whirlwinds are they;
 At the right hand of Rimmon they march;
 On the horizon of heaven like the lightning;
 To impose the yoke they march in front;
 In the wide heaven, the seat of Anu the king, they set themselves
 with evil purpose and had no rival."

From this opening the text goes on to relate the war of the seven evil spirits of the sky upon the Moon-god. The ancient Mul-lil, god of the under-world of darkness, appears as the Supreme, with Ea as "supreme adviser of the gods"; and Mul-lil had appointed Sin, Sar-as, and Istar—Moon, Sun, and Star of evening and morning—to rule the cloudy heaven.

"Along with Anu (the Sky) he had divided among them the sovereignty of the hosts of heaven; among the three of them, the gods his children, he had divided the night and the day"; and on a day "those seven, the evil gods, in the cloudy region of heaven darted forth: violently they beset the Moon-god. The evil gods, enlarging evil heads, evil they plotted together. From the midst of heaven, like the wind on the land they swooped. Mul-lil beheld the darkness: he says to his messenger, Nusku, 'carry my word to the deep; the news of my son the Moon-god, who is grievously darkened in heaven, to Ea in the deep convey.'"

"Nusku exalted the word of his lord; to Ea in the deep he went with the message; to the divine prince, the counsellor supreme, the lord, the sovereign of the world, Nusku conveyed the word of his lord."

"Ea in the deep listened to the tale, and he bit his lip, with outcry he filled his mouth. Ea addressed his son Merodach and roars out the

word: 'Go, my son Merodach! Grievous is the eclipse of the Moon-god; his eclipse in heaven is proceeding; those seven, the evil gods, who swoop like the deluge, swoop upon the world like a storm.'

The great gods appear here as Mul-lil of Nipur, Anu of Erech, and Ea of Eridu,—god of dark power (Mul-lil), god of the sky and of heaven (Anu), and god of bright beneficent wisdom (Ea). Moon, Sun, and Star,—Sin, Samas, and Istar,—figure as a subordinate trinity. Rimmon was god of the atmosphere, of the bright air, contrasting by beneficence with the seven spirits of the air, messengers of Anu, whose behavior got them a very bad name. Nergal was the god of war and of the planet Mars—figured as a human-headed and winged lion. Nusku was Mul-lil's messenger. Merodach was Ea's great and good son, the kind and merciful, who took on at Babylon, under Semitic ideas, the style of a Sun-god, but the Sun of kindly good to man, just as Mul-lil became the other kind of Sun-god, under ideas still more Semitic, a Sun-god, not as the beneficent giver of light and life, the genial deity of the watered fields of Babylonia, but as the fierce and wrathful sun of the desert and the arid upland, the scorching destroyer, sinking red with anger into the under-world of night.

It should be especially noted here that during twenty or thirty centuries before the copies of texts and hymns which we can recover were made, Semitic invasion had been making over the old culture, even when superstitiously preserving it, and into the ancient texts came later words. Mr. Sayce remarks on the central tendency of the transformations which a long course of the history shows:

"The rise of Sun-worship at Sippara, the prominence given to the solar element in Babylonian religion generally, the obliteration of the older gods whose attributes could not be harmonized with those of a Sun-god, and the identification of deity after deity with the solar Baal (or Bel), was the result of the introduction of Semitic ideas into the religion of Babylonia. Perhaps the most striking transformation ever undergone by any object of religious faith was the conversion of Mul-lil, the lord of the ghost-world, into a Bel or Baal, a god of life and light."

In fact, however, the change of Mul-lil into the Bel he became was not so great. It was the bad Bel as it had been

the bad Mul-lil; the angry sun, who was easily thought of as the sun of the under-world, seen as he so often was going down into his dread abode the lurid terror of the world, Bel-Mul-lil the Angry.

The second stage of Babylonian sacred writing shows a development of the priestly texts into hymns to various gods. These hymns are still in the Sumerian dialect of Eridu and Erech. Mr. Sayce says in regard to them:

"The subjects of Akkadian literary composition were multifarious. Among the most interesting are the hymns to the gods, some of which strikingly resemble the Hebrew psalms in substance as well as in form. Indeed, the parallelism of Hebrew and Assyrian poetry seems to have been borrowed from the Akkadians. But the similarity of expression and feeling is no less remarkable. A collection was afterwards made of these hymns, which was used for ritualistic purposes, and regarded as an inspired volume."

But the volume always hung by the Priestly Texts, as the Hebrew Bible did by the Pentateuch, and it was not closed with the hymns to the gods. The comparison with Hebrew, moreover, shows not only many like ideas and expressions, but much unlikeness, with the Hebrew level lower than the Akkadian, because to the Hebrew so much of his religion breathed hatred of enemies and desire to have Jahveh join in this hatred, while the Akkadian sought rather to obtain kindly favor from strong gods and good gods. To no small extent the "magical" characters continue in the hymns, as hymns had also appeared in the early texts. Some choice fragments of history also appear in both the early texts and the later hymns. Both the texts and the hymns were used for liturgical repetition in the temples, and for purposes of incantation. It is in fact important to understand how the usage of mystical repetition, incantation, charms and spells, employed not only special words of conjuration, but almost any bit of story, hymn, poem, to which imagination could assign a sacred character. It might be from mere superstition, or through priestly invention, that recital of any piece was supposed to control spirits or to cure disease. The background of the Babylonian Bible was this usage of sac-

ramental sacerdotal repetition. If the hymns became especially the Babylonian Bible, it was not without the feeling that they best served the magical purpose, for which also the old texts continued to serve. And while hymns were chiefly composed, texts merely magical continued to be made. There have been recovered fragments only of texts and hymns, and these to no small extent as they had been changed in later times by Semitic hands.

These are fragments addressed to Nebo, god of prophecy :

“ To Nebo, the supreme messenger, who binds all things together,
The scribe of all that has a name,
The lifter up of the stylus supreme, the director of the world,
The possessor of the reed of augury,
The opener of the wells, the fructifier of the corn,
The god of the irrigated land and the canal,
The glorious lord who pours out the oil of anointing.”

“ O lord, who givest the name to Borsippa,
There is no power that can compare with thy power.
There is no temple that can compare with thy temple E-Zida;
There is no city that can compare with thy city, Borsippa;
Thy command is unchangeable like the heavens, in heaven thou art supreme.”

“ To Nebo the mighty son, the overseer of the hosts of heaven and earth.
The holder of the papyrus scrolls, the taker of the stylus of the tablets of destiny,
The lengthener of the day, the restorer of the dead to life,
The establisher of life for men in trouble, the great lord of births.”

To Merodach appealing to Ea his father for a case of demoniac madness,—

“ Ea answered his son Merodach :

‘ My son, what knowest thou not, what can I teach thee ?
Merodach, what knowest thou not, what can I teach thee ?
What I know thou too knowest.
Go my son Merodach.’ ”

Then follow directions for use of holy water, and other treatment, that the malady of the head which has descended like the rain of the night may be driven away, the word of Ea issue forth like the dawn, and Merodach, the eldest son of the deep, be light and happiness unto him.

Again we read :

“ Who can escape from thy message ?

Thy word is the supreme snare which is stretched towards heaven and earth.

It turns to the sea and the sea dreads it;

It turns to the marsh and the marsh mourns;

It turns to the Euphrates, and the word of Merodach disturbs its bed.

O lord, thou art supreme, who is there that rivals thee ?

O Merodach, among the gods as many as have a name thou coverest them.”

“ First-born of Ea, mighty lord of mankind, king of the world, of heaven and earth, who has no rival !

The companion of Anu and Mul-lil;

The merciful one among the gods;

The merciful one who loveth to give life to the dead;

Merodach, king of heaven and earth;

King of Babylon, lord of Ê-Saggil;

Heaven and earth are thine;

All round heaven and earth is thine;

The spell that giveth life is thine;

The breath that giveth life is thine;

The holy writing of the mouth of the deep is thine.

Mankind, even the black-headed race (of Akkad),

The living creatures as many as pronounce a name and exist in the earth,

The four zones, all that there are,

The angels of the hosts of heaven and earth, whatever be their number,

Worship thee and lend to thee their ears.”

The Sun-god has many hymns. One of them reads:

“ O Sun-god, the judge of the world art thou,

O lord of the living creation, the pitiful one who directest the world;

Direct the law of the multitudes of mankind;

Thou art eternal righteousness in the heaven;

Thou art justice in heaven, a bond on earth art thou;

Thou knowest right, thou knowest wickedness.

O Sun-god, righteousness has lifted up its neck;

O Sun-god, wickedness has been cut as with a knife;

O Sun-god, the minister of Anu and Mul-lil art thou;

O Sun-god, the judge supreme of heaven and earth art thou.”

The extent to which we have yet to recover these hymns, having for the most part only fragments as yet, and to correctly render the terms used in them, and comprehend the

figures of speech, the ideas, and the characters of spirits or of gods, disables us from doing justice to the intellectual power, the moral ideals, and the religious conceptions, which they represent; but we know enough to see that the body of utterances which had taken shape perhaps 5,000 years, or along in the centuries previous to 4,000 years before Christ, made a most remarkable chapter of culture, as unique in interest as it is in antiquity.

The third part of Babylonian scripture is in the Akkadian dialect of the north of Babylonia, where Semitic influences were both earlier and stronger than in the south. It is a development of the hymns to the gods into psalms of a special type, which are characterized as *THE PENITENTIAL PSALMS*. They show the priest conducting confession of sin for the worshipper, and prayer for forgiveness. Their date appears to be later than that of the oldest hymns, but earlier than the later hymns; as early as 4000 B.C. Mr. Sayce says of these psalms that "they are all distinguished by the same characteristics, which lend to them a striking resemblance to the Psalms of the Old Testament." It would be more exact to say that the writers of Hebrew psalms borrowed freely from the Babylonian, while each had characteristics which give a strong contrast, the notes of human tenderness and of trust in natural divine mercy prevailing in the Babylonian, while in the Hebrew Jahveh's favor is bought with costly sacrifice or covenant appeal, and his favor will mean selfish advantage to those seeking his goodwill. The special note which passed from Babylonian into Hebrew was the sense of sin strongly conceived and expressed, but the Hebrew made it more abject and more selfish than the Babylonian, and gave it a setting in a theology of blood and terror impossible to Babylonian culture. The Babylonian penitent says:

"To the heart of him who has sinned thou utterest words of blessing;
Thou lookest on the man, and the man lives,
O potentate of the world, mistress of mankind,
Compassionate one, whose forgiveness is ready, who accepts the
prayer."

The priest interposes with :

“ O god and mother goddess that are angry with him, he calls upon thee;

Turn thy face towards him and take his hand.”

The penitent continues :

“ Above thee, O god, have I no director;

Ever look upon me and accept my prayer.

When, O my mistress, shall thy countenance be turned in pardon ?

Like a dove I mourn, on sighs do I feast myself.”

Even the deep cry of profound confession has no note of the trading of sacrifice for salvation :

“ O my mistress, greatly am I yoked to evil;

O my mistress, thou hast surrounded me and hast appointed me to pain;

The strong enemy, like a solitary has cut me down;

No message have I received; myself have I not understood;

Like a field day and night do I mourn;

I thy servant bow myself before thee;

May thy heart be quieted; may thy liver be appeased.”

The liver and the heart together constantly appear as the organs of aroused feeling, and rest for the heart, quiet for the liver, are supposed to bring back divine good-will.

“ May his pure heart rest, may the prayer address him;

May his heart rest in quietude;

May the heart of his lordship rest in quietude;

‘ O heart, turn thyself, turn thyself, ’ let it be said to him;

‘ O heart, rest, rest, ’ let it be said to him;

He grants much to his heart who judges grace.”

“ Look favorably upon me;

Turn thy face toward me;

May thy heart be at rest;

May thy liver be quieted;

May thy heart, like the heart of a mother who has borne children, return to its place;

As a mother who has borne children, as a father who has begotten, may it return to its place.”

Another element of Babylonian scripture consists of Litanies, not less early than the psalms, and written in the old Akkadian dialect. They were attached to psalms in

liturgical use, and left in the old language when the psalm was translated into Semitic (Assyrian). They may date not later than 4000 B.C. One of these says :

“ May thy life make my life like a crystal, may it grant mercy ;
 O my god and my goddess who judge me, may my land
 Be blessed like gold in the mouth of men ;
 Like a seal may my troubles be sent far away ;
 Never may the evil and unpropitious curse approach me, never may
 it fetter ;
 In thy sight may my name and my double be guided aright ;
 May the medicines and the rites which are established before thee put
 away all that is harmful to my image ;
 Never may the strength and anger of the god draw nigh to me ;
 May the bondage of wickedness and sin explain to the man the curse ;
 May the lifting up the hand and the invocation of the great gods,
 In thy sight, O strong one, ask for the command :
 Like the heavens may I be pure when enchantments befall,
 Like the earth may I be bright in the time of evil witchcraft ;
 Like the midst of heaven may I shine, may I make the multitude of
 my evils to fear ;
 May the green corn purify me ;
 May the herb of Venus absolve me :
 May the tree-trunk take away my sin ;
 May the cup of pure water of Merodach confer a blessing ;
 May the twofold fire of the Fire-god and the Sun-god enlighten me ;
 By the command of Ea, the king of the deep, the god of wisdom,
 At the lifting up of my hand may thy heart have rest, may Merodach,
 the hero of the gods, give thee rest ;
 May the word of Ea be exalted.”

At a later date than any of the priestly writings in use as scripture, but still more than 2,000 years before Christ, there were produced great poems rich in natural scripture, or the story of things divine and human. Mr. Sayce says of these :

“ The mythological poems grew out of the development of a solar worship and the personification of the attributes of the gods. Two of these poems we possess intact, one on the Deluge, and one on the Descent of Istar into Hades—the sixth and eleventh book of a very remarkable epic in twelve books ; and part of a third which describes the war of the seven evil spirits against the Moon-god.”

The ideas of these poems were largely borrowed in Hebrew scripture. Mr. Sayce says :

"The details of the Chaldean cosmogony show a remarkable resemblance to the cosmogonies of Genesis and Phœnicia. It must be remembered that both Phœnicians and Hebrews profess to have migrated from Chaldea. The resemblance is still more striking when we examine the Babylonian mythology. The sacred tree of Babylonia, with its guardian 'cherubs,'—a word which seems of Akkadian origin,—recall Biblical analogies, while the Noachian deluge differs but slightly from the Chaldean one. Indeed, the Jehovistic version of the flood story in Genesis agrees not only in details but even in phraseology with that which forms the eleventh book of the great Babylonian epic."

"The old Shamanistic ideas survived in Assyria and Babylonia, and so were handed on to the Jews. Through the Jews and the various Gnostic systems of early Christianity, the primitive doctrines of Akkad found their way into the mediæval church. Even the phylacteries of the Jews go back to the same origin."

The deluge story in Genesis gives occasion to the author of a recent handbook of the science of religion to say of "the relations between the Babylonian and Israelite accounts":

"That in spite of many differences, they are still one and the same story, can be doubted as little as that the originality belongs to the Chaldean account."

"The account in the eleventh tablet of the Izdubar epic tallies as a whole, as well as in detail, with the two accounts which the editor of Genesis has combined, and more especially with the most ancient, commonly called the Jahvist."

And of the creation story the same authority says:

"We find an original chaotic existence and an original water in Genesis as well as in the Babylonian accounts. Similarly, we find an essential agreement in the conception of creation, as the arranging of already existing matter, in the idea of a separation between heaven and earth, and in the thought of the uniting of divine life with earthly dust at the creation of man."

The Babylonian deluge tale, as it has come down to us, was composed more than 2,000 years before Christ. Among the most dreaded disturbers of nature was the *mātu*, or tempest, the wind that every year, in the month of Sebat, or January, brought "the curse of rain," and in seasons of special disturbance of nature might cover a great extent of the land with a flood of waters. The Persian gulf is a long

arm of the Indian Ocean, lying within the region of typhoons, and if, when the rivers Euphrates and Tigris were in flood, covering the alluvial plain of Babylonia with a wide overflow, there chanced a hurricane from the southeast, driving the waters of the shallow gulf inland, there might occur a destructive deluge fully up to the mark of the story told by Babylonian scripture. In our own time such a flood in the delta of the Ganges has swept over 3,000 square miles and destroyed 100,000 people.

Among the Akkadian ideas was that of beneficial influence from sprinkling with water, that of revelation through dreams, that of a seventh day of sacred obligation as a day of rest, that of evil spirits or demons causing diseases, and the whole system of astrology and magic so widely prevalent as the popular fringe to religion. The Sabbath of the Hebrews was far earlier "the day of rest of the heart," according to the Akkadian scripture, which said :

" On the seventh day he appointed a holy day,
And to cease from all business he commanded."

In Akkadian scripture, says the Rev. H. G. Tomkins, in a sketch of the "Life and Times of Abraham," "we read heart-felt prayers, praises and adorations, and sacred narratives carefully recorded and honestly believed; psalms of adoration, humble and penitent prayers; and we only need to change the object to stand rebuked by their devotion. Their attainment of a high civilization, general cultivation, and a remarkable social polity, left the Semitic people of Assyria and Israel to borrow from them their words for rule, authority, law, their system of writing, their mythology, literature, laws, and almost every art of civilization." A hand-book of the religions of the world says :

"In the region round the mouths of the Euphrates and Tigris there flourished a proto-Babylonian civilization, from which the Semitic emigrants borrowed their civilization, and with it also their writing. This Akkadian-Sumerian civilization is certainly one of the oldest in the world. It was inherited by the Semites who settled in Mesopotamia, and is of importance in the history of the world as the principal agent in the formation of the Babylonian-Assyrian civilization. The elements

of civilization which the Semites of Mesopotamia owed to this un-Semitic people they transmitted to their ethnic relatives in western Asia, more especially to the Israelites and Phœnicians. From these last the Greeks likewise received it. In the view of some scholars not only are there proofs that civilization was older on the Euphrates than on the Nile, but in writing, in art, such as the building of pyramids, and in mythology also, Egypt shows that it is dependent on ancient Babylonian culture."

Of dates and details in the story of Akkadian culture, and of the significance of many facts as they have been deciphered, we have yet much to learn. The researches of George Smith, uncovering great numbers of the books made by writing on tablets of clay, found a record in a work entitled "The Chaldean Genesis, containing the description of the creation, the fall of man, the deluge, the tower of Babel, the times of the patriarchs, and Nimrod"; and under each head he showed that the stories in which the Hebrews dressed their early history were very old Akkadian stories as far back as perhaps 2000 B.C., the written form of which was much older than the age of Moses. The seven days of creation and the seventh day of rest were Akkadian before they were Hebrew. Of the earlier inscriptions copied on later tablets which have been preserved, Mr. Smith declared that they "have preserved to us texts which show the wonderful advance made by the people of Chaldea before the time of Moses." Of the "Babylonian legend of the creation" Mr. Smith said :

"The story, so far as I can judge from the fragment, agrees generally with the account of the creation in the book of Genesis, but shows traces of having originally included very much more matter. . . . The race of human beings are called Admi or Adami, which is exactly the name given to the first man in Genesis. The word Adam used in these legends for the first human being is evidently not a proper name, but is only used as a term for mankind. Adam appears as a proper name in Genesis, but certainly in some passages is only used in the same sense as the Assyrian word (as in Gen. v. 1,—'male and female created he them, and called them Adam'). It has been pointed out by Sir Henry Rawlinson that the Babylonians recognized two principal races: the Adamu or dark race, and the Sarku, or light race, probably in the same manner that two races are mentioned in Genesis, the sons of Adam and the sons

of God. It appears incidentally from the fragments of inscriptions, that it was the race of Adam, or the dark race, which was believed to have fallen."

After reviewing details, of which a part only are preserved, Mr. Smith said:

"Thus it is evident that a form of the story of the fall, similar to that of Genesis, was known in early times in Babylonia. The dragon which leads man to sin is an embodiment of the spirit of chaos or disorder which was opposed to the deities at the creation of the world. It is clear that the dragon is included in the curse for the fall, and that the gods invoke on the head of the human race all the evils which afflict humanity. Wisdom and knowledge shall injure him, he shall have family quarrels, shall submit to tyranny, he will anger the gods, he shall not eat the fruit of his labor, he shall be disappointed in his desires, he shall pour out useless prayer, he shall have trouble of mind and body, he shall commit future sin."

After an account of further details, Mr. Smith went on to say:

"These fragments of the cuneiform account of the creation and fall agree so far as they are preserved with the Biblical account, and show that in the period from B.C. 2000 to 1500 the Babylonians believed in a similar story to that in Genesis. It appears from the tablets that all these legends were 'traditions' or 'stories' repeated by word of mouth, and afterwards committed to writing. When such traditions are not reduced to writing, they are liable to vary, sometimes very widely. Thus many different versions of a story arise, and there can be no doubt that this was actually the case with the creation legends."

After reciting fragments which seem to refer to a god of pestilence Mr. Smith said, in terms recalling a notable passage of Hebrew scripture:

"Here we see a picture of oriental feeling with reference to natural phenomena or disasters to mankind. It is supposed that some deity or angel stands with a sword over the devoted people and sweeps them into eternity. . . . On the spread of a plague it is evident that the Babylonians had no better means of arresting it than to pray, and to praise the supposed terrible deity of the scourge, that he might sheathe his sword of anger."

One of the most complete myths of the ancient Akkadian scripture is the story of Istar's journey into Hades or descent into hell. Some lines of this, as Mr. Smith deciphered them, were these:

"I descend to the house of darkness,
 To the house entering which there is no exit,
 To the road the course of which never returns,
 To the house in which the dwellers long for light,
 The place where dust is their nourishment,
 And light is never seen; in darkness they dwell,
 Dwell the chiefs and unconquered ones,
 Dwell the bards and great men,
 Dwell the monsters of the deep of the great gods,
 The Queen of the lower regions, Ninkigal,
 And there is not any that stands against her in her presence."

At the passing of the several gates the keeper of Hades took away something from Istar, —

"The first gate he passed her through,
 And he took away the great crown of her head;
 The second, he took away the earrings of her ears;
 The third, he took away the necklace of her neck;
 The fourth, he took away the ornaments of her breast;
 The fifth, he took away the binding girdle of her waist;
 The sixth, he took away the bracelets of her hands and her feet;
 And the seventh, he took away the covering cloak of her body;"

and each time, as Istar asked why, the answer was,

"On entering, Lady, the goddess of the lower regions
 Does thus with her visitors."

When the two divine ladies met,

"Ninkigal saw her and at her presence was angry,
 Istar did not consider and at her swore."

It was a sad day for gods and men when Istar came not back from Hades, until the Queen thereof gave order to her attendant,

"Over Istar pour the water of life,
 And bring her to me,"

and

"He brought out the spirit and seated it on the golden throne,
 On Istar he poured the water of life and brought her,"

and passing her back through the seven gates, at each returned to her what had been taken there from her, until she was again restored to the place of the living.

It was from this early Babylonian example of sacred scripture that Hebrew ideas of a scripture of divine authority started, and those who executed these ideas borrowed largely the identical materials of the Babylonian Bible, in-

cluding essential points of the system of belief found by theologians in the passages which were of remote Akkadian origin. The same shadow of Akkadian tradition fell on the opening page of the New Testament, in the reference to "magi from the east," who came to Jerusalem saying, "we saw his star in the East." It already begins to appear as if the Bibles of Egypt, of Judea, of Mohammed, and in a very limited sense of Christianity, might be found pendent to the old Babylonian Bible, in an outward unity calculated to suggest how natural to man the making of Bibles has been; and when we see the even more remarkable illustration of it in the Bibles of Persia, of Brahmanical Hinduism, of Buddhism, and of China, all creating scriptures of absolute authority, with results very mixed of benefit and bane, the thoughtful student, inclined to the service of divine truth, may perhaps raise in regard to all Bibles, in respect of text and letter, the previous question of the spirit, as alone concerned in divine revelation.

NOTE.—A discovery made in Egypt in 1887, Mr. Sayce tells us in his recent volume on "The Higher Criticism and the Monuments," has compelled an entirely new view of the lands lying between Babylonia and Egypt, in a part of which the Israelites settled as conquerors of an earlier people. At Tel El-Amarna in Egypt, on the eastern bank of the Nile, have been found a mass of documents, letters of importance, written in the cuneiform characters of Babylonia on tablets of clay. They are the official correspondence received by two kings of Egypt, father and son, of whom the father had married a daughter of a monarch on the Euphrates, and the son had been half of his mother's religion as well as blood, and had made a capital at Tel El-Amarna, when the priests proved too strong for him at Thebes. The Semitic worship of a form of the Sun-god had been brought to the Nile by this half foreign king, and it ended in disaster—probably his murder. The memory of it all is found on the tablets dug up at Tel El-Amarna, on which appear letters from the kings of Babylonia and Assyria, of Mesopotamia, Cappadocia, and Northern Syria, as also from Egyptian governors and protected princes in Palestine and the lands adjoining. The tongue in which they are written is almost invariably Babylonian, and they show that in all Western Asia the populations were, to use the words of Mr. Sayce, "as highly cultured and literary as the populations of Western Europe in the age of the Renaissance." The facts clearly made out prove that in the century before the Exodus, the Babylonian language

was the common medium of literary intercourse throughout a thoroughly civilized East, from the banks of the Euphrates to those of the Nile, and that the culture of Babylonia had penetrated across the whole region towards Egypt, carrying schools, teachers, libraries, and archives attesting universal use of books and letters. The complicated syllabary of Babylonia, along with the Babylonian language, had been so long taught and learned as to permit varieties to spring up, showing the same characters in different forms, in various parts of the Palestinian region. A difficult language, and a very difficult system of writing, had been mastered, with developments which go back many centuries from the time of the Tel El-Amarna letters, and show that for ages learning and enlightenment had overspread the whole West from Babylonia to the shores of the Mediterranean, and the borders of Egypt. It is a relic of this state of things to which reference is made in the mention of Kirjath-sepher, "the city of books," which is also called Kirjath-sannah, "city of instruction." Many such cities, which were the seats of libraries and centres of instruction, went down under the Israelitish conquest. It is now absolutely proven that the Hebrews, as also the Moabites, Ammonites, and Edomites, adopted the language of the Canaanites, the more civilized and cultivated people whose seats they seized, and sank into all their superstitions and abominations, while blighting their culture. The Istar of Babylonia, made by Semitic influences the goddess of fertility and the queen of heaven or moon-god, Ashtoreth, became a specially Canaanite goddess, and was most particularly adopted by the Hebrews down to the time of Jeremiah. Semitic polytheism, as it spread across the West to the borders of Egypt, found no worse polytheists than the Hebrews from their coming into Canaan to Solomon, who was a devotee of plural marriage and polytheism to the last age of the monarchy called after David. To all appearance Babylonia and Egypt would have made the whole region, from the Euphrates to the Nile, a land of culture if there had never taken place the surging up from the desert towards Sinai of rude and ruthless nomad tribes whose religion was one of conquest and slaughter, and of promiscuous acceptance of the worse things of the conquered.

The Book and Faith of Egypt

THAT "Egypt is believed to have been peopled from Asia, and to have derived her knowledge thence, not from the African continent"; and that "it is now acknowledged that the Egyptians, although much changed by an intermixture of Arab blood, were more related to the Caucasian than to the negro type," are opinions worthy of respect, although no evidence of migration from the Euphrates, or by way of the Euphrates from the farther east, into the land of the Nile, can be alleged. In a general way it seems as though the humanity bred at Eridu in the name of Ea the Beneficent and Merodach the Merciful had found on the Nile conditions of climate, of favoring air and unsurpassable glories of light, the light especially of the western sky at sunset, which tended to elevation, to refinement, and to very bright faith in what was beyond the gates ajar of the under-world of the setting sun. Birch says, in speaking of Egypt from the earliest times:

"The Egyptian enjoyed all the pleasures of existence, and delighted more in the arts of peace than of war. In his religious belief the idea of a future state was ever present to his mind, while—and his long life was one preparation for death—to be devoted or pious to the gods, obedient to the wishes of his sovereign, affectionate towards his wife and children, were the maxims inculcated for his domestic or inner life. Beyond that circle his duties to mankind were comprised in giving bread to the hungry, drink to the thirsty, clothes to the naked, oil to the wounded, and burial to the dead. On the exercise of good works he rested his hopes of passing the ordeal of the future and great judgment, and reaching the Aahlu or Elysian fields and Pools of Peace of the Egyptian Paradise."



APIS-OSIRIS: PROCESSION OF THE SACRED BULL.—BRUGMAN.—The Sacred Bull called Apis was regarded as an avatar or incarnation of Osiris, the Beloved Redeemer Deity of universal Egyptian faith. The signs of a sacred bull were black color, triangular spot of white on forehead, spot like half moon on right side, and under its tongue a knot like a beetle.



DIANA OF EPHEBUS.—The Greek Artemis, sister of Apollo, and a huntress with bow and quiver, was merged at Ephesus in a goddess of fertility, a mother-deity, making the Diana of the Ephesians, for whom a temple of great wealth and splendor was maintained.

The earlier stages of Egyptian development already reveal this high ideal of life and of human destiny, but even the outlines and the general dates of progress are not made out with any certainty. In the St. Giles lectures on the Faiths of the World, Dr. James Dodds, speaking of Egypt, said :

“The religion of ancient Egypt can be traced back, through various authentic sources, for more than three thousand years, the last centuries of which coincide with the first centuries of the Christian religion, before whose progress it gradually disappeared. Not that even these long cycles bring us face to face with the first beginnings of religious faith in Egypt; old as are the memorials in which its character and features are enshrined, these testify to us of a religion already established and developed. Religion in Egypt is older far than the monuments. Egyptian religion cannot be traced to its fountain-head. Far back as we can penetrate we find a full-flowing stream. Senopheru, a monarch of the third dynasty, who carved his name, not only in his own land, but on the rocks and in the caverns of Sinai, subjugated the Arabs of the Sinai peninsula, and worked its mines, not less than two thousand six hundred years before Rome was founded, and eleven hundred years before Abraham was born.

“From whatever source we gather our information regarding ancient Egypt, there is perfect agreement as to the prominent place which religion occupied in the life and manners of the people. In the middle of the fifth century before our era, Herodotus visited Egypt, and that which impressed him most throughout his travels in the country was the intense devotion of the people. He devotes no fewer than forty-one consecutive chapters to a description of the priests, the temples, and the religious ceremonies of Egypt. The first Egyptian edifice of any pretension, he tells us, was a temple. In all the cities of Egypt, and wherever men were gathered, capacious edifices lifted up their heads and invited the people to worship. The services held within them were maintained with all the aids that art could furnish to make them attractive and inviting to the multitude. A numerous priesthood maintained a costly and perpetual ceremonial. Clothed in robes of the richest materials and rarest workmanship—robes of which the modern ecclesiastical vestments of the Greek and Roman churches are the imitation and the relics—the priests passed in procession through crowds of worshippers, now chanting in full chorus the praises of the gods, now in humility or adoration bending before their altars and invoking their favor and protection. The great temple of each city was the centre of its life, the bond of civic fellowship, and the pride and joy of the inhabitants. Religion permeated the whole being of the people. The priests were the practical rulers of the nation, and the representatives of its

intellectual activity. Literature, art, science, had hardly any other home than the temple.

"But numerous as are the manuscripts that have come down to us, no writing has been discovered in which an Egyptian priest or theologian has set forth the religious system of his countrymen. Eminent scholars maintain that the Egyptian religion was to the learned a system that combined belief in one self-existent God with a speculative philosophy that concerned itself with the nature of God and the destiny of man. 'The first characteristic of this religion,' says M. de Rougé, 'is the unity of God, most energetically expressed.' In proof of this statement he quotes such sentences as these: 'God—one, sole, and only; no others with him.' 'He is the only being living in truth.' 'Thou art one, and millions of beings proceed from thee.' 'He has made every thing, and he alone has not been made.' On a staircase of the British Museum may be seen a papyrus, which speaks of 'The great God, Lord of heaven and earth, who made all things which are'; and Renouf asks, 'Where shall we find such a prayer in heathen Greek, or Roman times, as this: O my God and Lord, who hast made me and formed me, give me an eye to see and an ear to hear thy glories.' 'The Almighty God, the self-existent, who made heaven and earth,' is made to say: 'I am the maker of the heaven and the earth, and of the mysteries of the twofold horizon. When I open my eyes there is light; when I close them there is darkness.' Another text says: 'O God, architect of the world; thou sustainest the substances which thou hast made. It is by thine own strength that thou movest. The roaring of thy voice is in the cloud, thy breath is in the mountain tops. Heaven and earth obey the commands which thou hast given.'"

In the same course of notable lectures by representative Christian divines, Rev. Dr. Robert Flint said of the characteristic feature of Egyptian faith:

"The ancient Egyptian turned with all his love and interest to the future. The present life he comparatively little esteemed, because he contrasted it with a higher, and better, and fuller life, only to be realized in the next world. The Egyptians had a strong and steady sense of a divine and righteous government of the world, and a wonderfully firm and operative conviction of a future life dependent in character on personal conduct in the present. To have expressed this sense, to have maintained this faith, was the glory of the old Egyptian religion."

The testimony of another of our best authorities is as follows:

"It is sufficiently clear that the Egyptians attributed to the human soul a divine origin, that they held that it was throughout life engaged

in the warfare of good and evil, and that after life its final state was determined by judgment according to its doings on earth. Those who were justified before Osiris passed into perpetual happiness, those who were condemned into perpetual misery. The justified took the name of Osiris, the judge, under which they indeed had appeared for judgment."

In this scheme of judgment by Osiris, and redemption by having come under his name and being found in him, the Judging Osiris corresponds very closely to the Judging Christ of Christian conception. But with this elevated view went an extensive popular usage of superstitious ceremonies and forms, on the same plane as the old Akkadian Shamanism, or spiritism, a religion of incantations, charms, sacramental embalming, and burial fancies, under a priesthood, which not a little degraded genuine culture, pure worship, and care for an honest life. The Greek idea of the Egyptians as the oldest, wisest, and most religious people in the world, was not only got by an exaggeration of Egyptian facts, but it was got in complete ignorance of such remote origins as the Akkadian or Babylonian, the Vedic or Hindu, and the Chinese. Akkadian origins stand before Egyptian and Hindu stand far above them. The religion of Egypt shows animism or spiritism crowding its lower level with every possible deification of natural objects, while above emerge some lofty ideas of divinity, both natural and spiritual.

The most common deity is Ra the sun-god. He is praised as the creator and ruler of the world. Horus was a sun-god or the heaven almost as much worshipped as Ra. Osiris again was the sun-god in another aspect, above all things a god of the dead, more especially in a beneficial way. Thot is the moon-god, the god of civilization and of knowledge and writing. At Memphis Ptah was one of the oldest and most important gods, and at Thebes not only was Ammon, or Ammon-Ra, one of the greatest gods, but he finally swallowed up all others, and was worshipped as the creator and the ruler of both gods and men, the creator of the whole earth, calling forth light, giving growth to plants and sustenance to animals, supporting all things, and over all the One Supreme.

There everywhere appears a tendency to identify all the gods one with another. At a very early date almost all were represented as gods of light. Any one god, without excluding the others, may be worshipped as the highest, in whom all the others meet. The thought of piety reaches to a supreme permeating the whole world, creating the order of nature, and especially manifested in light. Ra, or Ammon-Ra, is presented as the creator, the absolute whose manifestation other great gods are, the only existing, the one being, the father of the gods, the one who shines in the heavens but rules also in Ament below, the hidden and the revealed being. Similarly Osiris, god of the dead, is represented as the only one, who is worshipped in all places and under many forms, the master of life, a universal god. Thot again, originally the moon-god, was a god of measuring, of intelligence, of writing, who at the judgment in the lower world sets down the guilt or innocence of the dead. Theological speculation made him the divine Word, the giver of victory to light over darkness, restorer of the eye of the sun, creator of cosmic order, god of truth, the unborn only god, ruler of heaven and earth, originator of the types of what is and what shall be. The goddess Neith, at Sais, whose temple inscription read, "I am what is, what shall be, and what has been; no one has lifted my chiton; the sun was the fruit I bore," is many times recognized as the mother of Ra, who created everything. So Hathor at Dendera is described as the mother of God, the mistress of heaven, and the creative goddess of light.

The vast temples of Egypt were not designed as a place of meeting for a large congregation nor as a dwelling place for the priests, but only as a place for keeping the images of the gods and the sacred vessels and the treasures. The priests and king were alone admitted into the actual building. A certain number of the initiated might enter the space between the gate and the temple. In the temple gifts were offered to the gods and services of worship conducted; and there were arranged the processions which carried about the images of the god.

The priests were an aristocracy rather than a caste, filled up largely by members of noble families, chosen by the Pharaoh, who was the religious as well as political head. Priests often filled high public offices. They exercised at all times the influence due to their education. They were the scribes and teachers; literature was in their hands; the education of statesmen was entirely in their hands. Their dress was of linen, and in their ablutions and their food they were subjected to strict rules of purity. There were priestesses for goddesses, and even for Amon at Thebes; ladies of noble family.

Egyptian life was strongly influenced by thoughts of death. The Egyptians considered, says Diodorus, the houses of the living as inns, and the tombs of the dead as eternal habitations. The sarcophagus was called "the lord of life," and the dead were called "the living ones." If the expenses could be borne an "everlasting house" was erected, like the pyramids, or brick buildings of the ancient kingdom, or the rock tombs of Upper Egypt. The idea of preserving the body is always kept in mind. Eighty days had to pass before the burial of the embalmed body in its elaborately prepared tomb, fully furnished and supplied for all possible wants of the deceased. Over the Nile into the west they always went for burial, and the last farewells were taken, before the mummy, made to stand upright. Of the dead three parts were distinguished, the bodily likeness (Ka) which rests in the tomb; the soul (Ba), and its spiritual substance, the luminous being (Khu), both of which depart, to undergo many fates, changes, and wanderings in other spheres. That there may take place a resurrection to future life the dead likeness must be preserved, or a statue imitating it, the object being, not a rising out of corruption of the old body, but identification of the new body which would be given to the surviving soul in the realm of incorruption.

The fate of the soul in the other world, and the nature of that world, were a large part of Egyptian religion. No more remarkable monument of belief in attainment of eternal life, by the way of a judgment unto justification and union with

Deity, has ever taken shape than those writings, the collected form of which makes what scholars call the Egyptian *Book of the Dead*—a Bible of judgment and immortality, designed to be supplied to the dead as a handbook of passage to and entrance into future life, by the way of judgment and redemption. In the larger form to which it grew it contains 165 chapters, much of it meaningless ritual, reflection, or fable, but some parts a vivid picture of what life on earth had been, how the scenes of judgment would pass, and to what the soul would come, whether of immediate felicity or of purgatorial experience before final attainment of eternal life. A reviewer of the literature of the subject, speaking of what certain chapters of the *Book of the Dead* reveal to us of faith and hope “from the foundation of Egypt in the depth of its pre-historic antiquity down to the days of Porphyry when the world was beginning to turn away from heathenism to Christianity,”—has said :

“There is a constant assertion of the immortality of man, his manifestation to light or his doom to interminable transmigrations for purgation from sin, and the eventual reunion of the purified soul with the deserted human body—a characteristic delusion of heathenism borrowed by the Jews after the captivity, and revived in a corrupted Christianity. There was always the same aspiration after a state of more perfect happiness, and an ambition of the Egyptians to be clothed with divinity, to assume the very nature of the gods, and even to be identified, one by one, with the gods of their peculiar choice. From age to age it was persistently believed that the eminently pure and upright man would become at once a renovated human person after death, and an incarnate god. ‘The day’ so called in the oldest formulas of the *Book of the Dead*, stands for the day of uprising, of judgment, of justification; that one long anticipated day of trial in the Hall of Truth, the *dies illa*, the day before all other days, which ought to be in every one’s thought. ‘The justified’ in that day enters into life again. He then takes possession of his proper home. The life of a good man is an *avatar* of the one God under many varieties of name. But before he could be admitted to the happy life of eternity he would have to be justified by the merit of the life he was leaving. Then he would ascend into heaven. The use of his members must be restored to him. Speech to the mouth, pulsation to the heart, motion and firmness to the feet, and skill to the hands. Then the sense of hearing, lost to him when he left this world, shall be so restored and

heightened that he shall enjoy the songs of the blessed, and sing as well as they. This was his resurrection. Instead of his members in the mummy-cloths the gods would give the good man another body in its stead. The constant language of the book implies as much, and such conceptions lingered in Egypt in the days of the Apostles, and yet later."

The authorship of the *Book of the Dead* is attributed to Thoth. In all that relates to the state of the departed, as written by a god, the chapters were held to be inspired; they were the rule of faith, and with the rubrics prefixed to them they became the directory for practice. The book opens with an address by Thoth himself, followed by addresses of the soul to the infernal gods. The defunct enumerates his titles to the favor of Osiris, and demands admission into his kingdom. The choir of glorified souls intervenes, supporting the prayer. The priest on earth speaks and implores the divine clemency. Then Osiris encourages the defunct to speak to his father and enter freely into Amenti, the Hades of Egypt. Many chapters of less importance follow, relating to funeral ceremonies. At last the deceased is admitted into Amenti, and is amazed at the glory of the Sun-god. He chants a hymn of praise with many invocations. A chapter, entitled *Of Escaping out of the Folds of the Great Serpent*, tells how he has defied the evil one and escapes from him. Thus far the first and second sections.

The third section contains fanciful speculations on *The Reconstruction of the Deceased*. In chapter 26 the person so reconstructed will rejoice in the amplitude of his powers: 'My heart is given to me in the place of hearts. My mouth has been given to me to speak, my legs to walk, my arms to overthrow my adversaries. I open the doors of heaven. I do what my soul wishes. My soul is not separated by my body from the gates of the west.'

The 64th chapter is very long and great was its virtue. The rubric says: 'If this chapter is known, he has been justified upon earth. In Amenti he does all that the living do.' Sixteen chapters relate to the preservation of the body in

the sepulchre—in Karneker (the grave). Nine chapters are provided for recitation by the living, to save the departed from a second death, from the defilement of evil, destruction in hell, and an eternal overthrow. Twelve chapters concern the celestial diet. Other twelve chapters are supposed to describe ‘the manifestation to light’ of the reconstructed human body, invested with undying powers, and surrounded with manifold defences against mortality. The departed shall come forth as the day, break through the barriers of sepulchral night, and, body and soul united, quit the earth, and ascend towards Aahenru, or Heaven. Chapter 89 is of the visit of the soul to the body in Karneker (the grave). ‘He sees his body, he is at peace with his mummy, he is not troubled.’ Fifteen chapters are employed in describing the metamorphoses, or transmigrations. Twenty-six chapters relate to *The Protection of the Soul*. The first (91) is *Of not allowing the Soul to be Sniffed out in Karneker* (corruption). Chapter 100 is *For Giving Peace to the Soul*. ‘I have stopped the Evil Serpent,’ the soul says, ‘I have turned back his feet.’ A serpent with many feet is a prominent figure on some of the old mummy-chests. Eight chapters describe the freedom attained by the justified, soul and body reunited.

‘But the section of the Hall of the Two Truths, or Scales of Justice, is of the highest interest. Here is mention of a judgment after death. The 125th chapter is of *Going to the Hall of the Two Truths, and separating a Person from his sins when he has been made to see the Faces of the Gods*. The person appeals to the supreme judge and his assessors: ‘Rub ye away my faults. I have not privily done evil against mankind. I have not afflicted persons or men. I have had no acquaintance with evil. I have not done any wicked thing. I have not made the laboring man do more than his task daily. I have not done what is hateful to the gods. I have not calumniated the slave to his master. I have not made to weep. I have not falsified measures. I have not cheated in the weight of the balance. I have not withheld milk from the mouths of sucklings. I have not

hunted wild animals in their pasturages. I have not, etc., etc. . . . I am pure! I am pure! I have no sins and no perversions. . . . Let me pass the roads of darkness. Let me follow thy servants in the gate. Let me pass the lintel of the gate.'

'The chapter (155) *Of not letting the Body corrupt* describes exemption from corruption, the incorruption of the human changed to the divine: 'I am! I am! I live! I live! I grow! I grow! I wake in peace. I am not corrupted. I am not suffocated there. My substance is not sent away. My ear does not grow deaf. My tongue has not been taken away. No injury is done to my body.'

This elaborate scripture of life and incorruption,—of immortality, with the sting of death removed, the victory of the grave annulled, a new body divine in incorruption and perfect powers, with abundant entrance into eternal blessedness, was Egypt's Bible of Eternal Hope and of the deeds to be done to inherit eternal life. Some two thousand five hundred years before Christ a grave in which the dead, buried under this faith, lay, had for inscription the following, after some opening words in which the departed enumerated the services which he had done to his neighbors:

"I have not troubled the son of the poor man, I have not oppressed any widow, I have not disturbed any fisherman, I have not driven away any shepherd; there was no householder whose servant I took for labor, no prisoner languished in my days, no one died of hunger in my time. When there were years of hunger, I had all the fields of my *nomos* ploughed. There was no hungry person in it. I gave the widow equal measure with the married woman. I did not prefer the rich to the poor."

That Thot, in whose name Egypt's Bible of triumph over death is given, was the moon-god, may perhaps connect back to the Moon-god worship of Ur of Babylonia. How much in it anticipated ideas presented in New Testament writings hardly needs to be pointed out. That Hebrew religion borrowed so little, was due to the facts, as learning now makes them out, that the Hebrews in Egypt were but

an early fragment of tribes more on the border than in Egypt, shepherds on outlying lands who were seized and put to work, but who came in no contact with the real facts of Egypt, and whose Bedouin backwardness in culture would prevent anything like attention to the wisdom or the worship of Egypt, although the picture made hundreds of years later ventured upon the exaggerations which implied that Israel in Egypt must have meant a large Hebrew opportunity to borrow knowledge, and customs, and beliefs. The early Hebrews, moreover, whose borrowings were extensive, showed a tendency so deplorably low and downward that it may be doubted whether they could, with the fullest opportunity, have appropriated anything of high value from the learning or the life of Egypt.

Dr. Dodds says, in the St. Giles lecture already quoted from :

“The ‘wisdom of the Egyptians’ was summarized in various compends of proverbial philosophy. One of these—written centuries before the time of Moses—is termed by M. Chabas, ‘the most ancient book of the world.’ In common with other papyri of a similar character, it inculcates the study of wisdom, the duty of honoring parents and superiors, of respecting property, of being charitable, peaceable, contented, humble, chaste, sober, truthful, and just. It shows, on the other hand, that disobedience, strife, arrogance and pride, slothfulness, intemperance, impurity, and other vices, are wicked and foolish. Unhappily, while the future life was the foundation upon which all moral and religious duties were avowedly based, its influence was counteracted by the prevalent belief in the power of magical rites and formal routine worship to secure all that could be obtained by adherence to the laws of morality. The priests claimed the power of propitiating the gods; so that superstition neutralized the effect which doctrine, rightly apprehended, might have produced.”

This baneful effect of religion based on priestly administration of propitiation is one of the chief notes of essential heathenism in all the religions which include any scheme of salvation, or make any other terms than those of Christ's insistence, in the closing passage of the Sermon on the Mount, on the doing of the things which he had said in order to standing secure whatever may befall.

Another extremely important aspect of Egyptian elevation Dr. Dodds refers to in the following :

"On the monuments are found not a few records of men who rose from indigence to nobility and high offices at court, which close with the statement, 'his ancestors were unknown people.' Education was open to all ranks. In the schools the poor man's son sat on the same bench as the heir of the wealthy; and there the master sought to fire the lagging scholar's ambition by telling him of the rich rewards which awaited all who gained a name for erudition. No barrier of birth or poverty could successfully oppose a man's progress to distinction and wealth if he proved himself an eminent student of science or philosophy.

"A remarkable feature of Egyptian social life was the honorable position accorded to woman. This was higher than in Palestine or in any heathen nation. She was regarded as man's friend and companion, and had equal rights of property with him. The tombs represent husband and wife seated on the same chair, or mingling on equal terms in the same society. Women sat upon the Egyptian throne. They officiated in temples and offered sacrifices to the gods. Nowhere except in Christian lands has woman ever possessed so much freedom or exercised so strong an influence in domestic and national life as in ancient Egypt."

The most recent knowledge derived from the discoveries of Dr. Petrie in the Fayûm and at Tel El-Amarna, makes it probable that Greek colonists were settled in Egypt as early as the era of the Twelfth Dynasty; that as early as the fifth and sixth dynasties the Greeks were known in Egypt as the "Ionians"; that the Mediterranean was known as the sea within the circle of which the Ionians dwelt; and that earlier than the supposed time of Moses, Greeks were employed on the business of the Pharaoh in Palestine.

Coming down to the time of Alexander the Great, who founded Alexandria in Egypt, we reach an historical position from which influences of profound significance have descended through more than two thousand years to our own time. In the third century before Christ, Alexandria was like a huge modern city, an immense aggregate of elements of every sort. It had a population of 800,000, and one of the chief elements of this vast mass were Jews, who had "gone West," from their narrow, darkened, stifling

Palestine, the land of rigor, of separatism, of religion and life made a sepulchre full of moral decay ; and in the presence of Greek influences had suffered themselves to learn something and to be humanized. They were destined to create in the Greek translation of the Old Testament, and in their influence upon the writers of the New Testament, a principal part of that scaffolding about the Christianity of Christ which the centuries of dominant theology down to our own time would construe as the building of God not made with hands.

The Septuagint version of Hebrew scripture was the Bible of the age of Christ, and of the several generations after it before a new collection of writings had become the New Testament. That Bible represented Alexandria, and not Jerusalem, Egypt and not Palestine. For the Jewish tradition of Palestine in the time of Christ, and from that onward, we must look to the Talmud. The Talmud became the Bible of orthodox Palestinian Judaism, the direct tradition of Mosaism. But in no way whatever did Christians, however Jewish, follow this tradition and accept the Talmud. They attached themselves exclusively to the Greek Old Testament, which the Hellenist Judaism of Alexandria had made familiar before Christ was born. Egypt dictated to Palestine that the new departure there from Judaism, which started from Christ, should both read its old scriptures in Greek and write its new scriptures in Greek.



OSIRIS, ATHOR, AND ISIS.—(Photographed from the Cairo Museum.)—Osiris was the sun of the underworld, and thus the god of the dead, a god of goodness and redemption; Athor and Isis were sun-goddesses, mother and sister of the sun-god.



EGYPTIAN PORTRAIT STATUES.—These statues, each carved from a single block of limestone about 4 feet high, represent Ra-hotep and his sister or wife Nefert. They date from the reign of Snefrou, before Cheops, of the 4th dynasty, and are manifestly likenesses as wonderful for truth as for unexampled antiquity and extreme beauty. They are in the Boulak Museum at Cairo.

THE Hebrew Scriptures.

HEBREW TORAH, or LAW, in usage earlier than the destruction of Jerusalem by Nebuchadnezzar (B.C. 586), or in fact the return from the captivity of half a century in Babylon (B.C. 538), meant the oral traditions held and acted on by the priests. Such writings as may have been in existence, whether embodying history or law, or preserving the first beginnings of literature, in psalms or proverbs, were held back in their own hands by the priests. We read somewhat earlier (B.C. 621) of a first fragment of Hebrew Bible having been discovered and brought out to notice. "Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of Jahveh." The scribe read it himself, and then read it to the king. And the king, finding that it laid down as divine laws which had not been known, and which there had been no pretence even of keeping, sent five of his priestly and other courtiers to "inquire of Jahveh" for him in regard to the book. The king was in deep concern because of the probable wrath of Jahveh against them for not having known and kept the laws set down in the book found and brought out by the priests. So he most urgently said, "Go ye and inquire of Jahveh for me." The record says that to thus "inquire of Jahveh," they "went unto Huldah the prophetess," wife of the grandson of a keeper of the wardrobe. And it says that she told them to tell the king that Jahveh would bring evil upon Jerusalem and upon all the people,

to make "a desolation and a curse," because they had not been true to him, but had "burned incense to other gods." The facts thus stated would be alone conclusive of the previous heathenism of the Hebrews. But much more appears in the record. Josiah was but eight years old when he began his reign of thirty-one years. As a mere boy he seems to have come under the influence of the Jahveh priests at Jerusalem, who wished to suppress other worships and to concentrate interest not only on Jahveh, but on Jerusalem as his seat. The record tells us how, for six years, Josiah had lent himself to the wishes of the Jahveh priests :

"In the twelfth year of his reign he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images. And they brake down the altars of the Baalim in his presence; and the sun images that were on high above them, he hewed down; and he burnt the bones of their priests upon their altars, and purged Judah and Jerusalem. And in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali; and he brake down the altars, and beat the Asherim and the graven images into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem."

After this demonstration in the interest of Jahveh worship at Jerusalem, King Josiah set his officers at the repair of the temple, and it was "when they brought out the money that was brought into the house of Jahveh," that "Hilkiah the priest found the book of the law of Jahveh by the hand of Moses." And upon the perusal of the book thus found, there took place a further demonstration by King Josiah, in the interest of Jahveh worship, the record of which makes perfectly clear that the heathenism of both Israel and Judah had been exceedingly gross from the supposed time of Moses; that no one had either known or heeded "Mosaic" requirements; and that at no previous time had an exclusive Jahveh worship existed.

Thus the record tells how the king caused to be brought out of the temple itself "all the vessels that were made for Baal, and for the Asherah, and for all the host of heaven," and had them burned in the fields outside the city; how he also "put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in

the cities of Judah and in the places about Jerusalem"—the old-time form of heathen worship—"them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the Asherah from the house of Jahveh [a peculiarly heathen object which had had a place in the temple itself]. And he brake down the houses of the Sodomites, that were in the house of Jahveh [the temple], where the women wove hangings for the Asherah. And he defied Topheth, that no man might make his son or his daughter to pass through the fire to Molech [a form of human sacrifice in use up to this time]. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of Jahveh; and he burned the chariots of the sun with fire. And the altars that were on the roof of the chamber of Ahaz, which the kings of Judah had made, did the king break down. And the high places that were before Jerusalem, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of Moab, and for Milcom the abomination of the children of Ammon, did the king defile. And he brake in pieces the obelisks and cut down the Asherim. Moreover the altar that was at Bethel, and the high place which Jereboam had made, he brake down; and all the houses also of the high places that were in the city of Samaria, which the kings of Israel had made to provoke Jahveh to anger, Josiah took away. And he sacrificed all the priests of the high places that were there upon the altars. Moreover them that had familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiyah the priest found in the house of Jahveh. And like unto him was there no king before him, that turned to Jahveh with all his heart, according to all the law of Moses."

The very last word of this story brings in the name of Moses. The story as given is in the book of Kings. The later book of Chronicles uses the name of Moses more boldly. It says to begin with that "Hilkiyah the priest found the book of the law of Jahveh by the hand of Moses," and later it calls it "the book of Moses." This second later account does not give the particulars of the immense clearance of universal heathenism made by Josiah, winding up with a wholesale slaughter of priests of other gods and other worships than Jahveh's on the altars at which they had served, and the wrong of which no one before had acted on or even considered; not one of the long line of kings or early lead-

ers ; neither David nor Solomon : the latter in fact having begun a course of kingly devotion to "abominations" which his successors had continued down to Josiah's day.

The book thus brought out in the name of Moses is considered to have been the main part of our Deuteronomy, the fifth book of the Pentateuch, for the quite conclusive reason that the law acted on by Josiah is found in this book only, the other and older forms of law in the name of Moses, which were not published until later, having stopped far short of the Jahveh and Jerusalem requirements which Josiah undertook to execute.

The effort thus made by the priests to have a book of sacred law known and enforced, was a beginning only towards the Hebrew Bible. It was in fact only a beginning towards the Pentateuch, or the Law, which the Jews ever considered the most sacred part of that Bible. Practically nothing came of the book put forth by the priests until nearly two hundred years later. King Josiah did not live to carry on the work he had begun. He fell in battle against an Egyptian army. Then the exile in Babylonia came, B.C. 586, and lasted 48 years. In 538 B.C. permission was given the Judean exiles to return, but only about forty thousand availed themselves of it, and not until B.C. 520 was the rebuilding of the temple begun. If there was any bible in use it was only the book of Deuteronomy, "found" by the priests one hundred years before. The Persian government put a governor over the city and district of Jerusalem, and henceforth the high priest only remained as the national chief.

The affairs of Judaism thus started made slow progress, until the famous Ezra came from Babylonia bringing large reinforcements both of population and of writings which Levites, or under-priests, had got into shape in Babylonia, the land of books, of sabbaths, and of sacred scriptures. Ezra came in 458 B.C., full 80 years later than the first return of exiles, but he did nothing for thirteen years towards more Mosaic scripture, or nothing publicly. In 445 B.C. another leader appeared on the scene, in the person of Nehe-

miah, who, though a Jew, was sent as Persian governor. The next year, B.C. 444, Ezra the Scribe and Nehemiah the Persian governor united in bringing to public knowledge an enlarged book purporting to be Mosaic history and law. It was practically what we call the Pentateuch, and measures were taken to have the people feel solemnly bound by it as a divine book. The synagogue meetings and the sabbath, both of them developed, as well as the new enlargement of scripture, in Babylonia, were now used for impressing on the people the demands of the priestly book, and the scribes became a class specially devoted to the book, in co-operation with the priests.

Both Ezra and Nehemiah were animated by a spirit of rigid exclusion and narrowness, under the dictates of which zeal went to an extreme in basing Judaism upon separatism of the strictest sort. It dictated the recognition as Jews of no Israelite whatever, and no Judean except those special Jahveh worshippers whose ancestors had shared the exile in Babylonia and the return thence to Jerusalem. Beyond Jerusalem and outside the narrow limits of priestly administration there by book and by sacrifice, were only aliens and heretics. So rigorously was the idea of separatism insisted on, that if any of the Jews of the accepted type had wives not of the type, they were required to cast them off, or to go with them into exile. Ezra relates how, as Dr. Farrar puts it, "one hundred and thirteen marriages were ruthlessly annulled; four of the highest priests, thirteen other priests, ten Levites, and eighty-six laymen"; all of the wives driven out; "and some of the wives had borne children." Nehemiah proceeded in the same way, whenever he found that "the holy seed had mingled themselves with the peoples of the lands." The founder of Samaritan worship was a Jew of accepted standing and character, and a priest of rank, but his wife, the daughter of the prince of Samaria, was not of the strict Jew fold, and because her husband would not heed the edict to cast her off, he was driven out. He was the son of the high-priest, and Nehemiah relates the energy

with which he "chased him out." Of his driving off of other Jews who had married other women, he says: "I contended with them, and cursed them, and smote certain of them, and tore out their hair." Nehemiah relates how, from a public reading of the book of the law, they found, "in the book of Moses," a commandment to the effect that "an Ammonite and a Moabite should not enter into the assembly of God forever"; and he says that "when they had heard the law they separated from Israel all the mixed multitude." The special object of Nehemiah's holy indignation went to Samaria to his father-in-law, and became the founder of Samaritan worship. The earliest rigid keeping of the sabbath Nehemiah relates that he initiated, and that he enforced the claims of the priests to the dues demanded by the book, when the people and the rulers had not yet learned sabbath strictness and zeal for the temple service.

From the foundation of this priestly Law-book, which Ezra brought from Babylonia, and made public as "the book of the law of Moses," there grew, by addition of other writings, the present Hebrew Bible. Tradition tells us that Nehemiah collected, along with other documents, "the books about the kings and prophets, and the writings of David." It is so expressed in the apocryphal work called the second book of Maccabees. In another apocryphal book of the date B.C. 130—Ecclesiasticus—the Jewish sacred books are referred to under the threefold designation of "The Law, the Prophets, and the other Books." The second and third divisions had been added to the Law at some time later than B.C. 444, the date of Ezra's making public the Pentateuch. It is thought that Nehemiah may have begun the collection of the second part. Although called "The Prophets," and including Isaiah, Jeremiah, Ezekiel, and twelve lesser prophets, this part also included historical books, such as Joshua, Judges, two of Samuel, and two of Kings. If, also, Nehemiah made any collection of psalms, he will thus have initiated the formation of the third part, which embraced the Psalms, Proverbs, Job, Song of Songs, Ecclesiastes, Lamentations, Ruth, Esther, Daniel, two books of Chronicles, and the

books of Ezra and Nehemiah. We thus see pretty plainly that the making up of a collection, in which as we name them there are thirty-nine separate books, grew directly out of the work of Ezra and Nehemiah. There arose still a fourth body of writings, in sequel to the three named, but so uncertain in their claims that they were not counted into the Hebrew Bible. They constitute the Old Testament Apocrypha. To no small extent some of these fourth-class Jewish writings were considered a part of scripture by the early Christians, but not so much so as to secure them final recognition in the Hebrew Bible.

The question of the origin of the writings which were brought together in the Hebrew Bible has received the attention of many eminent scholars during a now long period, with the general result that a great majority of voices agree that there was no directly Mosaic authorship, and that names put to writings do not necessarily imply authorship at all, or may at least cover matter added to that of the author. To get an idea of how scholars are very commonly looking at the matter, the following summary of Dr. Wildeboer's views, given in his recent "*History of the Literature of the Old Testament, according to its Chronological Arrangement*," may be considered:

Hebrew literature shows a few fragments older than the 9th century B.C., such as a concise form of "the Ten Words," the verses of Numbers x. 35, 36; and xxi. 14, 15, 17, 18, 27-30; and parts of Exodus, xv. 1-18. In the two hundred years nearly covered by the period of the Judges, we get the Song of Deborah; Judges v. 1-31; Jotham's fable; Judges ix. 7-21; and part of the piece known as the blessing of Jacob. The time of David gives us 2 Samuel i. 19-27; and iii. 33b-34a, but not any psalms; Solomon's time the passages in 1 Kings viii. 12, 13.

In the 9th and 8th centuries B.C. were produced, each of a composite character, giving myth and legend as well as history, the Jehovistic and Elohist portions of the Hexateuch [the first *six* books of the Old Testament, into which are apparently woven two writings, one of which is marked by the use of the word Jahveh, or Jehovah, and the other by the use of the word Elohim, as the name of deity]. The legal sections were in part the record of laws that were in use, and in part new priestly precepts then first laid down.

The oldest recorded prophecies (about 780 B.C.) are those in Isaiah xv. and xvi. Then come Amos and Hosea. Micah follows, with possibly all or part of chapters iv.-vii. of later origin. Isaiah is genuine in chapters i.-xxxix. excepting quite a number of interpolations; while the chapters xl.-lxvi. belong as late as the close of the exile in Babylonia.

Deuteronomy, for the main part, dates from B.C. 621, when King Josiah had in his hands the chapters xii.-xxvi. The two sections chapters i.-iv. and v.-xi. are by different authors, as are considerable sections also of the Hexateuch. In the period from 621 to 444, the school of priestly writers which brought out Deuteronomy, the earliest book of Hebrew scripture, diligently worked over the materials which appear in the Hexateuch, and those of Judges, Samuel, and Kings, which were produced between B.C. 621 and B.C. 444.

It was during the Exile in Babylonia that the composition of the priestly code was begun. The "holiness law" of Leviticus xvii.-xxvi., and some other sections, were produced by the circle to which Ezekiel belonged. The so-called historical portion was composed in Babylon, between B.C. 500 and B.C. 475. Ezra brought the composite work to Judea in B.C. 458, and made some changes there, after which another writer or writers worked in with the priestly code the other documents now forming so large a part of the Pentateuch, the bringing out of which and imposition of which as of divine Mosaic authority was effected by Ezra.

Malachi, Jonah, and Ruth were produced soon after Ezra's death; Joel about B.C. 400; Isaiah xxiv.-xxvii., about B.C. 350; and Zechariah ix.-xiv., after B.C. 321. The book of Proverbs was completed during the second half of the Persian period, 436-336 B.C.; Job somewhat later in the early part of the Greek period; the Song of Songs and Ecclesiastes about B.C. 200; the Psalter before B.C. 150; Daniel in B.C. 165; and Esther about B.C. 130.

PHOENICIA

TYRE and Sidon, and their great colony, Carthage, fill a large place in ancient history. They represent Phœnicia, a land much smaller than Palestine even; a strip of low coastland, widening into plains in two or three places, and backed by terraced mountain sides, which present some of the richest and most beautiful landscapes in the world. Mount Carmel, as far north as upper Galilee, was the southern limit, and the extent north was but a little more than two degrees of latitude. As early as the fifteenth century B.C., fully a thousand years before Judaism under Ezra was taking shape to become a great factor, for evil as well as for good, in the affairs of mankind, the region to which Phœnicia is the seaward front, was a meeting place of Egyptian and Babylonian elements, which made a peculiar type of culture, the far westward extension of which was effected by Phœnician commerce. The Phœnician harbors, which are now mostly destroyed by the silting up of their approaches, were the western gate for the great route from Babylonia, and the northern terminus of the great coastwise highway from Egypt. It was the disaster of Judea that it lay back among the hills, away from the great roads of the world, and open more to Bedoninism in the direction of Arabia, and to the wilderness of Semitic barbarism, than to connections which would have brought it into touch with the life of humanity. From this fact it resulted that it was left to Phœnicia to hand on the torch of knowledge from Babylon to Athens. Mr. Sayce remarks in regard to philosophy:

"The philosophical systems of the early Greek thinkers of Asia Minor came to them from Babylonia, through the hands of the Phœ-

nicians, and it is consequently no more astonishing to find Anaximander declaring that men had developed out of the fish of the sea, than to find his predecessor Thales agreeing with the priests of Babylonia in holding that all things have originated from a watery abyss."

The Phœnicians in historical times called themselves Canaanites and their land Canaan, Canaan applying equally to the coast which they themselves held and the inland highlands which the Israelites occupied. They were, in language at least, of the same north Semitic stock as the Hebrew, and as those Canaanites whose highland homes the Hebrews plundered and possessed, under the impulses of rapine and slaughter which they ascribed to the spirit of Jahveh. They were an older stock than Israel, less recently emerged from the barbarism and brutalism of the desert, and considerably educated to travel, trade, and colonization, by their situation on the narrow strip of coastwise country at the east end of the Mediterranean. Manufactures, as embroidery and purple-dyeing, of Babylonian origin, and glass-making, brought from Egypt, they brought to perfection and spread the knowledge of. As a great trading people, they borrowed from Babylonia arithmetic, measures, and weights. They became seamen of the most admirable skill, order on shipboard, vigilance in steering, and knowledge in making a course by observing the pole-star. From the earliest time they distributed to the rest of the world the wares of Egypt and Babylon; of eastern Africa and India, coming by the Arabian caravan route. The adaptation of the Egyptian hieroglyphic alphabet to Semitic use, the communication of the art to all the nations bordering on the Mediterranean, supplying to the Greeks this instrument of culture, and their reaching out by colonization along the distant north and west coasts of Africa and the west coast of Spain, and by a rich commerce as far as Cornwall in Britain, were Phœnician achievements broadly contributory to human progress.

Whatever sacred writings were produced among the Phœnicians, there never resulted the making of a book known to the world, and standing among the Bibles of mankind.

Our knowledge of writings which were in existence at an early date, in the hands of the priests, comes largely from a work by Philo of Byblus, who pretended to reproduce a Phœnician writing as old as B.C. 1221. Philo, however, made up this writing himself, using for the forgery some genuine materials, and inventing others. There seems to be no doubt that the central point in religion, and the starting-point in mythology, among the Phœnicians, was the worship of the Sun. In Hannibal the Carthaginian general's oath to Philip of Macedon, the two triads of divinities appealed to are Sun, Moon, and Earth, and Rivers, Meadows, and Waters. Philo of Byblus made El the highest god, with other gods, Elohîm, subordinate to him. El is represented as having originated the sacrifice of an only son or a virgin daughter, and as the originator of circumcision. The Sun was viewed as the daily worker and revealer, under whose protection the order of nature and of the world goes on, and also as the engenderer of fruitfulness in the earth. The term Baal, meaning "Lord," was the more common name for the Supreme. Baal and Ashtoreth were respectively the great male and the great female principles, representing also the Sun, in a beneficent aspect, and the Moon, as the Queen of heaven.

The El-worship and the Baal-worship tended to fear and terror whenever the thoughts of men were fixed upon the wrathful Sun by the occurrence of drought, violent unseasonable rains, famine of food for man and beast, or any deadly plague or public calamity. It was a not infrequent custom to meet any special manifestation of divine wrath by human sacrifices, for which children, because of their innocence, were preferred, and a first-born or only son most of all. The idea of godhead as the engendering power or generative principle, from which came offspring and all fruitfulness in nature, entered very much into the common thought, leading the popular mind to believe in human sacrifices as a means to secure divine favor for the fields, for families, and for communities. The same idea of sacrifice of something holiest and most costly brought in the custom of sacrificial

prostitution of virgins, and the offering of their chastity in the temples by maidens or matrons. Circumcision was a device to confess the principle of human sacrifice, a substitute for slaughter on the altar, and a note of the worst barbarism known to the history of religion.

The Phœnician Ashtoreth, who was worshipped as the queen of heaven, and the mother of fertility, represented in part the Istar of Babylonia, but to Phœnicians and Hebrews the moon-deity, whose worship was especially popular. The rites of Ashtoreth worship often became licentious to an extent widely debasing, and these rites the Hebrews especially adopted, along with the cruelties of human sacrifice, of which circumcision was a survival.

The Phœnician temples, in the erection of which great magnificence was displayed, gave the suggestion for that of Solomon, who secured from Hiram king of Tyre (B.C. 980-946) plans and material and help. One of our authorities says:

"Hiram built David's palace, and also gave Solomon cedar and fir trees, as well as workmen for his palace and temple, receiving in exchange large annual payments of oil and wine, and finally the cession of a Galilean district, in return for the gold he had supplied to decorate the interior of the temple. The temple was quite in Phœnician style, as appears particularly in the two pillars Jachin and Boaz. We may also judge that it was Hiram's temples that led Solomon to propose to himself a similar work."

And it was not in the making of a temple alone that there were the closest relations of the Hebrews with the land of Tyre and Sidon.

There was nothing in Solomon's religion, nor in Hebrew religion down to the destruction of Judea four hundred years later, to distinguish it from Phœnician, except a backwoods highland rudeness tending to preference of the lowest developments of superstition and sensualism, such as the varieties of "abominations" grouped by Solomon around Jahveh, and the harem of a thousand women which was a principal note of his magnificence.

Jahveh had not figured as other than Chemosh or Moloch

during many ages of Hebrew history, and Jahveh priests and scribes had had no other than the common heathen credentials. Jahveh, no less than Moloch, was propitiated by human sacrifices. Ahaz, king of Judah, butchered and burned a son as a sacrifice. Manasseh, another king of Judah, did the same. It is related that a Moabite king, at war with his cousins, the Israelites, got out of desperate straits by offering up his son as a sacrifice, to Jahveh evidently. The story says:

“And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew sword, to break through unto the king of Edom, but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there came great wrath upon Israel; and they departed from him and returned to their own land.”

This is the Hebrew story, and it implies as plainly as possible that Israel's own god, Jahveh, was moved against them by the bloody burnt offering of the Moabite king's eldest son.

Prof. Robertson Smith says of Hebrew Moloch worship that it was “a development of Jahveh worship”; and that “the people thought themselves to be worshipping Jahveh under the title of Moloch, or the Moloch, ‘the King’; as the Baal meant ‘the Lord’”; while “it was the idea of sacrificing the first born to Jahveh that is discussed and rejected in Micah vi.”; and “the horrid ritual was so closely associated with Jahveh worship that Jeremiah more than once finds it necessary to protest that it is not of Jahveh's institution.”

Jerusalem in fact had been, even less than Tyre, a scene of human progress and seat of human promise. Recent discoveries have shown that the Canaan into which the Israelites came as slaughtering invaders was a land where education had been carried to a surprisingly high point, with schools and books; and in whose principal cities literary correspondence was carried on by means of a complicated script and an alphabetic system older than the Phœnician; so that the Jerusalem of that early date was a seat of cul-

ture such as it never was under Israelite or Hebrew or Jew. The Assyrians, who were just like the early Hebrews in total lack of creative power, and in having a tribal god whose spirit inspired exterminating savagery, had turned their talent for destruction upon Tyre just before Judea was destroyed ; so that Jerusalem, upon the new foundations laid by Ezra and Nehemiah, only saw Phœnicia in decline. If it had been possible for Jerusalem at an early date, to have come into relations of commerce and culture with the cities of Phœnicia, and to have made connections thence with Asia Minor, with Greece, with distant Spain, and more distant Britain, the benefit to the Jew would have been immense, in preserving him from the superstition that the little hill town of Jersusalem was the only seat on earth of that building of human affairs on law and knowledge which betokens the blessings of light from on high. The worst that Phœnicia could give or could suggest, passed to the Jewish mind, and by way of that mind to the theologies which took the name of Christ, giving to every generation down to our own time a dominance more or less extended of the terrible dark idea of God propitiated by bloody sacrifices. But the opportunity of humanity, of entering into the life of the world, of having a share in the life of Greece, and of being a part of the planting of Britain, and of culture over all Europe between Greece and Britain, which was opened to Jew by Phœnicia, he let go completely and forever, to find himself ultimately thrown as by dynamite all over the world with the indelible brand upon him of senseless separatism from humanity.



A VESTAL VIRGIN.—SIR FRED. LEIGHTON.—A modern ideal suggested by the Roman custom of Vestal Virgins, who tended the altar fire of the goddess of chastity and domestic union.

Greek Faith

AND THE

Greek Bible.



NATURAL conditions, of sea and sky and land, of atmosphere and landscape and climate, such as varying wrought on the Euphrates, on the Nile, and in the Semitic desert, effected in Greece a development of humanity, and that reflection of humanity which religion fundamentally is, the charm, the power, and the revealing light of which have co-operated with the ideals of Christ more than any other of the great endeavors of the human spirit.

Of the sea Babylonia had but her southeastern gate at the head of the Persian gulf. Greece had a thousand water gates opening upon the mystical beneficence figured in Ea at Eridu. The air and light through which Egypt gained impressions of elevation and bright expectation, which hung as a curtain of beneficent enlightenment and glorious promise before the vast realm of the unrevealed, belonged mainly to the sky of sunset. Greece had a thousand aspects of varying charm, in scenery of the richest variety, a sky of changing lights and unchanging beauty, and hill and vale and water unrolling to every eye a grace and truth of art seen in no other land.

The St. Giles lecturer on Greece, in the series on "the Faiths of the World," Rev. Dr. Wm. Milligan, marks the contrast between the religions of the East and that prospect of humanity which presents itself as we turn to Greece, by saying—to an audience in Scotland, a cathedral and university audience :

"We have to turn to a country in many respects similar to our own, and to a people of a life, and energy, and a movement which have enabled them to exercise an almost unparalleled influence upon the highest races of mankind. We have to pass from darkness into light. Instead of stagnation, we come in contact with freedom, inquiry, science, philosophy, and progress. Across the long lapse of ages, we clasp a people by the hand whose literature and art have supplied the finest models for the historians, poets, and artists of all succeeding times; whose political spirit has in no small degree nourished our own imperishable love of liberty; and whose philosophic thought has even penetrated Christianity itself, and helped to mould it into the forms that have secured its victories. We are in many respects strangers to the nations of the East: with the Greeks we feel that we are one. In the most refined and spiritual elements which classical antiquity has transmitted to modern times, we are the heirs of Greek, not Roman, thought. The literature, the art, the rhetoric, the politics which we cultivate, are Greek, not Roman, in their origin. Few things are more certain than that the religious development of Greece was all along powerfully affected by its contact with the East. But it is not less certain that, by the richness of their imagination and the plastic power of their genius, the Greeks so transformed every foreign element of religion which they received as to make it their own independent possession. Greece developed her own religion; and if we transport ourselves as far as possible into the earliest period of her history, we shall find the kernel of that development in the relation in which the Greek stood to nature. This was in many respects different from what it was elsewhere. He moved freely and joyously in the midst of nature. Little of his worship sprang from dread of the more terrible forces, suggested by the whirlwind, the earthquake, the wilderness. He communed with nature as one who was at ease, and who heard her voices with pleasure rather than alarm. There was about the religion of Greece a lightness and a sunniness of spirit, as well as a freedom from harsh and gloomy thoughts, that are pleasing to the mind."

The lower ranges of the religious landscape of Greece are filled with personages and personifications of the most varied character, the study of which would require a volume. The forms thus put into the picture of Greek religion are symbols, many of them of the powers behind nature, and many of them of some aspect of the power which is far above nature and above man. It would conduce very much to knowledge if readers of stories in which the figures of gods, goddesses, demigods, etc., appear, would remember

that in every case the story is a fiction more or less true to an idea, or an ideal, and that no manner of unworthy story, as of the conduct of Zeus or the manners of Juno, belongs in the truth of Greek religion. Mythology is mostly a vast chatter of fools, far behind which and far above which we must look for the realities or even the imaginations of Greek religion. It was a perfectly just Greek principle that figures of human frame and face could serve as symbols of various aspects of divinity. But no warrant went with this for accepting whatever stories might be told; and in fact foolish credence given to stories, and foolish preference of stories, of scandal even, to thought and high devotion, wrought untold disaster to faith and worship.

The high lines of Greek faith begin with Zeus and Apollo and Athené. Zeus bore clear and full, to whatever creature had a prayer to make, the great name God-Father. In the passage of a Greek poet from which Paul is said to have quoted on Mars' hill at Athens, we read :

“ With Zeus begin we—let no mortal voice
 Leave Zeus unpraised. Zeus fills the haunts of men,
 The streets, the marts—Zeus fills the sea, the shores,
 The harbors—everywhere we live in Zeus.
 We are his offspring too; friendly to man,
 He gives prognostics; sets men to their toil
 By need of daily bread; tells when the land
 Must be upturned by ploughshare or by spade—
 What time to plant the olive or the vine—
 What time to fling on earth the golden grain.
 For He it was who scattered o'er the sky
 The shining stars, and fixed them where they are;
 Provided constellations through the year,
 To mark the seasons in their changeless course.
 Wherefore men worship Him—the First—the Last—
 Their Father—Wonderful—their Help and Shield.”

The more rough and rude type of mind among the Greeks, taking its suggestions from dangerous coasts, the rough sea, and perhaps the quaking earth or the shaken mountain introduced Poseidon as a sea-god brother of Zeus, with demons and Titans for his servitors; offspring of huge size

and giant strength ; and worship by human sacrifices or by burial of horses alive ; the reflection in myth of the might and terror of the sea by rocky headlands and bold cliffs ; the god of the mariner, and never reaching comparison in character with Zeus, because the shores from which suggestion was taken had no such notes of rich beneficence and grandeur as those of the sky above the mountain tops ; nor even such as sounded at Eridu to Babylonian ears the praise of Ea, where the waters of the Persian gulf rolled gently in upon the low beach, and far down the glistening shallows spread under the light of mighty moons the pathway of a god of kindness and wisdom.

It was in Apollo that a Greek Merodach, a son for mercy and truth to man of Beneficent Godhead, called the Greek mind to happy devotion. The son and interpreter of Zeus, a god of light, of spiritual enlightenment, of revelation, prescience, prophecy, of the art to heal and the power to restore life, and of musical and poetic production, Apollo was the highest Greek ideal, the loftiest and purest Greek conception, enthroned in the height of heaven, as in the flaming sun, yet dwelling below accessible to mortal men.

Perhaps even a finer type appeared in Athené, sister of Apollo, daughter of Zeus sprung in full form from his brain, grandest impersonation of divine wisdom, of unerring judgment and unswerving righteousness, a supreme presence of purity, and strength, and counsel, adviser by calm judgment of statesmen and warriors, expert inspirer of handicraft and industry, the housewife's goddess, strong in sympathy and in skill ; and for the higher law of ideal justice, for the mercy that overtops justice, the antagonist and controller of Zeus himself—woman in finer strain of divinity laying upon the highest form of mere power, of male deity, a hand of mighty grace and truth.

Hera, the spouse of Zeus, was figured at the common human level, with little but the name of divinity. Artemis, sister to Apollo, goddess of the night as he of the day, the forest and mountain deity of the hunter, was hardly more to life and religion than a shadow. At Ephesus she became

Asiatic, a great nature-goddess, an impersonation of fruitfulness in nature, and of far from Hellenic character. Aphrodite was a fallen Athené, the side of woman to which belong weakness together with every sensual charm; a type, like Hera, not of what is above, but of what is below. In assuming that divine impulse gave origin to every form of intense human experience, room was made for deification of sexual attraction, and this deification was Aphrodite; but not purely an ideal; a reflection rather of the most beautiful form of sensual charm in earthly woman.

In the same line of impersonation of strong passion, Ares was the god of fighters, of a rude Thracian type, son to Zeus and Hera, handsome and dashing, but coarse, cruel, lawless. Hermes was the trader's god, god of inventions, of worldly wisdom and practical knowledge, of embassies and commissions, of tricks and fraud, a clever youngster among the gods, a fleet messenger, quick in device, of bold tongue, keen at a bargain, and not afraid to steal at need.

As in all religions, fire had its god in Hephestus, who dwelt on the island of Lemnos, working in metals with marvellous art, the armorer of the gods, forger of the thunderbolts of Zeus, maker of automatic tripods for Olympus and of maidens in bronze who attended him on account of a lameness peculiar to him. To a goddess of fire, Hestia, a very different character was given. Her divinity was that of the temple altar, of the city shrine, of the hearth and the home, a divinity of purity and perfection, and of the domestic virtues,—the Greek standard of which was high and pure.

Demeter—'Earth-Mother'—was the kindly and bountiful goddess of fruitfulness in nature, and of the order of human society built on settled tillage of the soil. Her primitive seat was among the farms of Thessalian Pyrasus, *Wheatland*; she was the great Corn-Mother, Harvest-Queen, goddess of peace and plenty, the revealer of farmwork skill, of the growth of grain, and of the making of bread. As Earth she was the form of the wife of Zeus, and the life to which she was mother was figured as a marvellously beloved

daughter, Persephone, whom Hades, scouring in his chariot the flowery plain of autumn, snatched away, and bore down the west to the under-world, to be the queen there, but permitted to revisit her mother for spring and summer every year.

As the story of Demeter ran, the mother, sorrowing for the rape of her daughter, sat weary on the Laughless Stone, by the well of the acropolis of Eleusis, and was there ministered to by the four daughters of the king of Eleusis, and taken by their mother to have the care of her latest born. Thence grew the planting there of her worship, when she had given the prince Triptolemus all her counsels of knowledge and wisdom ; not the common lessons only of the realm of nature, but the deeper lessons of life as a scene of bounty, of loss and sorrow and redemption ; and of future life, not in gloom, but ruled by the beloved child of the sunshine of Zeus.

During eight hundred years the Eleusinian Mysteries celebrated the story of Demeter and Persephone with rites profoundly sacramental. The temple was one of the most beautiful productions of Greek genius ; and as rebuilt after the battle of Platea, when the Persians destroyed it by fire, it was a creation of Ictinus, the architect of the Parthenon, and of Pericles and Phidias, by whom it was finished with the utmost magnificence. Distant twelve miles from Athens, it was visited every year by a vast concourse of the initiated, and whoever wished to be initiated, going in solemn procession. The traditional rites were of a varied character, to a large extent impressive from custom and antiquity, but in some features marvellously effective to inspire, to convert and elevate, to create faith and bestow comfort. It was by successive steps only that initiation took place ; and the whole emphasis of entering upon it was put upon purity, cleansing, high ideals of life, and hope of blessedness in a life to come ; but to every one the way was open. An old scholiast wrote : " The opinion prevailed at Athens that whoever had been taught the mysteries would, when he came to die, be deemed worthy of divine glory ; hence all were



HOMER.—GERARD.—A Greek hymn to Apollo speaks of Homer as “the blind man that dwells in rocky Chios,” an island home of song and art in the early days of Greece, where the artist imagines the bard with his harp, turned back by a youth from a dangerous precipice.



THE SACRIFICE.—LE ROUX.—Roman mother and child, offering worship before the Penates, a pair of figures representing the gods of the hearth and the house, by whose bounty the store-room and kitchen were supplied, and through whose presence the home was sacred : gods whom only the pure and chaste might approach.

eager for initiation." The great Hall of Initiation, a vast cathedral, perhaps never equalled in the welcome of brilliant light and impressive ceremonial which it presented, was the only example in antiquity of a meeting house for worshippers, a church for a congregation; and beyond a doubt no church ever left on those attending its service a more elevating and lasting impression.

A mingling of Dionysus rites with Demeter rites, in the Eleusinian mysteries, presents one of the singular problems of Greek religion, until we clear away everything but the fundamental essentials. The oldest and most universal sacrament is that of bread and wine, as the symbol of divine bounty in nature; of consecration, by pure life and doing good, to the divinity that is behind nature; and of hope for other life to which in so many ways human thought and feeling are turned. Demeter represented the first half of this sacrament. Dionysus, with very much else, represented the other half. It was after the very much else was left behind that, as Mr. Louis Dyer says in his "Gods of Greece," "Dionysus at Athens became the godhead and the centre of the widest and the best worship known to the best spirits in the best days of the best community of Hellas"—"the tutelary god and great inspirer of Æschylus, Sophocles, Euripides, and Aristophanes."

The lowest beginnings of Dionysus ideas were the belief that wine intoxication was a high form of supernatural experience, and the further belief that future existence was better than present. The latter comes very easily at a very low stage of hardy savage culture, with its rude experience of excitement, inspiration, intoxications, dreams and visions, and its rough handling of life, fearlessness of death, and credulous hope of the beyond. In his Phrygian and Thracian origin Dionysus was especially the wine-god of revels and orgies on the border of the unseen life; and so the god of that unseen life, into which the rude brave and the rough fighter reeled in the reckless ecstasy of getting gloriously drunk, and of slashing his way into the elysium of the warrior.

This, early view of ecstasy and of other world life was capable of indefinite purification, and Dionysus came to Athens, and was joined with Demeter at Eleusis, after such purification; with the very fit result of completing a sacrament of bread and wine the ministry of which contemplated a pure life here and a blessed life hereafter. Both Demeter and Dionysus were divinities of the common people, and their festivals were primarily popular, not to say peasant, festivals. As such they were adopted at Athens for public support, and they always continued to have a popular hold, through features tending to obscure the ideals finally reached, but tending also to draw up the people to those ideals. It was at a Dionysus festival that a comedy acted as part of the entertainment gave the Greek drama a start, not long after 600 B.C. Thespis took a hint from this to make tragedy a feature of Dionysus celebration. This was at Icaria in the highlands of Attica, but in 535 B.C. Thespis brought out a play at Athens, and forward from that advanced the development of Greek tragedy, one of the highest masterpieces of the human mind, in Æschylus, Sophocles, Euripides, and Aristophanes, as the grand feature of a celebration anxiously designed in the popular mind for securing divine favor through the corn and wine of the fields and the vineyards.

As the prophets of an earlier dispensation the Greek dramatists taught the chief lessons of humanity and of divinity with an insight and a power never surpassed by any ethnic religion. And the Greek philosophers followed the dramatists upon lines leading into the light far beyond the utmost ancient attainment outside of Greek lines. Had there been no elements of hindrance to progress, of repression of thought, of resistance to revelation developed naturally, and nobly expressed in the higher forms of literature, Greek advance would have been abreast of the life and teaching of Christ.

But Greece had a Bible, deplorably effective for throwing popular opinion and public action, precisely as the Jews' Bible did for the Scribes and Pharisees, against every ad-

vance out of darkness into light. It is not commonly recognized, but of the fact there can be no doubt, that Homer wrought for centuries the mischief always possible to be wrought by a Bible, that of putting up a barrier against natural healthy progress in religious matters. The lecture of Dr. Milligan, to which reference has been already made, has this statement of the change from freedom of development undergone by Greek popular faith through the hold that Homer had upon the popular mind and heart :

"At a time anterior to the historic period the religion of Greece, assimilating elements of Assyrian, Phœnician, Egyptian, and Phrygian faith, may be said to have been in a fluid state. A great change took place in the ninth and eighth centuries before the Christian era (B.C. 900-700), under the influence of the poets, more especially under that of Homer and Hesiod. These two poets, indeed, did not so much create as reflect the religious consciousness of Greece; but, in reflecting it, they gave it such a cohesion and fixity that, from that time onward, until it was swept away by the advancing power of Christianity, it remained essentially unchanged. To Homer in particular, and to the *Iliad* and the *Odyssey*, this result is to be ascribed. By the marvellous power of these productions Homer became, so far as religion was concerned, the prophet of the whole Hellenic race, wherever it had found a settlement. His poems were the source of universal delight and admiration. They were read in private. They were recited in public by minstrels who devoted themselves to the task. They were taught to the young as religious catechisms are taught. They were in the mouth of every Greek during the whole period of Hellenic history. The consequence was, that the Homeric poems fixed the religion of Greece for 1,200 or 1,400 years. That religion saw all the changes going on around it which took place in one of the most eventful periods of the history of man—a period including the dawning of the Christian age; but it was itself changed in no essential respect. It had laid such hold of the mind of Greece, that the later developments of Greek thought and speculation never took religion along with them."

"As society advanced, it was inevitable that thought should be directed both to the deepest questions of the soul, and to the ability of the popular religion to accept the answers of reverent inquiry. But that religion had in it no element of growth. It had become fixed by poetry and art. Its priests and teachers had no share in the best culture of the day, no interest in the progress of investigation, no spirit of allegiance to that great principle of truth which, even under Christianity itself, is always in advance of the forms which express it and the applications which we make of it.

“From the very first, accordingly, philosophy took up an attitude antagonistic to religion. It did so even when the philosopher pursued his own investigations without directly attacking the popular faith, as when, for example, Thales, founder of the Ionic school, stripped the Homeric Oceanus of his personality, or when Heraclitus represented Zeus as the all-pervading reason of the world. But it was still more the case when, with the advance of knowledge, the deities of Greece became themselves the subject of philosophical analysis, and when the myths were criticised in the light of purer and more elevated ideas. Philosophy could then do nothing else but treat with scorn and indignation the mythology which it summoned to the bar of reason. The people, on their part, met the attitude of philosophy with hatred and persecution. Anaxagoras and Diogenes had to flee for their lives. Protagoras was banished, and his books were burned. Prodicus was put to death. Aristotle had to become a fugitive from Athens, and the fate of Socrates remains an eternal stain upon the memory alike of the populace and of the judges of that city.”

The only claim to origin more than human which could be made for the Homeric poems was the claim generally made for rare utterance, and especially rare poetic utterance ; and the effect of the poems to fix belief in stories of gods and goddesses, and in conceptions of religious requirement in harmony with the stories, was entirely due to popular ignorance and credulity appealed to by an elaborate poetical creation, a school of marvellously interesting compositions, by various authors, but wrought into a unity, and enthroned above the people, by authorized systematic recitation at both state and local festivals. Dr. Edwin Hatch, in his *Hibbert Lectures on Greek Ideas and Usages*, says that the mystery of writing and reverence for antiquity conspired with belief in inspiration to give poets divine authority.

“The verses of Homer were the Bible of the Greek races. It was a god who gave the words : the poet was but the interpreter. The belief was not merely popular, but was found in the best minds of the imperial age. ‘Whatever wise and true words were spoken about God and the universe, came into the souls of men not without the divine will and intervention through the agency of divine and prophetic men.’—‘To the poets sometimes, I mean the very ancient poets, there came a brief utterance from the Muses, a kind of inspiration of the divine nature and truth, like a flash of light from an unseen fire’ (Dio Chrysostom). Literature consisted of the ancient poets. It was inevitable that they



TEMPLE OF EROS.—SCHMALZ.—In the more ancient Greek mythology Eros, Love, figured as a child with beautiful wings, at home among the flowers, and the most all-conquering of gods.



A READING FROM HOMER. — ALMA TADEMA. — Among the commonest entertainments of the Greeks, both in public and in private, was the professional recitation by rhapsodists or chanters of the finest passages of Homer.

should be the basis of education. 'I consider,' says Protagoras, in the Platonic dialogue which bears his name, 'that the chief part of a man's education is to be skilled in epic poetry; able to understand what the poets have said, and whether they have said it rightly or not. It was from Homer that moralists drew their ideals; it was his verses that were quoted, like verses of the Bible with us, to enforce moral truths. All the varying theories of physics and metaphysics were made to find a support in Homer.'

The simple truth is that Homeric utterance, by several voices if not by many, was of a refined sweetness and charm needing no special priestly or other pains to be taken to give it, to all Greeks, popular power and to clothe it with authority. The real authority, moreover, was in the stories and conceptions, already familiar in popular tradition, and presumed to represent the facts of nature and of the powers behind and above nature.

In Hesiod, who was an individual poet, somewhat later than "Homer," a natural basis of authority appears, first in the use of materials already accepted, notions of cosmogony, of what was lucky and unlucky for tillers of the soil, of the *daimones* or spirits believed in by the people and specially present at seats like Delphi; and second, in an idea of the poet as an authorized prophet of wise teaching and righteous commandment—of doctrine and duty. Hesiod stood as a prophet, as a mouthpiece of the Delphian Apollo. But he was far less the real prophet than "Homer,"—a mere name for a family or school of masterly singers, but a name answering a great purpose, and incidentally having the deplorable effect of tethering the Greek popular mind to traditions which were largely those of ignorance and superstition.

After Hesiod and before the Dramatic Poets, the elegiac, iambic, and lyric poets of various parts of Greece, wrought a good deal for literature, and reached a grand climax in Pindar, whose boldness, fervor, and sublimity were largely employed upon popular heroic legends, together with grand moral lessons. The dramatists filled a half century with one of the richest and strongest outpourings of inspiration and

art in all human literature, using the popular faith in old stories and ancient conceptions, but steadily developing a splendid revelation of the ideal requirements of humanity, from which a reasonable advance would have left the old stories and the ancient conceptions behind.

Dr. Edwin Hatch relates how profound was the movement developed among the Greeks, from about the 5th century before Christ, through the tendency of thoughtful minds to read into the Homeric stories great lessons of ethics, theories of physical science, metaphysical conceptions, and whatever in fact the interpreter wanted to teach. Socrates thought not well of such symbolism, because it was used not only for a point of departure for good teaching, but as an apology for bad stories, which he thought objectionable, "whether with allegories or without them." The Stoics, however, read into the poets a rich body of ethical teaching, and sometimes Homer was treated as a kind of primitive encyclopædia, a fountain-head of all the sciences, history, philosophy, politics, war, art, medicine, surgery, astronomy. The school of Anaxagoras, ethical probably in the master himself, became physical, and made symbolism serve to read in Homer a representation of physical phenomena, with the gods as personifications of the powers of nature. This method, says Dr. Hatch, "had for many centuries an enormous hold upon the Greek mind; it lay beneath the whole theology of the Stoical schools; it was largely current among the scholars and critics of the early empire." Two Stoic writers of the early part of the first century of our era, the time of Christ, that is, Heraclitus and Cornutus, pushed with great energy apologetic allegorizing of Homer, the first aiming to clear the Greek Poetic Scripture, the Hellenic Bible, of all appearances derogatory to religion and piety, and the second to prove that a rich and deep knowledge lay concealed under the stories and even the phrases and names of the poetic scriptures.



"ESTHER."—BAERMAIM.—The figure pictured here is the heroine of a Hebrew Scriptural book representing a Jewess as becoming the wife of the famous Persian king Xerxes. The book is regarded as the most doubtful of all the Hebrew sacred books, because of features of the story which seem improbable. The name of God does not occur in it.



AEDIPUS AND ANTIGONE.—TESCHENDORFF.—This pertains to the heroic age of Greece. Antigone is the ideal of feminine devotion and duty. Her father's eyes being put out upon the discovery that his children were by a marriage with his own mother, she alone remained faithful to him, accompanying him in his exile to the hour of his death. She finally perished in a tomb for daring to bury her brother in defiance of the royal edict.

THE APOCRYPHA

OR DOUBTFUL BOOKS.

THE books known distinctively as the Old Testament Apocrypha; recognized in the English Bible; and regarded as Canonical by Roman Catholics are these:

1. FIRST ESDRAS: A compilation embracing the last two chapters of 2d Chronicles, nearly all of the canonical Ezra, a little from Nehemiah, and two sections of additional matter, one of which gives a story of young Zerubbabel inducing Darius to promote the rebuilding of Jerusalem and its temple. Of its date nothing certain is known except that Josephus used it as of repute enough to be followed as an authority,—a work, therefore, of perhaps a century before Christ.

2. SECOND ESDRAS: Probably entitled originally the Apocalypse of Ezra. Its seven visions all refer to the future of Jerusalem; when it shall be restored and its enemies punished. It is probably of about the date 81 to 97 A.D. Its author was a Pharisee, like Paul, and the book is strongly Jewish in its sympathies. Yet it became popular, not with Jews, but with Christians, and got a high place, entirely without warrant, in the list of Old Testament apocrypha. It was of considerable influence upon Christian belief, taking eschatological ground like that which Paul had taken earlier. Several of the Fathers used it as prophetic scripture.

3. **TOBIT**: A Jewish-Greek composition, of about B.C. 180, telling the story of a pious Israelite back in the time of the captivity of Israelites (of the ten tribes) at Nineveh. It was perhaps written in Egypt. It shows extreme ignorance of the region of Nineveh, but is an effective tale, showing sympathy for the victims of tyranny, and containing, in the demon Asmodeus and the dog of Tobias, adaptations of Zoroastrian ideas.

4. **JUDITH**: A romance of Hebrew patriotism and religion, written by a Jew of the Maccabæan period, to stir up fighting zeal by telling how a beautiful and pious widow, when a city was about to be taken by Holofernes, a general of Nebuchadrezzar, visited the enemy's camp, secured his confidence with invented tales, and after accepting a banquet, and remaining for the night with Holofernes, used his own sword to strike off his head: whereupon her compatriots made a sudden onslaught, and secured immense spoils. The extant Greek text shows traces of a Hebrew original. Several Fathers, down to Augustine, cited it as scripture.

5. **ESTHER**: A body of passages appearing to be a continuation of the canonical book, but in fact variously interpolated in it, in the Greek Septuagint translation, by Alexandrian Jews, the object being to supplement the narrative and to suitably mention God, to whom the original book made no reference. The date may have been in the first or second century B.C.

6. **THE WISDOM OF SOLOMON**: A Jewish-Greek work, dating at Alexandria in the first or second century B.C.: a work of high literary excellence, fine thoughts and rhetorical power, profoundly theistic and spiritual, but not teaching resurrection of the body and not Messianic. Passages in the epistle to the Hebrews seem to draw from it, as also some words of Paul. The writer uses Wisdom much as Philo later used Logos, and thus helped to lay the foundation of Trinitarian doctrine. In the first half of the second century A.D. the book was treated as inspired scripture.

7. **ECCLESIASTICUS**, or the Wisdom of Jesus, the Son of Sirach: a half ethical, half philosophical composition, trans-

lated into Greek, about 130 B.C., from a Hebrew original, by, probably, a grandson of the author. The James, brother of Jesus, whose epistle we have, has fifteen references to this book, with fourteen to the sermon on the Mount, and five to the Wisdom of Solomon. Many Christian writers after the second century quote Ecclesiasticus as scripture.

8. BARUCH: A work professing to have been written by the friend and amanuensis of the prophet Jeremiah, in the fifth year after the destruction of Jerusalem and at Babylon. It is in fact by a writer as late as 300 to 290 B.C., for the Palestinian Hebrew original, and probably two hundred years later for the Alexandrian Greek translation now extant. The book of Daniel, which has a similar fiction for its form, borrows closely in some passages from Baruch. The early Christians often quoted it as scripture, and even as by Jeremiah. A note of the religious conditions of the time is given in the following statement of the Encyclopædia Britannica article:

"The Palestinian abode of the writer is pretty clear, especially from the melancholy view of death presented, resembling that in Psalms vi. 6: lxxviii. 18: ciii. 29. In Alexandria the Jews had attained to a clear idea of immortality, in Palestine not."

The same contrast is seen in the Alexandrian Book of Wisdom, which depicts immortality very strongly as the reward of wisdom and character and a good life, and the Palestinian Ecclesiasticus, which has but a dim and uncertain hope of future life.

9. THE SONG OF THE THREE CHILDREN: A supplement to the narrative in Daniel 3, which appears in the Septuagint version. It gives a prayer, a story of deliverance, and a hymn of thanksgiving.

10. THE HISTORY OF SUSANNA: Another Septuagint addition to Daniel, giving a story similar to one found in early Jewish literature.

11. BEL AND THE DRAGON: A third Septuagint addition to Daniel, the story of some destruction of objects of Babylonian worship, in the time of Cyrus.

12. *THE PRAYER OF MANASSEES*: A poetical version, found in the Septuagint, of the original prayer of Manasseh, King of Judah, which the Chronicles account says that he made, when overtaken by calamity—temporary captivity in Babylon. Date and authorship are both uncertain.

13. *THE FIRST BOOK OF MACCABEES*: The Greek translation of a Hebrew original: the original written in Palestine, probably about B.C. 100; but the Greek version made in Alexandria, as part of the Greek Old Testament. It is a plain, honest, and trustworthy history of the Jewish national struggle conducted by the famous Maccabee or Hasmonean family from the accession of Antiochus Epiphanes (B.C. 175) to the death of Simon (B.C. 135). Besides a short sketch of the conquests of Alexander the Great, which brought the long Persian domination (B.C. 536–333) to a close, and established Greek sway over Palestine (B.C. –333–167), it relates the story of three successive Maccabean leaders, Judas, Jonathan, and Simon. Antiquity of authorship is shown by the praises bestowed on the Roman senate and people.

14. *THE SECOND BOOK OF MACCABEES*: A much inferior work, attempting a part of the same history, and sometimes supplementing 1st Mac., but not nearly so trustworthy. It begins with two epistles which are forgeries; and it is colored and distorted with sympathy with the Pharisees, who developed bitter hostility to the later Maccabean prince-high-priests. Its date is uncertain.

Such was the literature coming before the age of Christ among the Jews, so far as it obtained recognition in a sort of appendix to the Old Testament.

THE TALMUD.

“THE SACRED BOOK OF THE ORTHODOX JEWS: ONE OF THE STRANGEST OF THE BIBLES OF HUMANITY.”*

FROM Ezra dated the earliest of the schools of which the Talmud was the final fruit and Rabbinism the method: both method and fruit the worst known to the higher history of religion. There are a very few strikingly fine touches of thought and expression in the Talmud, enough to furnish a Deutsch with the materials of an essay, but the huge bulk—nearly 3,000 folio pages of the Babylonian Talmud—has the highest average of chaff to be found in any literature,—decisions of ceremonial trifles, discussions of idiocies of speculation, endless words that mean nothing to any good purpose, thoughts which are empty, foolish, and stupid, and imaginations insanely extravagant or wildly blasphemous.

The original “Mosaic” claim was extended to cover the vast mass of *Halakha* or “Decision,” of which the Mishna is mainly composed. “Delivered to Moses on Sinai” was claimed for the whole of it. The genesis of Hebrew theism is illustrated by the base use to which the Rabbis put their God. He is represented as spending three hours daily in the study of the Mosaic Law as set forth in Ezra’s Pentateuch; and as repeating upon their authority the oral law decisions made by the Rabbis. It is even said, that on one occasion God sent for the soul of a Rabbi to decide a question of leprosy disputed between him and his angels.

The second part of the Talmud was another huge collection called Gemara, “Completion.” It was largely made up

* Canon Farrar.

of a second variety of Rabbinic utterance, called *Haggada*, 'Story' or Legend; embodying to a certain extent moral instruction, but mostly legend, allegory, apologue, the floating material of a low state of culture, which the Rabbis fell back upon when the stream of decision, details of law, began to run dry. Dr. Farrar* justly says of the completed Babylonian Talmud; "the sacred book of the orthodox Jews—one of the strangest of the Bibles of Humanity":

"It is full of uncouth grammar, barbarous solecisms, and exotic words. It teems with errors, exaggerations, and even obscenities; with strange superstitions of Eastern demonology; with wild Arabian tales about the freaks of Ashmodai; with childish extravagancies of fancy about Behemoth and the bird Bar Juchne and the Shorabor; with perverted logic; with confusions of genealogy, chronology, and history; with exorcisms, incantations, and magic formulæ; with profane and old wives fables, understood by the multitude in their literal absurdity. Things grave and fantastic, valuable and worthless, Jewish and Pagan, piled together in wild disorder—labyrinths of rubbish—the froth and scum, the flotsam and jetsam of a thousand years—one of the dreariest of books after every allowance is made."

In the celebrated Hillel of about the time of Christ,—living at a great age, when Christ was born; his son the head of Rabbinism through a large part of the life of Christ; and his grandson the Gamaliel of whom Paul learned Jewish divinity,—Rabbinism came nearer to the spirit and truth of Christ than in any other of its masters. He was personally of noble character and a life worthy of all praise; and as the earliest founder of the Talmud, the first to have an orderly collection of traditional materials attempted, he stands a most notable figure, over against the figure of Christ; and for 450 years the patriarch of Rabbinical Judaism was his descendent. As a humanist, who made a rule like Christ's the essence of the law, Hillel

* The Bampton Lectures (for 1885) on "The History of Interpretation," by F. W. Farrar, D.D., tell the story of the Bible as a book made divine, in its older Hebrew part, by the Jews; then deified almost in a Greek Translation (the Septuagint so-called); and finally supplemented, for Christians, by the books, written in Greek, which form our New Testament

seemed to Renan "the true master of Jesus;" and some liberal Jews have claimed that Christ was "of the school of Hillel." In fact Hillel was a Rabbi with some touches of the spiritual genius of Christ, as Paul was a Rabbinical disciple, who went part way out of Rabbinism to construct a system supposed to be Christian; while Christ was wholly spiritual genius without any Rabbinism, either of system, as in Hillel, or of theological notions, as in Paul. Dr. Farrar says of Hillel in contrast with Christ:

"Hillel taught as one of the Scribes. Christ appealed to the reason and to the conscience, Hillel to precedent and tradition. It was the object of Hillel to strengthen the hedge about the law, and of Christ to break it completely down. Hillel paid infinite regard to the oral law; Christ repudiated its validity with complete disparagement and even with burning indignation. Hillel developed the Halakha and the Haggada; Christ never alluded to the one, nor uttered a single specimen of the other."

The other great Rabbis were (1) Shammai, in Hillel's time, a man of sour manners, violent temper, and brutally rigid formalism, who so set himself against what touches of liberalism there were in Hillel, that the scholars of the two even came to blows and to blood in the heat of their disputes; (2) Johanan Ben Zakkai, a pupil of Hillel's school, who set himself against the zealots, condemned the madness of rebellion against Roman rule, and upon the destruction of Jerusalem by Titus (A.D. 70), set up Rabbinism at Jabne, six miles distant, and made an effort to proclaim, as the essence of the law, "I will have mercy and not sacrifice;" (3) Rabbi Aquiba, a most flagrant systematizer, who fastened upon scripture gigantic excrescences, an amazing system of subtle extravagances, under which the Jews sunk into hopeless servility to a worse than dead letter; and (4) Rabbi Juda, whose father, Simon, transferred the schools from Jabne to Tiberias (A. D. 166), who himself undertook, what had been forbidden hitherto, to commit to writing the whole mass of the oral law, in the Mishna, 'Learning' or 'Repetition'; under the six orders of Hillel's classification; and thus left, at his death (A.D. 200), the first part of the Talmud.

A second Talmud, called the Jerusalem Talmud, was shaped by Rabbis whose work fell in the period A.D. 200–500 ; but it covered only four of the six classes of laws, and was less valued as less a development and more a traditionalism. Rabbi Ashî, who died A.D. 427, completed and systematised the Gemara, the addition of which to the Mishna gave final form to the Talmud, save as some additions were made, down to A.D. 490.

To this production the designation “Babylonian” was rightly given. It was not until the Hebrew history had come to a close that Judaism was born, during the exile in Babylonia. It was from Babylonia that Ezra came to Jerusalem with the scheme of separatism from all mankind, based on the sacred scripture of Mosaism, the suggestions for which in the light of modern scholarship appear more Babylonian and Assyrian than Hebrew. After Jabne and Tiberias schools of Rabbinism were established under the names of Nehardea, a canal between the Tigris and Euphrates, of Pumbeditha, which means “the mouth of the canal,” and of Sora, a place on the Euphrates.

Shortly before the fall of Jerusalem, there were passed, by the Rabbis of the doomed city, a body of eighteen ordinances, aimed at making more effective the self-hedging of the orthodox Jews, making their separation from all mankind more rigid than ever. It was only under the touch of Greek thought and feeling that Judaism ever emerged from darkened narrowness and repulsive Semetic separatism, principally at Alexandria in Egypt ; and it was mainly through Greek influences that early christian discipleship was carried beyond deplorable Jewish limitations.*

* The Hibbert Lectures (for 1888) of Dr. Edwin Hatch, on “The Influence of Greek Ideas and Usages upon the Christian Church,” especially present the interesting and significant facts. The same eminent scholar gave in his Oxford Bampton Lectures (for 1880) on “The Organization of the Early Christian Churches,” very remarkable testimony to the pressure of Greek and Roman times upon the early developments of Historical Christianity.



QUESTIONING THE SPHINX.—ELIHU VEDDER.—The Sphinx, a gigantic idol cut from a rock nearly 70 feet high, represents Hor-em-khou, or Horus in the Shining Sun, a personification of resurrection and eternal life; the Sun rising out of the dark underworld. An aged pilgrim thinks to hear from the stone lips of the image, now buried to the chin in the sands, some word of revelation.



RA-EM-KE.—A portrait statue in wood in the Cairo Museum, illustrating the art of Egypt more than two thousand years before Christ.

The Septuagint;

OR, GREEK OLD TESTAMENT,

The Bible of the Time of Christ.

IN remarkable contrast, to a certain limited extent, with the narrow and rigid Jewish development which gave the Talmud, there grew up in Egypt at Alexandria a school of Jewish Mosaism greatly influenced by Greek culture, even to having the Hebrew scripture translated into Greek, and to the adoption of a method for bringing the Hebrew story and system into harmony with the elevated and elevating philosophy of the Greeks. The career of Alexander the Great, from 336 to 323 B.C. carried Greek influences over a great part of the world then known,—to Egypt very particularly, and across from Egypt by Syria and Babylonia to India. It was at Babylon that Alexander fixed his capital, for making the world, from the Adriatic and the Nile to India, Greek. His work was hardly more than well begun when his death at thirty-two years of age cut short what might have been an unexampled spread of light throughout the world. But at Alexandria in Egypt, which the young conqueror had founded B.C. 332, the Ptolemies admirably carried out plans such as made Egypt the successor of Phœnicia in carrying on the commerce of the world, and the heir of Greece in matters of learning.

The celebrated Museum founded B.C. 300, was the greatest attempt in antiquity to collect all books, bring together all studies, and unite in one all knowledge. The Judaic spirit of exclusiveness had stigmatized as mere “books of outsiders” the incomparable products of Greek genius; had accustomed itself to talk of the countries of mankind at

large as a mere "without;" but in Alexandria not less than a million Jews became so far Greek as to absorb many Greek ideas and to put their sacred books into a Greek version, known as the Septuagint. The sottish Judaism of the Rabbis, grossly heathen in its conception of Moses as their idol, the mere touch of which by common human hands was profanation, caused them to keep an annual fast because of the turning of their Hebrew original into Greek. They even went so far as to declare that the translation of the sacred law out of Hebrew into Greek was as bad for Israel as the day on which the golden calf was made. Even the author of what is known as "the forged Epistle of Aristaeas," who claimed that the Septuagint version had been made under express supernatural guidance, and was absolutely inspired, told how one writer had been struck blind for expressing Jewish truths in a Greek drama, and another had suffered a stroke of madness for thirty days for using in a Greek history facts got from translated passages of the Hebrew scripture. The insistence on such utterly heathenish superstition was eventually so successful that from Justinian's time to our own the Hebrew Scriptures, in the public worship of Judaism, have been exclusively read in Hebrew by orthodox Jews, and no version permitted for private use except the Chaldee of Onkelos: an idolatry as senseless as that which set up a bull calf as the visible presentment of the tribal god of the wilderness.

The exact date of the Greek Old Testament is uncertain, nor is it known under what circumstances the translation was made. Dr. Wellhausen, the eminent German scholar, expresses the opinion that "the Greeks must have found it barbarous and unintelligible," and that it doubtless "obtained speedy acceptance with the Jews" of Alexandria, "first in private use and at length also in the synagogue service," because of its meeting their needs. The name Septuagint, or Seventy, comes from a fraud executed by some Jew, in a letter purporting to be from one Aristaeas, a heathen, who represented that he served on an embassy

from Ptolemy II. (B.C. 285-247) to the high priest Eleazer at Jerusalem, asking for seventy-two ancient, worthy, and learned Jews, six from each of the twelve tribes, to translate the Torah or Law—the Pentateuch, at Alexandria. These seventy-two made the translation in seventy-two days. As they came to an agreement upon the version of a section, Demetrius, the librarian of Ptolemy, had it written down. The letter is easily seen to have been a forgery, but there seems no reason to doubt that the Torah or Pentateuch was translated not far from B.C. 250, and that before B.C. 150 all the other books of the Hebrew Bible had been added. The marked differences in the several books, some well done and some badly done, show the work of different hands, and for the whole the translation was more a paraphrase than a faithful rendering. The use of Seventy for seventy-two is a variation due to indifference to exact truth such as dominated the whole work. And the fable settled into the form that seventy separate translators in seventy separate cells made seventy separate versions of the whole, and that on comparison they proved to be word for word the same—through special supernatural guidance of all the seventy pens. In the course of time, when Christ and his disciples spoke Greek, the Greek Old Testament became the Bible of the early Christians, with effects far more significant than Christian study is yet willing to admit. The general fact Dr. Farrar remarks on as follows :

“ As regards Christianity, the Septuagint version exercised a powerful influence over the language, and therefore also inevitably over the thoughts, of the apostles and evangelists. Further than this its effects upon the exegesis of Christianity can hardly be exaggerated. The universal acceptance of the fables about its origin narrated in the forged Epistle of Aristee, the supernatural touches which from time to time were added to those fables by Philo and Josephus, the credulity with which Justin Martyr, followed by many of the Fathers, accepted the inventions of the Alexandrian guides about the seventy cells, all tended to deepen the disastrous superstition as to a mechanical and verbal dictation of the sacred books [in the original Hebrew]. The Greek version is quoted to a very large extent (275 passages) by the writers of the New Testament, even in passages (37 passages) where it diverges widely from the original, and it furnished them with not a

few of the technical terms of Christian theology. It was partly on this account that the belief in its inspiration was eagerly adopted by Irenæus, Clement of Alexandria, Epiphanius and Augustine, and opposed in vain by the better sense and more critical knowledge of Jerome."

In fact says Dr. Farrar, the Greek version used by the Christians as the only Bible they knew, was "full of intentional as well as of unintentional departures from the meaning of the original." The translators did not hesitate to give, not the literal and natural sense, but a meaning currently supposed to be true. They deliberately softened or altered phrases of the original in order to leave an impression quite different from the true one. Yet the most eminent exponents of historical Christianity during its early formative period adopted the theory of the supernatural origin and divine perfection of the translation into Greek of the Old Testament, and the greatest Fathers of a later time lent their authority to the same view.

Shortly before the fall of Jerusalem, there were passed, by the Rabbis of the doomed city, a body of eighteen ordinances, aimed at making more effective the self-hedging of the orthodox Jews, making their separation from all mankind more rigid than ever.

Dr. Farrar says of the Greek translators, who were not Greek in fact, but only Jews speaking Greek :

"They cannot be regarded as faithful or accurate, still less as inspired interpreters. Their intentional variations may be counted by scores, and their unintentional errors by hundreds ; and alike their variations and their errors were in a multitude of instances accepted by Christian interpreters as the infallible Word of God."

Their is no denying the fact that awe of the Hebrew original prevailed to carry over to the Greek version the spirit which led Josephus and Philo to accept the fable of miracle attending the work of translation. And yet respect for the original was not true enough to secure an honest, accurate rendering out of the Hebrew into Greek.

The Avesta:

OR

Parsee Scripture.

THE Persian origins, history, scripture, and faith, are of special importance, because on Persian ground the Aryan mind carried some of its best religious tendencies to peculiarly high development, and from that ground Aryan doctrine influenced Jewish when the latter was finally reaching the form and name of monotheism. We must bear in mind how the Aryan race spread in the various directions of India, Persia, and all Europe, carrying with it the early forms of religion and civilization. There is reason to suppose that the first Aryan wanderers took the direction of Europe; that the very earliest were Celtic or Keltic, represented now on the remotest west of Europe; that with these, or after them, came the progenitors of the Hellenic and Italic peoples; and later the Teutonic and Slavonic, and other peoples; and that with, or perhaps after, these westward movements, Aryan emigration turned towards Persia, and branched off from this southward line into India. The human interest of the facts, and their importance for a correct view of the relations of races and religions to each other will justify an effort to make the picture clear. In the sketch given in Farrar's *Families of Speech*, we may find a statement sufficient for our purpose. It is as follows:

“All those nations which have been most memorable in the history of the past, and which must be all but universally dominant in the history of the future, sprang from one common cradle, and are closely united

by identity of origin and similarity of gifts. The first announcement of the Aryan unity was received with a large amount of incredulity. But what was at first the bold and brilliant conjecture from comparatively slight evidence of Sir William Jones, has now been proved, by half a century of magnificent and incessant labours [in tracing the relation of the various languages to the newly discovered Sanskrit], to be an unquestionable fact. Fifty years ago, few would have believed that Dutch, and Russian, and Icelandic, and Greek, and Latin, and Persian, and Mahratti, and French, and English, were all indubitable developments from one and the same original tongue, and that the common ancestors of the nations who speak them were, in times that can be rigidly tested by comparative Philology, living together as an undivided family in the same pastoral tents. In the present day no one doubts the facts except a few intrepid theologians. We Europeans, together with the Persians and Hindus, however wide may be the apparent and superficial differences between us, are, nevertheless, members of a close and common brotherhood in the great families of nations. First westward and northward, afterwards eastward and southward, the Aryans extended. The most ancient name of this race with which we are acquainted, was the name *Aryas*, derived from *Ar*, 'to plough,' and which therefore implied originally an agricultural as distinguished from a rude and nomadic race, and thus naturally came to mean 'noble.' This name belonged distinctively to the two great eastern branches of this family, the Iranian [or Persian] and Indian; as they lingered longest in the region of the primitive home, they are most likely to have retained the original name. Their *original home* may be assigned by a multitude of probabilities. That it was somewhere in the vast plateau of Iran, in the immense quadrilateral which extends from the Indus to the Euphrates, and from the Oxus to the Persian Gulf, may be assumed as almost certain, and we may fairly conclude, by the aid of tradition and other circumstances, that it was immediately north of the great chain of the Hindoo-Koosh, west of the Bolor range, or the ancient Imaus, in the central region of Bactriana, a district so fair, and fertile, and flourishing, that it was called by Orientals 'the mother of cities.' This region was eminently suited to become the cradle of that princely race of [agricultural, not nomadic] shepherds from whose loins sprang the nations of Europe, and which, at a period long after China and Egypt had reached the apogee of their crude civilization, was still creating in the bosom of its peaceful families the eternal words which, as the law of many a noble, chivalrous, and Christian country, were destined to become 'honour,' 'virtue,' and 'duty.' In this region, where Nature yields her treasures, but does not *lavish* them, lived a race beautiful in person, pure in morals, earnest in thought, simple in habits, which, in a peaceful life, and under a patriarchal government, wrought out, as a

means of its own precocious development, a language admirable for the wealth, harmony, and perfection of its forms, full of poetic images and pregnant metaphors, and carrying in itself the germ of a magnificent expansion; and, with this language to aid it, the same happy race learnt to acquire ideas which were destined to bear fruit a hundred-fold hereafter in the conquest, colonisation, free institutions, and unceasing Christian progress of the civilised world. The causes which led to their emigration from their peaceful home, the order in which they wandered forth, why the Kelt first ensconced himself behind the storm-swept cliffs of Britain, what guided one great family to the plains of Persia and Hindostan, and another to the shores of the Mediterranean and the hills of Italy and Greece, we cannot tell. Furthest from the original home are the Kelts; nearest to it are the Hindoos and Persians; next to them come the Greeks and Slavonians; while the Germans and Latins occupy an intermediate position—a race of mankind whose different offshoots, at various periods of history down from its earliest dawn, established the Achæmenid dynasty [in Persia, from about the date of the Hebrew king Josiah's birth, 649 B.C.], built Athens and Lacedæmon, founded Rome, worked the tin mines of Cornwall and the silver mines of Spain, first made London a city of ships, occupied Paris while Paris was still but the mud city of the borderers, produced the Vedas and the Homeric poems, and the Sháh-námen, and the Eddas, and the Nibelungen-Lied,—invented the printing-press, discovered America, circumnavigated the globe, developed the principles of every science, and, in a word, founded that immense and marvellous system of modern civilisation which is the chief triumph of the intellect of man. Eight distinct families—the Indian, Iranian, Hellenic, Italic, Keltic, Slavonic, Lithuanian, and Teutonic,—have sprung from the parent stock. Earliest, in all probability, was the Kelto-Græco-Italic, which afterwards settled into the Greeks, Latins, and Kelts. The other great divergent group which streamed away from the yet stationary Iranian and Indian families may be called the Slavo-Letto-Teutonic. The last to linger by the old cradle were the Aryans proper, who subsequently divided into Iranians and Hindoos. The name Iranian is derived from *Arya*, and the oldest representatives of the language are the Old Persian and the Old Bactrian or Zend. The Zend is the language of the Avesta, the sacred writings of the Zoroastrian religion. The Indian family, so named from their long sojourn on the upper Indus (probably B.C. 1000 they began to advance into the peninsula and reached the Deccan about 450 B.C.), is the family whose language was Sanskrit, whose religious poems were the Vedas, and from the bosom of which arose [besides the Vedic Brahmanism] the venerable and widespread religion of Buddhism.” (Families of Speech, pp. 51-53, 70-76, 84, 97, 104, 105].

The position of Persian nationality, faith, and scripture, is that of a close relation with Hindu, the two coming directly from the primitive Aryan source. Apparently it was longer after the two families had separated before that one which might seem the elder and the closer to the parent stock, produced Zoroaster (or Zarathustra Spitama) and the Avesta or Avasta, than it was before the Hindus produced the Vedas. Prof. Whitney assigns the production of the Vedas to B.C. 2000–1500, and that of the Avesta to B.C. 1000–500. But undoubtedly the Iranian religion had waited much longer for its great prophet and its literary development than the Hindu had. India caused poetry to awake at once, and the poets originated the Veda. It was by a great thinker, at a very much later stage of Iranian history, that the impulse was given which resulted in the Avesta, before the triumph of which the earlier monuments of Iranian faith perished. There is thus less difference in real date and origin between the two great faiths than at first appears. Prof. Monier Williams makes the following statement:

“The Zand-Avasta consists of 1, the *five Gāthās*, or songs and prayers (in metres resembling Vedic), which alone are thought to be the work of Zoroaster himself, and form part of the *Yazna* (or *Yasna*-Yajna), written in two dialects (the older of the two called by Haug the *Gāthā*); 2, the *Vendidad*, a code of laws; 3, the *Yashts*, containing hymns to the sun, and other deities. There is another portion, called the *Visparad*, also a collection of prayers. The Hindu and Zoroastrian systems were evidently derived from the same source. Fire and the sun are venerated in both; but Zoroaster (properly *Zarathustra Spitama*) taught that the Supreme Being created two inferior beings—Ormuzd (Ahuramazda) the good Spirit, and Ariman the evil. The former will destroy the latter. This dualistic principle is foreign to the Veda” (Indian Wisdom. Introd. p. xviii. i).

The essay which Prof. Whitney has devoted to the Avesta affords a more full account, from which we cull the

following sketch, beginning with the texts of the Avesta, or Persian scripture :

“The sacred canon is made up of several separate portions, differing in age, origin, and character. Foremost among them is the *Yasna*; its name is identical with the Sanskrit *yajna*, signifying ‘offering, sacrifice,’ and has essentially the same meaning. It is made up of seventy-two distinct pieces or chapters, of very different extent, and of diverse age and character. A considerable number are of only slight interest. The second general division (chapters 28–53), along with a few passages occurring elsewhere, is written in a dialect that differs perceptibly, though only slightly, from that of all the rest of the sacred writings, and is evidently of greater antiquity. Seventeen chapters of this division constitute the so-called *Gáthás*, five collections of religious lyrics, each collection written in a different metre. The Gathas are the oldest and the most interesting part of the whole Iranian scripture; their relation to the rest may be rudely compared with that of the Vedic hymns to the later Brahmana literature. It is not impossible that some of these lyrics, with the sacred formulas written in the same dialect, may go back to the time of Zoroaster himself. Only here, at any rate, could material so ancient and original be looked for.”

“Of much the same style and character as the more recent parts of the *Yasna* is the *Vispered*, divided into twenty-three *karde*, ‘sections,’ and in extent hardly more than one-seventh of the *Yasna*. The *Yasna* and the *Vispered* are combined with one another and with a third text, the *Vendidad*, to make up a liturgical collection. The *Vendidad* is a work of a very different nature from those already noticed: while they are chiefly doctrinal and devotional, this is practical and prescriptive, constituting the moral and ceremonial code of the Zoroastrian religion. The name is a corruption of the title *vi-daevadata*, ‘the law against the demons,’ or ‘established against the *devs*.’ It teaches by what means a man may keep himself from such sin and impurity as give the powers of evil dominion

over him. The impurity thus provided against is chiefly of a ceremonial character. The whole is in the form of colloquies between Ormuzd (Ahuramazda), the supreme deity, and Zoroaster (Zarathustra). To this body of ceremonial directions, however, have become appended, at the beginning and the end, certain other chapters, by no means the least interesting of the whole. The first gives a detailed account of the countries created by the Supreme Being; the second describes the reign of Yima upon the earth, and his preparation of an abode of happiness for a certain part of mankind, illustrating in a striking manner the relation of the ancient Persian and Indian religions. The last five are mainly an assemblage of fragments."

"Next in extent and importance are the *Yesht*, nearly identical with Yasna in meaning. They are twenty-four pieces, of very different length, each addressed to one of the persons or objects held in veneration by the Zoroastrian faith. The remaining portions of the sacred writings are not of consequence enough to require any special description. The whole body of canonical scriptures is called by the Parsis [the modern disciples of this faith] the *Avesta*. It has already been pointed out that the different portions of the text of the Avesta are, to some extent at least, the product of different periods, and that, while some passages may perhaps be as old as the time of Zoroaster himself, the bulk of the collection is of such a character that it cannot be supposed to have originated until long after. We cannot yet even fix our earliest limit [of time], by determining the time of the appearance of Zoroaster, and of his activity as a reformer of the ancient religion. We can only conclude, from the obscurity which five centuries before Christ seemed to envelop and hide from distinct knowledge the period of the great religious teacher, and from the extension of his doctrines at that time over the whole Iranian territory, even to its western border, that he must have lived at least as early as a thousand years before our era. And the absence in the sacred texts of any mention of Media or Persia indicates clearly

that they were composed prior to the conquest of all Iran by the early monarchs of those countries."

"Respecting the region in which the Avesta had its origin we may speak with more confidence: it was doubtless Bactria and its vicinity, the northeastern portion of the immense territory occupied by the Iranian people, and far removed from those countries with which the western world came more closely into contact. The two oldest records of the Indo-European family, then, were composed in countries which lie almost side by side, and at periods not very far removed from one another. It is no wonder that their languages exhibit so near a kindred that the one [that of the Avesta] has been deciphered and read by the aid of the other."

"It is claimed by the Parsis that the Avesta is the work of Zoroaster himself; with how little ground will have been already sufficiently shown by what has been said respecting the character and period of the different parts. Nowhere in the texts themselves is any such claim set up; they profess only to be a record of the revelations made to the prophet, and the doctrines promulgated by him. The Parsis also assert that Zoroaster's writings originally composed twenty-one books, or *Nosks*, and covered the whole ground of religious and secular knowledge; as the Egyptians claimed the same thing in behalf of their forty-two books of Thoth."

"The Iranian people is of our own kindred, a branch of the great Indo-European family, to which we, along with all the most highly civilized races of the present age, belong. Persia is, in a certain sense, the elder brother of the family, the first to assume that importance in the eyes of the world which the family has ever since maintained, and promises henceforth to maintain. The prominence of the Indo-European [or Aryan] races, as actors in the great drama of universal history, commences with the era of Persian empire. And the Persian language, and the Persian institutions, as represented in the Avesta, lead us back nearer to the primitive period than do those of any other nation,

with the exception only of the Indian. The Veda and Avesta, those two most venerable documents of Indo-European history, illuminate each other's pages, and, taken together, lay before our eyes a view of the condition of that primitive epoch when the Indian and Persian peoples were still dwelling together, one nation in language, institutions, and territory ; an epoch more than a thousand years remoter in the annals of the family than is reached even by Greek tradition."

"The Zoroastrian religion is one of the most prominent among the forms of belief which have prevailed upon the earth, by reason both of the influence which it has exerted, and of its own intrinsic character. It was, indeed, never propagated by missionary labours beyond the limits of Iran ; we know of no people not of Persian origin who accepted it voluntarily, or upon whom it was forced ; but its position on the eastern border of the Semitic races allowed it to affect and modify the various religions of Semitic origin. The later Jewish faith is believed by many to exhibit evident traces of Zoroastrian doctrines borrowed during the captivity in Babylonia ; and the creeds of some Oriental Christian sects, as well as of a portion of the adherents of Islam, have derived essential features from the same source. But the influence which its position only gave it the opportunity of exercising, was assured to it by its own exalted character. Of all the religions of Indo-European origin, of all the religions of the ancient Gentile world, it may fairly be claimed to have been the most noble and worthy of admiration, for the depth of its philosophy, the spirituality of its views and doctrines, and the purity of its morality."

"By the testimony of its own scriptures, the Iranian religion is with the fullest right styled the Zoroastrian : Zoroaster is acknowledged as its founder throughout the whole of the sacred writings ; these are hardly more than a record of the revelations claimed to have been made to him by the supreme divinity. It is not, then, a religion which has grown up in the mind of a whole people, as the

expression of their conception of things supernatural ; it has received its form in the mind of an individual ; it has been inculcated and taught by a single sage and thinker. Yet such a religion is not wont to be an entirely new creation, but rather a carrying out of tendencies already existing in the general religious sentiment, a reformation of the old established creed which the times were prepared for and demanded. And so it was in the present instance. We are able, by the aid of the Indian Veda, to trace out with some distinctness the form of the original Aryan faith, held before the separation of the Indian and Persian nations. It was an almost pure nature-religion, a worship of the powers conceived to be the producers of all the various phenomena of the sensible creation ; and, of course, a polytheism, as must be the first religion of any people who without higher light are striving to solve for themselves the problem of the universe. But even in the earliest Vedic religion appears a tendency toward an ethical and monotheistic development, evidenced especially by the lofty and ennobling moral attributes and authority ascribed to the god Varuna : and this tendency, afterwards unfortunately checked and rendered inoperative in the Indian branch of the race, seems to have gone on in Persia to an entire transformation of the nature-religion into an ethical, of the polytheism into a monotheism ; a transformation effected especially by the teachings of the religious reformer Zoroaster. It is far from improbable that Varuna himself is the god out of whom the Iranians made their supreme divinity ; the ancient name, however, nowhere appears in their religious records ; they have given him a new title, *Ahura-Mazdâ*, 'spiritual mighty-one,' or 'Wise-one.' The name itself indicates the origin of the conception to which it is given ; a popular religion does not so entitle its creations, if indeed it brings forth any of so elevated and spiritual a character. *Ahura-Mazdâ* is a purely spiritual conception ; he is clothed with no external form or human attributes ; he is the creator and ruler of the universe, the author of all good ; he is the only being to whom the name of

a god can with propriety be applied in the Iranian religion. Other beings, of subordinate rank and inferior dignity, are in some measure associated with him in the exercise of his authority ; such as Mithra, an ancient sun-god, the almost inseparable companion of Varuna in the Vedic invocations, and the seven Amshaspands (*Amesha-spenta*), ‘Immortal Holy-ones,’ whose identity with the Adityas of the Veda has been conjectured ; they appear here, however, with new titles, expressive of moral attributes. The other gods of the original Aryan faith, although they have retained their ancient name of *dæva* (Sanskrit *deva*), have lost their individuality and their dignity, and have been degraded into the demons, the malignant and malevolent spirits, of the new religion; just as, when Christianity was introduced into Germany, the former objects of heathen worship were not at once and altogether set aside and forgotten, but maintained a kind of place in the popular belief as mischievous spirits of evil. The Dævas, together with other classes of beings of like character, form a body of malevolent and harmful powers corresponding to the Indian *rakshas*. At their head, and the chief embodiment of the spirit which inspires them, is *Angra-Mainyus* (*Ahriman*), the ‘Sinful-minded,’ or ‘Malevolent.’ His name is one given him as an antithesis to the frequent epithet of Ahura-Mazdâ, *spento-mainyus*, ‘holy-minded,’ or ‘benevolent.’ This side of the religion came to receive, however, a peculiar development, which finally converted the religion itself into a dualism. Such was not its character at the period represented by the Avesta ; then the demons were simply the embodiment of whatever evil influences existed in the universe, of all that man has to hate, and fear, and seek protection against. This was the Persian or Zoroastrian solution of the great problem of the origin of evil.”

“Such being the constitution of the universe, such the powers by which it was governed, the revelation was made by the benevolent Creator to his chosen servant for the purpose of instructing mankind with reference to their condition, and of teaching them how to aid the good, how to

avoid and overcome the evil. The general features of the method by which this end was to be attained are worthy of all praise and approval. It was by sedulously maintaining purity, in thought, word, and deed; by truthfulness, temperance, chastity; by prayer and homage to Ahura-Mazdâ and the other beneficent powers; by the performance of good works, by the destruction of noxious creatures; by everything that could contribute to the welfare and happiness of the human race. No cringing and deprecatory worship of the powers of evil was enjoined; toward them the attitude of the worshipper of Mazdâ was to be one of uncompromising hostility; by the power of a pure and righteous walk he was to confound and frustrate their malevolent attempts against his peace. Fasts and penance, except as imposed by way of penalty for committed transgressions, were unknown. Religious ceremonies were few and simple, for the most part an inheritance from the primitive Aryan time; they were connected chiefly with the offering of *Homa* (Indian *Soma*) and with the fire. The latter was to the ancient Iranians, and has remained down to the present day, the sacred symbol of divinity. An object of worship properly so called it never was; it was only invested with the same sanctity which belonged also to the other elements, the pure creations of Ahura-Mazdâ; all were invoked and addressed with homage, and it was unpardonable sin to profane them with impurity. Fire was kept constantly burning in an enclosed space; not in a temple, for idols and temples have been alike unknown throughout the whole course of Persian history: and, before it, as in a spot consecrated by the especial presence of the divinity, were performed the chief rites of worship."

"The doctrines of the Zoroastrian religion respecting death, and the fate of mankind after death, are a very remarkable and interesting part of it. Sickness and death were supposed to be the work of the malignant powers. The dead body had been gotten by the demons into their own peculiar possession. But the different nature and separate destiny of the soul were fully believed in. If the per-

son of whose mortal form the demons had obtained possession had been during life a sincere worshipper of Mazdâ, if he had abhorred evil and striven after truth and purity, then the powers of evil had no hold upon his soul ; this, after hovering for a time about its former tenement, hoping for a reunion with it, was supposed to pass away beyond the eastern mountains from which the sun rises, to the paradise of the holy and benevolent gods ; the souls of the unbelieving and the evil-doers, however, were not deemed worthy of that blessedness, and were thought, so it seems, to be destroyed with the body. It cannot be said, however, that this belief in immortality, and, to a certain extent, in a future state of rewards and punishments, formed a prominent feature of the Iranian religion, any more than of the Indian."

THE VEDA.

The Sanskrit Scripture of India.

THE Veda or Hindu Bible began with a book of hymns, genuine hymns of nature-worship, and called the Rig-veda, or Veda of Praise. There are 1,017 hymns, arranged in ten books. The first with 191 hymns represents 15 authors. From the second to the seventh each book represents a single author, with number of hymns to each as follows : 43, 62, 58, 87, 75, 104. Thus far the work appears to be a first collection by a single hand. The eighth book has 92 hymns, representing many authors, and thrown together without arrangement. The hymns of this book are called by a new name, meaning a kind of song. The ninth book has 114 hymns devoted to a sacramental drink called Soma, and designed to be sung during the preparation of the Soma drink.* These hymns are called by a special name meaning "purificational." Some hymns of like reference appeared also in the previous book, the eighth.

The tenth book, and last, of the Rig-veda, has 191 hymns. It is a final addition to the work ; no authors' names are known ; there is no arrangement ; the pieces are not purely devotional, but mythical, speculative, merely poetical, or miscellaneous, such as "The Gambler's Lament." This

* Soma, it may be explained, means 'extract,' and was the name of a sacred drink prepared from a plant akin to our milkweed, of which the fermented juice had an intoxicating effect, and was used by the priests as a kind of holy rum, to produce the frenzy which they represented as divine.

original Veda is thus a book of hymns, songs, ceremonial verses, and poetical and other pieces,—a genuine historical collection, the natural production and collection of which we readily detect, especially as the original authors frequently refer to their own work of composition.

The second and third of the four books composing the whole primary Veda* were prepared by the priests, chiefly in the words of the Rig-veda. They are books of ritual and ceremony. First of the two is the Sama-veda, a book of chants, or liturgical forms, used in the Soma sacramental ceremonies. Of its 1,808 verses, 1,733 are verses from the Rig-veda, especially its ninth and eighth books. It was a manual of Hindu High Church Ritualism, for use in the Soma sacraments.

The other of these two Vedas was a book of sacrificial formulas, called the Yajur-veda, from the root *yaj*, 'sacrifice.' It was a mere liturgy, the formulas of which were partly prose and partly verse. Of the 2,000 formulas, nearly half are verse, and these are chiefly from the Rig-veda. Much of its other matter is of later date. Thus the second and third of the Vedas, or parts of the Veda, are not original scriptures, but are scripture made over into liturgy.

The last or fourth part of the Veda is called the Atharva-veda. It is of much later origin and of a more miscellaneous character than the others, and was not esteemed as highly. But it is a real historical collection, and is thus next in interest and value to the Rig-veda. A sixth part of it is in prose. It extends to 6,000 verses, and of its first 18 books one-sixth is borrowed from the Rig-veda, while the 20th book is wholly from the same source. The pur-

* The primary Veda, in four books, forms the Veda only as the Law, embraced in the Pentateuch, formed primarily the Hebrew Bible. In a special limited sense the four primitive books are the Hindu Bible; but in a far larger sense the Veda, to native scholarship and belief, means a long series of sacred productions, which follow the primary four Books, and develop the revelation to the limits of a great literature.

pose of a great part of it was that of incantation and charms, the literary and historical element being subordinated to the priestly.

These four Vedic books are referred by Prof. Monier Williams to a succession of poets who lived in the period from perhaps 1500 B.C. to 1000 B.C. By some authorities this Vedic period is made to begin as far back as 2000 B.C., and no doubt the religion and poetry of the earliest Vedic hymns were beginning to be known as early as that, long before the age to which Moses is referred, and a thousand years, if not twelve or fourteen hundred, before the earliest book of Hebrew law was publicly known, so as to give to Moses an open name and recognized sacred authority.

To his account of the original Vedic books, of which only the hymns are original and valuable, Prof. Williams adds the following statement of the character of early Vedic religion :

“To what deities, it will be asked, were the prayers and hymns of these collections addressed? This is an interesting inquiry, for these were probably the very deities worshipped under similar names by our Aryan progenitors in their primeval home somewhere on the table-land of Central Asia, perhaps in the region of Bokhara, not far from the sources of the Oxus [then a land like an Eden, now wholly changed, and whence came forth all the great races of Europe, with the Persians, and the Hindus; the former especially making the great body of civilized mankind, some 400 millions in number, while the race to which Moses and Mohammed belong, the Semitic, counts no more than 40 millions, and is in civilisation, and everything but the lower forces of self-assertion and superstition, very greatly inferior]. The answer is: They worshipped those physical forces before which all nations, if guided solely by the light of nature, have in the early period of their life instinctively bowed down, and before which even the more civilised and enlightened have always been compelled to bend in awe and reverence, if not in adoration.

“To our Aryan forefathers in their Asiatic home God’s power was exhibited in the forces of nature even more evidently than to ourselves. Lands, houses, flocks, herds, men, and animals were more frequently than in western climates at the mercy of winds, fire, and water, and the sun’s rays appeared to be endowed with a potency quite beyond the experience of any European country. We cannot be surprised, then, that these forces were regarded by our eastern progenitors as actual

manifestations, either of one deity in different moods or of separate rival deities contending for supremacy. Nor is it wonderful that these mighty agencies should have been at first poetically personified, and afterwards, when invested with forms, attributes, and individuality, worshipped as distinct gods. It was only natural, too, that a varying supremacy and varying honours should have been accorded to each deified force—to the air, the rain, the storm, the sun, or fire—according to the special atmospheric influences to which particular localities are exposed, or according to the seasons of the year when the dominance of each was to be prayed for or deprecated.”

Passages of the old Vedic hymns, illustrating the letter and spirit of this earliest Hindu revelation, are given by Prof. Williams, and of these we copy the best, to show how much was attained by primitive Vedic efforts. The first passage is from the Atharva-veda, and therefore not one of the most ancient, though celebrating the ancient Aryan deity Varuna :

“The mighty Varuna, who rules above, looks down
Upon these worlds, his kingdom, as if close at hand.
When men imagine they do ought by stealth, he knows it.
No one can stand or walk or softly glide along
Or hide in dark recess, or lurk in secret cell,
But Varuna detects him and his movements spies.
Two persons may devise some plot, together sitting
In private and alone; but he, the king, is there—
A third—and sees it all. This boundless earth is his,
His the vast sky, whose depth no mortal e’er can fathom.
Both oceans find a place within his body, yet
In that small pool he lies contained. Whoe’er should flee
Far, far beyond the sky would not escape the grasp
Of Varuna, the king. His messengers descend
Countless from his abode—for ever traversing
This world and scanning with a thousand eyes its inmates.
Whate’er exists within this earth, and all within the sky,
Yea all that is beyond, King Varuna perceives.
The winkings of men’s eyes are numbered all by him.
He wields the universe, as gamesters handle dice.
May thy destroying snares cast sevenfold round the wicked,
Entangle liars, but the truthful spare, O King!”

In the following Prof. Williams brings together various scattered texts relating to the god Indra. The Soma men-

tioned is the sacramental intoxicant prepared by the priests according to the Soma ritual, which has been explained :

“ Indra, twin brother of the god of fire,
 When thou wast born, thy mother Aditi
 Gave thee, her lusty child, the thrilling draught
 Of mountain-growing Soma—source of life
 And never-dying vigour to thy frame.
 Then at the Thunderer’s birth, appalled with fear,
 Dreading the hundred-jointed thunderbolt
 Earth shook and heaven trembled. Thou wast born
 Without a rival, king of gods and men—
 The eye of living and terrestrial things.
 Immortal Indra, unrelenting foe
 Of drought and darkness, infinitely wise,
 Terrific crusher of thy enemies,
 Heroic, irresistible in might.
 Wall of defence to us thy worshippers,
 We sing thy praises, and our ardent hymns
 Embrace thee, as a loving wife her lord.
 Thou art our guardian, advocate, and friend,
 A brother, father, mother, all combined.
 Most fatherly of fathers, we are thine
 And thou art ours; oh! let thy pitying soul
 Turn to us in compassion, when we praise thee,
 And slay us not for one sin or for many.
 Deliver us to-day, to-morrow, every day.”

In the next hymn, addressed to Agni, ‘god of fire,’ especially of sacrificial fire, the “mystic double Arani” to which reference is made means the two pieces of wood, of the *Ficus religiosa*, which by dextrous use were made to kindle into flame. It seemed an amazing miracle. But the simple fact was that the pieces of wood were heated by rubbing to the point where the *oxygen* of the air would strike them into flame. In every case of fire the active agent is not the fuel, but the oxygen of the air. This will attack any fuel which is sufficiently heated. Ignorant of the action of oxygen, the Hindu mind ascribed the production of fire to the bits of wood which he made hot by friction. The verses to Agni selected by Prof. Williams are as follows :

"Agni, thou art a sage, a priest, a king,
 Protector, father of the sacrifice.
 Commissioned by us men thou dost ascend
 A messenger conveying to the sky
 Our hymns and offerings. Though thy origin
 Be threefold, now from air, and now from water,
 Now from the mystic double Arani,
 Thou art thyself a mighty god, a lord,
 Giver of life and immortality,
 One in thy essence, but to mortals three;
 Displaying thine eternal triple form,
 As fire on earth, as lightning in the air,
 As sun in heaven. Thou art a cherished guest
 In every household—father, brother, son,
 Friend, benefactor, guardian, all in one.
 Bright, seven-rayed god! how manifold thy shapes
 Revealed to us thy votaries!
 Deliver, mighty lord, thy worshippers.
 Purge us from taint of sin, and when we die,
 Deal mercifully with us on the pyre,
 Burning our bodies with their load of guilt,
 But bearing our eternal part on high
 To luminous abodes and realms of bliss,
 Forever there to dwell with righteous men."

The deity to whom the next verses are devoted is Sūrya,
 'the Sun,' who is often described as sitting in a chariot
 drawn by seven ruddy horses (representing the seven days
 of the week), preceded by the Dawn:

"Behold the rays of Dawn, like heralds, lead on high
 The Sun, that men may see the great all-knowing god.
 The stars slink off like thieves, in company with Night,
 Before the all-seeing eye, whose beams reveal his presence,
 Gleaming like brilliant flames, to nation after nation.
 With speed, beyond the ken of mortals, thou, O Sun,
 Dost ever travel on, conspicuous to all.
 Thou dost create the light, and with it dost illumine
 The universe entire; thou risest in the sight
 Of all the race of men, and all the host of heaven.
 Life-giving Varuna! thy piercing glance doth scan
 In quick succession all this stirring, active world,
 And penetrateth too the broad ethereal space,
 Measuring our days and nights and spying out all creatures.
 Onward thou dost advance. To thy refulgent orb

Beyond this lower gloom and upward to the light
Would we ascend, O Sun, thou god among the gods."

One of the most celebrated of Vedic utterances, and one used in daily devotions by every Brāhman throughout India to this day, is a short prayer to the Sun in his character of 'the Vivifier.' It is called the Gāyatrī, and the very metre in which it is written is considered supernatural. Prof. Williams gives the following as a literal rendering :

"Let us meditate on that excellent glory of the Divine Vivifier. May he enlighten our understanding."

Among the various ways in which the Hindu mind carried out the common heathen conception of a Trinity, one was that of grouping together Indra, Agni, and Surya, in which case the Divine Vivifier would answer to the Holy Spirit of Christian speculation. Prof. Williams pertinently says :

"May we not conjecture, with Sir William Jones, that the great veneration in which this text has ever been held by the Hindūs from time immemorial, indicates that the more enlightened worshippers adored, under the type of the visible sun, that divine light which could alone illumine their intellects ?"

Prof. Williams appends to his illustration of Hindu reverence for the Sun, a paraphrase showing how the Dawn was addressed :

"Hail ruddy Ushas, golden goddess borne,
Upon thy shining car, thou comest like
A lovely maiden by her mother decked,
Disclosing coyly all thy hidden graces
To our admiring eyes; or like a wife
Unveiling to her lord, with conscious pride.
Beauties which as he gazes lovingly,
Seem fresher, fairer, each succeeding morn.
Through years on years thou hast lived on, and yet
Thou'rt ever young. Thou art the breath and life
Of all that breathes and lives, awaking day by day
Myriads of prostrate sleepers, as from death,
Causing the birds to flutter from their nests,
And rousing men to ply with busy feet
Their daily duties and appointed tasks,
Toiling for wealth or pleasure or renown."

The 'god of departed spirits,' Yama, is one of the Vedic deities about whom were grouped thoughts which have no place in Mosaic religion. Prof. Williams gives the following account and illustration :

"It appears tolerably certain that the doctrine of metempsychosis has no place in the Mantra portion of the Veda, nor do the authors of the hymns evince any sympathy with the desire to get rid of all action and personal existence, which became so remarkable a feature of the theology and philosophy of the Brāhmans in later times. But there are many indirect references to the immortality of the soul and a future life, and these become more marked and decided towards the end of the Rig-veda. One of the hymns in the last Mandala is addressed to the Pitris or fathers, that is to say, the spirits of departed ancestors who have attained to a state of heavenly bliss, and are supposed to occupy three different stages of blessedness,—the highest inhabiting the upper sky, the middle the intermediate, air and the lowest the regions of the atmosphere near the earth. Reverence and adoration are always to be offered them, and they are presided over by the god Yama, the ruler of all the spirits of the dead, whether good or bad. The earlier legends represent this god as a kind of first man (his twin sister being Yami) and also as the first of men that died. Hence he is described as guiding the spirits of other men who die to the same world. In some passages, however, Death is said to be his messenger, he himself dwelling in celestial light, to which the departed are brought, and where they enjoy his society and that of the fathers. In the Veda he has nothing to do with punishing the departed (as in the later mythology), but he has two terrific dogs, with four eyes, which guard the way to his abode. Here are a few thoughts about him from various hymns in the tenth Mandala [book] of the Rig-veda:

"To Yama, mighty king, be gifts and homage paid.
 He was the first of men that died, the first to brave
 Death's rapid rushing stream, the first to point the road
 To heaven, and welcome others to that bright abode.
 No power can rob us of the home thus won by thee.
 O king, we come; the born must die, must tread the path
 That thou hast trod—the path by which each race of men,
 In long succession, and our fathers, too, have passed.
 Soul of the dead! depart; fear not to take the road—
 The ancient road—by which thy ancestors have gone;
 Ascend to meet the god—to meet thy happy fathers,
 Who dwell in bliss with him. Fear not to pass the guards—
 The four-eyed brindled dogs—that watch for the departed.
 Return unto thy home, O soul! Thy sin and shame

Leave thou behind on earth; assume a shining form—
Thy ancient shape—refined and from all taint set free.”

“Two of the most remarkable hymns in the Rig-veda,” says Prof. Williams, are the following, the first from the first book, and the other from the last book of this oldest of the Vedas :

“What god shall we adore with sacrifice?
Him let us praise, the golden child that rose
In the beginning, who was born the lord—
The one sole lord of all that is—who made
The earth and formed the sky, who giveth life,
Who giveth strength, whose bidding gods revere,
Whose hiding-place is immortality,
Whose shadow, death; who by his might is king
Of all the breathing, sleeping, waking world—
Who governs men and beasts, whose majesty
These snowy hills, this ocean with its rivers
Declare; of whom these spreading regions form
The arms; by whom the firmament is strong,
Earth firmly planted, and the highest heavens
Supported, and the clouds that fill the air
Distributed and measured out; to whom
Both earth and heaven, established by his will,
Look up with trembling mind; in whom revealed
The rising sun shines forth above the world.
Where'er let loose in space, the mighty waters
Have gone, depositing a fruitful seed
And generating fire, there *he* arose,
Who is the breath and life of all the gods,
Whose mighty glance looks round the vast expanse
Of watery vapor—source of energy,
Cause of the sacrifice—the only God
Above the gods. May he not injure us!
He the creator of the earth—the righteous
Creator of the sky, creator too
Of oceans bright, and far extending waters.

In the beginning there was neither nought nor aught,
Then there was neither sky nor atmosphere above.
What then enshrouded all this teeming universe?
In the receptacle of what was it contained?
Was it enveloped in the gulf profound of water?

Then there was neither death nor immortality,
 Then there was neither day, nor night, nor light, nor darkness,
 Only the Existent One breathed calmly self-contained.
 Nought else than him there was—nought else above, beyond.
 Then first came darkness hid in darkness, gloom in gloom.
 Next all was water, all a chaos indiscreet,
 In which the One lay void, shrouded in nothingness.
 Then turning inwards he by self-developed force
 Of inner fervour and intense abstraction, grew
 And now in him Desire, the primal germ of mind,
 Arose, which learned men, profoundly searching, say
 Is the first subtle bond, connecting Entity
 With Nullity. This ray that kindled dormant life,
 Where was it then ? before ? or was it found above ?
 Were there parturient powers and latent qualities,
 And fecund principles beneath, and active forces
 That energized aloft ? Who knows ? Who can declare ?
 How and from what has sprung this Universe ? the gods
 Themselves are subsequent to its development.
 Who then can penetrate the secret of its rise ?
 Whether 'twas framed or not ; made or not made ; he only
 Who in the highest heaven sits, the omniscient lord,
 Assuredly knows all, or haply knows he not."

The following hymn illustrates the pantheism which India universally developed when speculation succeeded to simple worship. In quoting it Prof. Williams explains that the all-pervading self-existent spirit is called Purusha. The pertinent lines are as follows :

"The embodied spirit has a thousand heads,
 A thousand eyes, a thousand feet, around
 On every side enveloping the earth,
 Yet filling space no larger than a span.
 He is himself this very universe.
 He is whatever is, has been, and shall be.
 He is the lord of immortality.
 All creatures are one-fourth of him, three-fourths
 Are that which is immortal in the sky.
 Him gods and holy men made their oblation.
 With Parusha as victim they performed
 A sacrifice. When they divided him,
 How did they cut him up ? what was his mouth ?
 What were his arms ? and what his thighs and feet ?

The Brahman was his mouth, the kingly soldier
 Was made his arms, the husbandman his thighs,
 The servile Sudra issued from his feet."

With two hymns to Time, and to Night, Prof Williams closes his illustration of the spirit and matter best worth attention in the old Vedic hymns.

"Time, like a brilliant steed with seven rays,
 And with a thousand eyes, imperishable,
 Full of fecundity, bears all things onward.
 On him ascend the learned and the wise.
 Time, like a seven-wheeled, seven-naved car moves on.
 His rolling wheels are all the worlds, his axle
 Is immortality. He is the first of gods.
 We see him like an overflowing jar;
 We see him multiplied in various forms.
 He draws forth and encompasses the worlds;
 He is all future worlds; he is their father;
 He is their son; there is no power like him.
 The past and future issue out of Time,
 All sacred knowledge and austerity.
 From Time the earth and waters were produced;
 From Time the rising, setting, burning sun;
 From Time the wind; through time the earth is vast;
 Through time the eye perceives; mind, breath, and name
 In him are comprehended. All rejoice
 When Time arrives—the monarch who has conquered
 This world, the highest world, the holy worlds,
 Yea, all the worlds—and ever marches on.

The goddess Night arrives in all her glory,
 Looking about her with her countless eyes.
 She, the immortal goddess, throws her veil
 Over low valley, rising ground, and hill,
 But soon with bright effulgence dissipates
 The darkness she produces; soon advancing
 She calls her sister Morning to return,
 And then each darksome shadow melts away.
 Kind goddess, be propitious to thy servants
 Who at thy coming straightway seek repose,
 Like birds who nightly nestle in the trees.
 Lo! men and cattle, flocks and winged creatures,
 And e'en the ravenous hawks, have gone to rest.
 Drive thou away from us, O Night, the wolf;

Drive thou away the thief, and bear us safely
Across thy borders. Then do thou, O Dawn,
Like one who clears away a debt, chase off
This black, yet palpable obscurity,
Which came to fold us in its close embrace.
Receive, O Night, dark daughter of the day,
My hymn of praise, which I present to thee,
Like some rich offering to a conqueror."

The history of the four Vedic books show us, as we have seen, first, a simple hymn book of natural religion; secondly, two priestly books which treat the hymns of the first as sacred, and make them over into books of ritual; and thirdly, a much later new collection of hymns and pieces in which priestly superstition and wandering speculation both appear. But to complete our view of what Veda or Revealed Knowledge was to the Hindu mind, we must glance at the successive extensions by which the idea was applied to successive stages of literature received as divine. The first stage of revelation, and the supremely divine and original one, represented by the four-fold Veda was designated as *Mantra*, meaning prayer and praise embodied in hymns, songs, verses, and texts. After this came a stage of *Brāhmanas*, works in prose devoted to ritualistic precept and illustration. They grew up at a period much later than that of the original Vedic books, the oldest perhaps as early as 700 B.C. or 800 B.C. It was after the ancient hymns and liturgies, and texts of the four Vedas had come to be looked upon as sacred, miraculous, perfect Revelation, in the hands of divinely commissioned priests. These priests produced the *Brāhmanas* as commentaries on the original revelation, and got them into use and authority as no less sacred than the ancient hymns. In fact they made them more important than the old original hymns. The plan of the *Brāhmanas* was to give rules and explanations for the priests; and these rules were so loose and rambling and interminable as to form a monstrous mass of worthless matter, which has had little or no real value, and only contains some grains of good material for the history of Vedic religion.

The case was not unlike that of the vast mass of very mixed matter which forms the Talmud of Judaism, only the Talmud embodies much more of reflection and precept, and was much less the work of priests. So priestly and so worthless were the Brāhmanas, in fact, that for any thing like thought and religious sentiment there had to be another stage, in a series of works appended to the Brāhmanas, mostly prose dialogues, entering into an explanation of some of the problems of religious philosophy, such as the nature of deity, the origin of the universe, the nature of the soul, and the relation of spirit to matter. These philosophico-theological treatises are called the Upanishads. The word *upa-ni-shad* is said to mean "to set ignorance at rest by revealing the knowledge of the supreme spirit." The works which bear this name are attached each one to some one of the Brāhmanas, except one instance of an Upanishad attached to an original Vedic book. It was chiefly at certain peculiarly obscure Brāhmanic chapters that the thinkers of Hinduism started with their task of explanation, and the Upanishads do not escape forming a bewildering "labyrinth of mystic language, fanciful etymologies, far-fetched analogies, and puerile conceits." And yet they represent the early efforts of the Hindu mind to add philosophy to the priestly form of religion, and out of the germs which the Upanishads contain grew at a later date remarkable systems of Hindu philosophy. As in the doctrinal parts of the Jewish Talmud, the Upanishads sometimes contain "striking thoughts, original ideas, and lofty sentiments," as Prof. Williams says. They date through a period beginning perhaps as early as 500 B.C. Although only a third stage of it, they count as revelation no less than the Brāhmanas and the old Vedic books, and Prof. Williams says that "they are practically the only Veda of all thoughtful Hindus in the present day." They, and the Brāhmanas, with the ancient original Veda, are all alike held to be Veda, or Divinely Revealed Knowledge. And yet the Hindu mind did not rest satisfied with all this Holy Knowledge, but carried out the germs of thought in the

Upanishads into six systems of philosophy called Darsanas or Demonstrations. The Darsanas came in great part from the free-thinking or Broad Church members of Hindu communion. In the old Vedic hymns were seen only "the first gropings of the human mind, searching for truth by the light of natural phenomena," The ritualistic Brāhmanas added nothing to the religion of the simple nature-worshipping hymns. In fact, "they merely encouraged the growth of a superstitious belief in the efficacy of sacrifice and fostered the increasing dependence of the multitude on a mediatorial caste of priests, supposed to be qualified to stand between them and an angry god." Hence "the minds of men finding no rest in mere traditional revelation and no satisfaction in mere external rites, turned inwards, each thinker endeavoring to think out the great problems of life for himself by the aid of his own reason." It was in men's minds to ask, says Prof. Williams :

"What am I? Whence have I come? Whither am I going? How can explain my consciousness of personal existence? What is the relationship between my material and immaterial nature? What is this world in which I find myself? Did a wise, good, and all-powerful Being create it out of nothing? or did it evolve itself out of an eternal germ? or did it come together by the combination of eternal atoms? If created by a Being of infinite wisdom, how can I account for the inequalities of condition in it—good and evil, happiness and misery? Has the Creator form, or is he formless? Has he any qualities or none?"

The first attempts to answer such questions were made in the Upanishads, as has been stated. Prof. Williams thinks that when the Brāhmanical priests found free inquiry springing up, they adopted its first fruits, the Upanishads, into the body of Vedic Revelation, and tried to have it understood that a man might think what he chose if he would only support the priests and profess assent to the Veda. He says :

"It was not long before Brāhmanism and rationalism advanced hand in hand, making only one compact, that however inconsistent with each other, neither should declare the other to be a false guide. A Brāhman might be a rationalist, or both rationalist and Brāhman

might live together in harmony, provided both gave a nominal assent to the Veda, and maintained the inviolability of caste, the ascendancy of Brāhmins, and their sole right to be the teachers both of religion and philosophy. But if a rationalist asserted that any one might be a teacher or might gain emancipation for himself irrespective of the Veda or caste observances, he was at once excommunicated as a heretic and infidel. In the second book of Manu's laws it is declared: 'The Brahman who resorting to rationalistic treatises shall condemn the two roots of all knowledge (revelation and tradition), that man is to be excommunicated by the righteous as an atheist and reviler of the Vedas.' Such heretics, however, soon became numerous in India."

There was a common underlying creed for all the six philosophical systems, rationalistic in fact, but purporting to be Vedic. This creed, says Prof. Williams, "is not only the faith of every Indian philosopher at the present day, but also of the greater number of thinking Brāhmins, whether disciples of any particular philosophical school or not, and indeed of the greater number of educated Hindus" (p. 61). The points of this Vedic creed, the common faith of the Hindus, or rationalistic Brāhmanism as contrasted with priestly, are stated by Prof. Williams as follows :

1. That soul, in the individual, as well as in the Supreme Soul, has existed everlastingly and will never cease to exist.

2. That matter is equally eternal, the substance of the universe existing as soul exists, without beginning and, without end.

3. That the soul dwells in and acts through an inward body and an outward body, the inward being the mind, and this surviving with the soul when the outward body perishes. The Supreme Soul, it is held, may take form, either divine or human, with either the mind-body, as in gods, or with a body of flesh as well, in men.

4. That the union of soul and body produces bondage for the soul, and in the case of men, misery, the bodily senses bringing to the soul pain and pleasure, and leading to action, which involves the soul in the fate of actions, which is for bad actions punishment and woe.

5. And to the fate of actions belongs the necessity not

only of heaven or hell, but of returning into some form of bodily existence, whether god, or demon, or man, or animal, or plant, or even stone, to work out the fate. According as a man has come to goodness, or passion, or darkness, he must live again as god, or man, or beast, plant, stone. Hells numerous and fearful are prepared for the bad, but from hell or heaven fate fetches forth the soul to renew bodily existence in a boundless succession of forms. The gods are subject to the same law; they live, and suffer, and take, in due course their return to the supreme soul. They feed literally on the sacrifices. They perish as to individual life at last, the great gods of nature as well as the small.

6. The transmigration of the soul through a succession of lives is the root of all evil. By it all the misery, inequality of fortune and diversity of character in the world is to be explained. Even great genius, aptitude for special work, and innate excellence, are not natural gifts, but the result of habits formed and powers developed through perhaps millions of previous existences. So again, sufferings of all kinds—weaknesses, sicknesses, and moral depravity, are simply the consequences of acts done by each soul, of its own free will, in former lives the result of which is felt, though not seen.

7. The great aim of philosophy is to teach a man to abstain from every kind of action, from liking or disliking, from loving or hating, and even from being indifferent in any active way, in order to finally get rid of body, mind (or spiritual body), and all sense of separate personality, and in the condition of pure and simple soul return into the supreme and only really existing Being (pp. 51-70, *Indian Wisdom*).

The existence of such a creed as this, in conjunction with a system of caste, which allotted to the priests or Brāhmans a sacred rank, illustrates a remark made by Prof. Williams in regard to the two contrasted sides of Hindu religion. According to the Hindu idea, he says :

“Veda or sacred knowledge is said to possess two quite distinct branches; the first for that vast majority of persons who are unable to

conceive of religion except as a process of laying up merit by external rites, and for whom the one God, although really without form assumes various forms with the sole object of lowering himself to the level of human understandings; and the second reserved for that select few who are capable of the true knowledge, which is, that there is but one real Being in the universe, which Being also constitutes the universe; this one Being existing as the great universal Spirit, the only really existing Soul with which all seemingly existing material substances are identified, and into which the separate souls of men, falsely regarded as emanations from it, must be ultimately merged."

This says Prof. Williams, is "the pantheistic doctrine everywhere traceable in some of the more ancient Upanishads,"—"the creed of the man who is said to possess the true Veda"—"simply pantheism, it will be said, but it is at least a pantheism of a very spiritual kind."

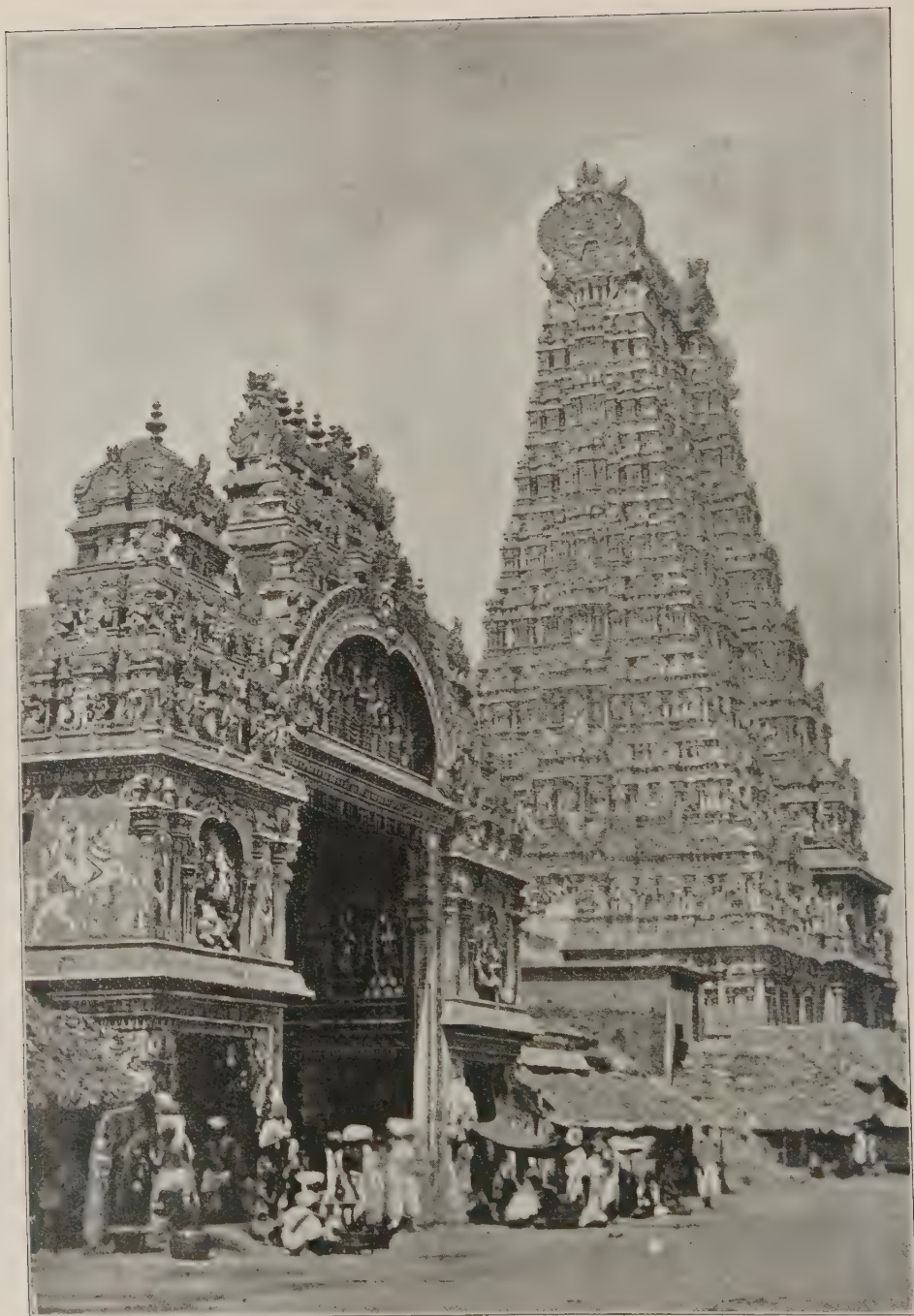
It was indeed no low or mean conception which led to the creed to which expression is given in the following from a Vedantic tract :

"The world and all the course of mundane things
Are like the vain creation of a dream,
In which ambition, hatred, pride, and passion
Appear like phantoms mixing in confusion.
While the dream lasts the universe seems real,
But when 'tis past the world exists no longer.
Like the deceptive silver of a shell,
So at first sight the world deludes the man
Who takes mere semblance for reality.
As golden bracelets are in substance one
With gold, so are all visible appearances
And each distinct existence one with Brāhma
By action of the five-fold elements.
Through acts performed in former states of being,
Are formed corporeal bodies which become
The dwelling-place of pleasure and of pain.
The soul inwrapped in five investing sheaths
Seems formed of these, and in all its purity
Darkened, like crystal laid on coloured cloth.
As winnowed rice is purified from husk,
So is the soul disburdened of its sheaths
By force of meditation, as by threshing.
The soul is like a king whose ministers
Are body, senses, mind and understanding.
As brightness is inherent in the sun,
Coolness in water, warmth in the fire,

E'en so existence, knowledge, perfect bliss,
And perfect purity inhere in soul.
The understanding cannot recognize
The soul, nor does the soul need other knowledge
To know itself, e'en as a shining light
Requires no light to make itself perceived.
The soul declares its own condition thus—
'I am distinct from body, I am free
From birth, old age, infirmity, and death.
I have no senses: I have no connection
With sound or sight or objects of sensation.
I am distinct from mind, and so exempt
From passion, pride, aversion, fear, and pain.'
The saint who has attained to full perfection
Of contemplation, sees the universe
Existing in himself and with the eye
Of knowledge sees the All as the One Soul.
When bodily disguises are dissolved,
The perfect saint becomes completely blended
With the one Soul, as water blends with water,
As air united with air, as fire with fire.
That gain than which there is no greater gain,
That joy than which there is no greater joy,
That love than which there is no greater love,
Is the one Brāhma—this is certain truth.
That which is true, above, below, complete,
Existence, wisdom, bliss, without a second,
Endless, eternal, one—know that as Brāhma.
Nothing exists but Brāhma, when aught else
Appears to be, 'tis like the mirage, false."



HORSE COURT OF TEMPLE AT MADURA, INDIA.—Madura, the fourth largest city of Madras, India, was a royal city, with 116 kings in unbroken succession, from the 4th century B.C. to modern times. The palace built by Tirumal Nayak is one of the finest pieces of architecture in existence. It is esteemed one of the most sacred places of India for immense popular gathering.



TEMPLE AND ROYAL SEPULCHRE AT MADURA, INDIA.—The largest temple in the world, built in the 3d century B.C. ; the enclosure measuring 847 by 744 feet ; nine colossal towers as gateways ; one of its halls showing 997 pillars ; the modern additions by Tirumal Nayak (1621–57). From the 3d century to the 13th Madura had a great university and was the literary centre of India.

Buddha and Buddhist Scripture.

THE TRIPITAKA.

THE names used in speaking of this remarkable character leave one in doubt how they severally apply. Sākya is the clan or tribal name. His father, king Sudhōdana, who ruled at Kapilavastu, was the chief of the Sākyas. Gautama was the family name of the king and his son, and Siddhārtha was the son's individual name. The Sākya prince, Siddhārtha Gautama, became the Buddha or Enlightened, and he is called Sakya Buddha or Gautama Buddha. Sakyamuni means the Sakya solitary or monk.

The birthplace of the future Buddha was about 100 miles north of Benāres and about 50 miles south of the foot of the Himālaya mountains. Benāres is the religious centre of Hinduism, the sacred city of India from time immemorial, and one of the most ancient cities on the globe. The Ganges makes a sweep at Benāres of about four miles in length, and the city, about three miles long by one broad, lies on the elevated northern bank of this bend, rising from the river in the form of an amphitheatre, thickly studded with domes and minarets, and presenting a scene exceedingly picturesque and grand. The entire bank of the river, the sacred stream of the Ganges, is lined with stone. Very fine *ghats* or landing-places for bathers have been erected by pious devotees, and crowds of worshippers are constantly thronging into the purifying waters. Shrines and temples line the bank, and are thickly scattered through the city, the greater number small, but elaborately adorned with rich and delicate carvings worthy of the finest Grecian or Gothic

art. It was from Benāres that Buddha itinerated in the valley of the Ganges during forty-five years of public ministry, and never more than 150 miles from the Hindu Holy City. The famous Chinese pilgrim, who went all through India in the 7th century A.D., described the city at that time as containing thirty Buddhist monasteries, with about three thousand monks of the yellow robe, and about one hundred temples of Hindu gods.

The birth of the Sākya prince, Gautama, took place under circumstances calculated to secure a greatly exalted operation of those influences of motherhood which we may with great probability consider the origin of great genius. The two principal wives of king Suddhōdana, daughters of a neighboring king, were both childless, and, according to Hindu ideas, it was an occasion of the greatest rejoicing when the elder sister, Mahāmāyā, in about the forty-fifth year of her age, promised her husband a son. Mr. Rhys Davids' account of the facts says :

“In due time she started with the intention of being confined at her parents' home, but the party halting on the way under the shade of some lofty satin trees, in a pleasant garden called Lumbini on the river side, her son, the future Buddha, was there unexpectedly born.”

The story which came to be told of this birth took no note of the natural influences calculated to produce in Māhāmāyā's offspring profound strength of sensibility, with remarkable vigor of endeavor, in a mind far more of the mother than of the father, and more inclined to the shelter of the grove or forest than to a settled home. Instead of this there grew in time what Mr. Davids calls :

“Belief in his voluntary incarnation, his immaculate conception, the miracles at his birth, the prophecies of the aged saint at his formal presentation to his father, and how nature altered her course to keep the shade over his cradle, whilst sages from afar came and worshipped him.”

The young prince married at 19 his cousin Yasodharā, and gave no sign for ten years of the genius which was at work in him. Then suddenly, yielding to impressions, or perhaps to visions, which reflected his observation of old age, of dis-

ease, of death, and of the ascetic escape from the world, he left his home to go in search of the victory that overcometh the world. Directly in his way at this moment was the happiest event of a Hindu's life, the birth of a son. To this he said, "This is a new and strong tie which I shall have to break." The rejoicings over the birth were hardly over when he rose from a troubled sleep at midnight, repressed, in the doorway of the room where the mother and the babe slept, the desire to take the child in his arms, and hastened away under the full moon of July, to carry out the GREAT RENUNCIATION. The tradition here says :

"Mara, the great tempter, appears in the sky, and urges Gautama to stop, promising him, in seven days, a universal kingdom over the four great continents if he will but give up his enterprise."

A long night ride with his charioteer, Channa, took him into stranger territory, and cutting off his flowing locks with his sword, he gave all his ornaments to Channa, to go back with them, and with his horse, to Kapilavastu. Seven days he spent alone in a grove. Then he gave himself to severe study of all that Hindu philosophy could teach. Then for six years he gave himself to the severest penance and self-torture in the jungle on the mountain side, until, falling as one dead, he saw the failure of all such effort, and lost the five disciples he then had by resuming the use of food and a more natural life. The crisis of his mental struggles came one day, when he sat under the shade of a great tree, reviewing everything behind him, and on through the night, while there came to him the clear light of profound conviction, which made him Buddha, the Enlightened. It was light under the spell of which he could have rested from effort, but love and pity for humanity made him undertake to show the world what he had found of the path of enlightenment and release. To one whom he met now, as he set off to go to Benāres to begin his mission, he said :

"I am now going to the city of Benāres to establish the kingdom of righteousness, to give light to those enshrouded in darkness, and to open the gate of immortality to men."

"I have completely conquered all evil passions, and am no longer

tied down to things material; I now only live to be the prophet of perfect truth."

The five disciples who had left him were found in the Deer-forest at Benāres, and to these he first preached his gospel of thought overcoming all desires and all passions, the whole brood from sensuality to unkindliness, and in perfect purity of heart, rising to perfect and universal charity, to attain the last blessed rest, the calm state of universal kindliness, of perfect Love. There are hints and suggestions in the Buddhist records which lead to the belief that he who now undertook as a Buddha to be the teacher unto redemption of men was of majestic figure and commanding presence, with a personal magnetism singularly winning and impressive, and a voice touching as music to every listening ear; and as he expounded with masterly analysis the way of knowledge of sorrow in all life, of desire and thirst and passion causing sorrow, of putting away desires and ignorance and doubt, false belief and all unkindliness and vexation, to "exert good-will without measure towards all beings, as a mother, even at the risk of her own life, watches over her child, her only child," the clear words and the deep feeling brought the five former disciples to new discipleship, as the result of the first five days of arduous labor to win souls, from which Buddha went steadily on for forty-five years.

The idea of a priesthood, with any special power or authority, any magical or mystical ability to minister to souls, is utterly contrary to the spirit and teaching of Buddha. The recluse in yellow robe, with shaven face and shaven head, taking but one meal a day, and that whatever might be put into the begging bowl carried from door to door of rich and poor alike during the morning hours, could not pretend, not even Buddha himself, to the slightest place above his fellows, except that of character and truth. Gautama gathered at Benāres about three score personal followers, monks of the yellow robe, and a somewhat larger number of outside believers. Among the former was a rich youth who first sought him at night, but later brought his

father, as the first lay believer, and his mother and wife as the first female disciples. Buddha never approved of discriminating against the lay believers, or of using pressure to bring them from the life of rectitude and kindness in the world of home and business to that of the ardent solitary aiming at higher perfection.

During his whole career Buddha was accustomed to spend the rainy season at one spot, collecting about him a large number of disciples to whom he gave divinity instruction perhaps never equalled for clear thinking, sagacious discrimination, and the highest and wisest possible spirit. The method of Jesus does not come into comparison, because it attempted so much less, in the way of thought and system, and was so soon suspended, without leaving more than very meagre report of the things said by him. It was especially a note of the genius of Buddha that he had the right kind of word for very different classes of persons, and not only gave, in fine analysis and lucid exposition, the highest philosophy to those who could receive it, but put in equally effective shape the more simple lessons suited to minds much less advanced. It may be confidently said that divinity instruction, enabling men to minister effectively what they supposed to be truth, was never carried to such perfection, both of method and of spirit, as by Buddha. After the season at Benāres Buddha took leave of his disciples with these words:

“Beloved Rahans, I am free from the five passions which, like an immense net, hold men and angels in their power; you too, owing to my teaching, enjoy the same glorious privilege. There is now laid on us a great duty, that of working effectually for men and angels, and gaining for them also the priceless blessing of salvation. Let us, therefore, separate, so that no two of us shall go the same way. Go ye now and preach the most excellent law, explaining every point thereof, unfolding it with diligence and care.”

Gautama settled himself in the solitudes of Uruwela, where three famous brothers, hermit fire-worshippers, had gathered a school of disciples. These brothers were persuaded to accept the Buddha's teaching, and Kāsyapa, the eldest, became one of his principal followers. It was here

that Buddha preached a first set sermon, which has been designated as his Sermon on the Mount. Looking across from their retreat to the hillside opposite, where a jungle-fire had broken out, Buddha dwelt with clear exposition and warning on the fires of *dē*si^{re}, anger, ignorance, and anxiety ; birth, decay, and death ; and compared all human sensations to a burning flame which seems to be something which it is not, producing pleasure or pain, passing rapidly away, and ending only in destruction.

Gautama now led his new disciples to Rājagriha, the capital of Magadha, where King Bimbisāra welcomed them, and the people marvelled at the presence of Kāsyapa, famous to them as the teacher of another way. Kāsyapa proclaimed that he had become a disciple of Buddha; that he had given up his belief in sacrifices, either great or small, the efficacy of which was an immensely developed Hindu doctrine ; and that change of heart was the sole path. The king gave to Gautama a garden, Veluvana or the Bamboo-grove, one of the celebrated places afterwards, where the teacher and his chief disciples spent many rainy seasons, and where he preached many of his most complete discourses. The Society of yellow-robed mendicants or recluses, at the head of which Buddha was, was called the Sangha, and among its leading members were two who came in at this time, Sariputra and Mogallāna.

Gautama's father, hearing how his son had given up extreme asceticism and was itinerating as a teacher and preacher, sent to ask that he might see him once more before he died. The Buddha repaired at once to a grove outside of Kapilavastu, and the father and uncles came to see him, but gave him no invitation, as the custom was, to come to them for the next day's meal. The next day, therefore, Gautama started on the street in his father's city with his begging bowl. The father hearing of it came quickly, and after remonstrances, himself took the bowl, and led the way to his palace. It was after seven years of absence that Gautama was now to see his wife. It was a rule that a recluse must not touch or be touched by a woman, and

Yasodhara did not come out with the other women to welcome him. She said,

“I will wait and see; perhaps I am still of some value in his eyes; he may ask, or come. I can welcome him better here.”

Gautama said, in disregard of the rule,

“The princess is not yet free from desire as I am; not having seen me so long she is exceeding sorrowful. Unless her sorrow be allowed to take its course her heart will break. She may embrace me; do not stop her.”

He then went to her, and when she saw him enter, in the recluse garb and shaven head,—no longer the husband she had mourned so long,—she fell on the ground, unable to contain herself, and clung to his feet and wept; then recovering herself rose and stood on one side. His father said, in apology for her, to his son, that she had continued in faithful love of him, would not have comforts which he denied himself, took only the one meal a day, and used a hard uncanopied bed. The thoughts of Buddha on very many occasions are told in the accounts which are given, but nothing of what passed in his mind at this time. He evaded speech that might have seemed yielding to sorrow by telling a Jātaka story of a former birth of Yasodhara, in which her virtue had been great. She became an earnest disciple, and when, long after, the Buddha was induced, much against his will, to establish a Society for female recluses or nuns, she was one of the first.

Gautama had a half brother, Nanda, whose marriage festival was to take place the next day. Gautama sought Nanda and said to him, “The greatest festival after all is the destruction of all evil desires, the knowledge of truth, the life of a recluse, and the attainment of Nirvana.” The great love which Nanda had for Gautama soon made him a disciple.

At this time the child Rāhula, Gautama’s son, was sent by his mother, dressed in his best, to ask his father for his inheritance. Taking the child in her arms at a window of the palace where the father could be seen partaking of his mid-day meal, she said :

"That monk whose appearance is so glorious, is your father; he has four mines of wealth; go to him, and entreat him to put you in possession of your inheritance."

Rāhula came close to Gautama without fear and with much affection, and said, "My father, how happy I am to be near you." Gautama silently gave the child his blessing, and presently rose to go. Rāhula followed, and asked, as his mother had told him, that he might have his inheritance. But Gautama said nothing, until, reaching their grove, he said to Sāriputra,

"Beloved disciple, Rāhula is asking for a worldly inheritance which would avail him nothing; I will give him a spiritual inheritance which will not fade away; let him be admitted among us."

This loss of his son Nanda and his grandson Rāhula deeply grieved the old king, and he secured from the Buddha a regulation that the consent of parents should in future be required for admission among the recluses. Then Gautama went back to Rājagriha, the capital of Magadha, where King Bimbisara had given him the Bamboo-grove.

It was now but eighteen months since the Buddha began his ministry, and from this time onward there are only snatches of biography to be gleaned from the records, until we come to the last few days of the Buddha's long life. He was eighty years of age, and, resting at Pawa, east of his birthplace about eighty miles, and one hundred and twenty miles N. N. E. of Benāres, he partook of a meal given him by Chunda, donor of a grove there,—a meal of rice and pork, which brought on illness, as he started in the afternoon for Kusi-nagara, not far distant. Feeling that he was dying, he gave his attendant a strict charge to give a message of gratitude and praise to Chunda, that he might not blame himself for the meal of pork and rice. Going on a little Gautama rested for the last time, lying under the Sal trees, with his face to the south, and talking long and earnestly with Ananda, of whom he said to the others,

"Ananda for long years has served me with devoted affection. He knows all that should be done; after I am gone, listen to his word,"

To Ananda, who went aside weeping, as the evening came on, Gautama, sending for him, said :

“Do not weep; do not let yourself be troubled. You know what I have said; sooner or later we must part from all we hold most dear. This body of ours contains within itself the power which renews its strength for a time, but also the causes which lead to its destruction. Is there anything put together which shall not dissolve ?”

Ananda was a cousin who had come to him twenty-five years before, and remained his attendant from that time. To Ananda he had talked, as his illness came on, of his burial, and of rules to be observed after his death. About midnight a famous Brahman came to make inquiries, and Ananda refused him admission, until the Buddha hearing and asking what it was, directed that he should come in. To a broad inquiry about the six systems of philosophy the Buddha said :

“This is not the time for such discussions. To true wisdom there is only one way, the path that is laid down in my law. Many have already followed it, and conquering the lust, and pride, and anger, of their own hearts, have become free from ignorance, and doubt, and wrong belief, have entered the calm state of universal kindliness, and reached Nirvana even in this life. Save in my religion the Twelve Great Disciples, who, being good themselves, rouse up the world, and deliver it from indifference, are not to be found. O Subhadra ! I do not speak to you of things I have not experienced. Since I was twenty-nine years old till now I have striven after pure and perfect wisdom, and following the good path, have found Nirvana.”

The impression made by the dying teacher led the great Brahman to ask for admission at once, in disregard of the rule requiring four months probation for a convert from any rival system ; and Buddha granted his request. To his disciples he then said :

“When I have passed away and am no longer with you, do not think that the Buddha has left you, and is not still in your midst. You have my words, my explanations of the deep things of truth, the laws I have laid down for the Society ; let them be your guide ; the Buddha has not left you.”

Again he said, with pauses or conversation between :

“Beloved mendicants, if you revere my memory, love all the disciples as you love me and my doctrines.”

“No doubt can be found in the mind of a true disciple.”

“Beloved, that which causes life, causes also decay and death. Never forget this; let your minds be filled with this truth. I called you to make it known to you.”

And with these, his last words, the Buddha lay unconscious; and so died, India's greatest son, most marvellous teacher, reformer at once of an old faith and creator of a new, whose colossal figure dominates the vast East of the world, as that of Christ does the West, with a light of ideals, if not of all ideas, identical for spiritual glory with that which we call the Light of the World.

After the cremation of Buddha's remains some of the chief disciples secured the holding of a council or conference. Such leading disciples as Sāriputra and Moggallāna were dead, but there were living Kasyapa, under whose presidency the council was held,—a more than commonly intimate associate of Gautama; Ananda, the beloved attendant of twenty-five years; and Upāli, noted, although of low caste origin, as their greatest authority on points of order and discipline, which had been decided by the Buddha as they arose. There were in all five hundred who met in council in the rainy season resort at Rājagriha, the capital of Magadha. So far as is known the seven months session of the council was occupied only with hearing from Ananda or Upāli some portion of the Buddha's teaching, and the repetition of it in concert. A second council was held a hundred years later in Vaisāli, 70 miles north of Rājagriha, and a third and great council about B.C. 250, under the Buddhist emperor Asoka, in his capital Pātaliputra, the modern Patna.

The sacred books of Buddhism, as now known in Ceylon, are believed to be substantially the same as those declared canonical at the great council under Asoka. The more orthodox Buddhists claim that this canon dates, not from the third but from the first council, but the contents, the

biographical especially, are such as to disprove this claim. Gautama did not leave it possible for his disciples to carry over into Buddhism the scripture, the principle of sacrifice, or the ritual and priestly order of Vedic Brahmanism. He cut loose from the gods of Brahmanism, from the Veda as a Bible of inspired origin and absolute authority, and from the Brahmanical church, with its priests, its ritual, its castes, and its imposition of a Brahmanical creed.

Even in forming the Sangha, or Society, of monks, also of nuns, Gautama imposed no yoke ; no vow of obedience was taken ; no observance of ceremony, no belief of any kind, was supposed to avail ; nothing but a free mind with a pure heart exerted in the direction of self-conquest and universal charity. In the deeper things of the spirit five principal kinds of meditation took the place of prayer, each conducted according to a careful system of reflections tending to the five ideals, which were those of Love, of Pity, of Gladness, of Purity, and of Serenity. There was in every port of Gautama's teaching the broad appeal of a great heart to the many ; not to the learned or rich but to all mankind ; to nobles and peasants, to men and women, to Brahmans and to Sūdras (the lowest caste), to slaves and bondmen, giving an equal welcome to all. Every kind of wrong and oppression felt the touch of Gautama's spirit, and when Asoka made Government in India Buddhist, the enlightenment acted upon and the philanthropy carried out were unexampled.

As Buddhism was absolutely tolerant, was perfect in charity, was catholic in fellowship, denying human brotherhood with none ; and as it wrought on lines many of which were underlying conceptions to Brahmanism also, there was nothing to prevent the old Brahmanical religion from continuing in India while Buddhism obtained an immense hold upon the mind of India. The son and daughter of the emperor Asoka planted it in Ceylon. It went thence to Burmah about A.D. 500, and to Siam 200 hundred years later. It had become, in a much altered form, the religion of Kashmir about the time of Christ, and went thence to Nepal and

to Thibet. This northern Buddhism took, as Lamaism, a marvellously altered form, so like in externals to Romanist Catholicism that the first Catholic missionaries thought it must be an imitation by the devil of their own religion. In China Buddhism was officially recognized, A.D. 65, as the third state religion, after Confucianism and Taouism.

The history of Buddhist declension in India during some centuries, until in the 8th and 9th centuries of our era a very great effort of Brahmanical persecution drove it out completely, has been hardly at all recovered, if indeed it is not completely lost. The overthrow at least was complete, and Buddha counts 475,000,000 of nominal disciples with none to speak of in India itself, and with, in fact, China and Japan largely making up the immense count, of those who are not solely, nor even first, Buddhists, and the mass of whom know but very imperfectly the elevated and pure Buddhism of Buddha himself. Legends and superstitions, low primitive-culture spiritism, the worship of relics, for their magical efficacy, and of ancestors, and even of gods unknown to Buddha, had debased his system before India cast it out, and debases it to-day for the mass of those who are named in his name.

The Buddhist Bible is commonly represented as of immense extent, a mass of writings so vast as to defy examination. This, however, is an exaggeration, due to ignorant misconception. The Bible of christendom, embracing both Old and New Testaments, contains not far from 950,000 words. In the Buddhist scriptures very many repetitions occur, and some of the important books are wholly made up of extracts from other books. If allowance is made for all these repetitions the Buddhist Bible, in the opinion of Prof. Rhys Davids, "is probably even shorter than ours"; and, counting the many repetitions, the full aggregate reaches "rather less than twice as many words (in the original) as are found in our Bible; and a translation of them into English would be about four times as long."

The universal Buddhist church, to which not far from 475,000,000 of the human race belong, was at an early date

separated into northern and southern divisions, through certain divergences of development. The sacred writings of northern Buddhism are transmitted in Sanskrit, the classical tongue of India, and the language of the Vedas of Brahmanism—the Hindu Bible. Those of southern Buddhism are in Pali, one of the linguistic developments of ancient India, now extinct as a spoken language. The language in which Buddha expressed his teaching was in all probability nearer to classical Sanskrit than the Pali. Ceylon, Burmah, Siam, Anam, British Burmah, and to a small extent India, belong to the southern division; China, Japan, Korea, Thibet, and some of the East Indian islands, belong to northern Buddhism. Chinese translations of Buddhist scripture were made at an early date, and Japan borrowed from these. The more ancient and original texts are those of southern Buddhism. But to a large extent the tradition of sacred writings is the same in the two divisions. Both have the three Pitakas—or the Tripitaka, “three baskets”—and many other writings, while each has some writings which are not in the other. “The Tripitaka” designates the Buddhist scriptures, as “the Testaments” would the Christian.

The first basket, or collection, of sacred authoritative utterances is the *Vinaya* Pitaka, or scripture of *Discipline* (for the order of yellow-robed monks established by Buddha). It is in three sections or books.

The second basket, or collection, in five parts, is the *Sutta* Pitaka, or scripture of *Discourses* (for the laity and for common instruction in the teachings of Buddha). It is in this Pitaka of Discourses that occur the most that we have of the utterances of Buddha. Among the parts of this Pitaka one treats of objections to the teaching drawn from the Veda by Brahmanism; one sets forth the principal teachings of Buddha; and one, called the Book of the Great Decease, relates the last words and the death of Buddha. The fifth and last portion of this Pitaka contains fifteen sections, of which two, both in verse, are (1) *Dhammapada*, the Path of the Law, consisting of 423 short utterances, in

26 chapters,—a Buddhist book of proverbs ; and (2) a collection of speeches and dialogues, some of them very ancient, illustrating the fundamental principles of Buddhism. In one section are given eighty-two “Songs of exultation,” short lyrics supposed to have been uttered by Gautama under a great access of feeling, at important crises of his life. Another section, called *Jataka*, contains 550 old stories, fairy tales, and fables, as they were retold by Buddha to illustrate former-birth facts.

The third *Pitaka*, or collection, devoted to philosophy, has seven sections, among which one is on the conditions of life in various worlds ; one deals with 1,000 controverted points ; and one is on the causes of existence.

Among notable words of Buddhist scripture, this summed up the means of salvation :

“ To cease from all wrong-doing ;
 To get virtue ;
 To cleanse one’s own heart ;
 This is the religion of the Buddhas.”

To his father Buddha stated the cardinal tenet of his teaching in these verses :

“ Rise up ! and loiter not !
 Practice a normal life and right ;
 Who follows virtue rests in bliss,
 Both in this world and in the next.
 Follow after the normal life ;
 Follow not after wrong ;
 Who follows virtue rests in bliss,
 Both in this world and in the next.”

Asked to declare the chief good, Buddha pronounced these Beatitudes :

Not to serve the foolish,
 But to serve the wise ;
 To honor those worthy of honor ;
 This is the greatest blessing.

To dwell in a pleasant land ;
 Good works done in a former birth ;
 Right desires in the heart ;
 This is the greatest blessing.

“ Much insight and education,
Self-control and pleasant speech,
And whatever word be well-spoken:
This is the greatest blessing.

To support Father and mother,
To cherish wife and child,
To follow a peaceful calling:
This is the greatest blessing.

To bestow alms and live righteously,
To give help to kindred,
Deeds which cannot be blamed;
These are the greatest blessing.

To abhor, and cease from, sin,
Abstinence from strong drink,
Not to be weary in well-doing;
These are the greatest blessing.

Reverence and lowliness,
Contentment and gratitude,
The hearing of the law at due seasons;
This is the greatest blessing.

To be long-suffering and meek,
To associate with the tranquil,
Religious talk at due seasons;
This is the greatest blessing.

Self-restraint and purity,
Tho knowledge of the noble truths,
The realization of Nirvana;
This is the greatest blessing.

Beneath the stroke of life's changes,
The mind that shaketh not;
Without grief or passion, and secure;
This is the greatest blessing.

On every side are invincible
They who do acts like these,
On every side they walk in safety,
And their's is the greatest blessing.

CONFUCIUS

AND

THE CONFUCIAN BIBLE.



THE Confucian Bible counts nine books which are called classics, and which have been, for more than twelve hundred years, so widely accepted as to have been for all that time the principal study and the rule of life for every generation of Chinamen. The Buddhism and the Taouism of China, widespread as they are, do not at all interfere with the absolute supremacy of Confucianism. Divine as Buddha is to Buddhists, and mere man as Confucius is known to have been, it is not Buddha but Confucius to whom China universally directs worship as to a divinity between heaven and man. The Chinese may be more or less Buddhists and Taouists, as Christians may be Spiritualists and Faith Curists, the former openly always and regularly, and the latter not so openly perhaps and not so regularly. The educated classes in China are supposed to follow Confucianism only. It is almost entirely among the uneducated classes that Taouism and Buddhism also are followed, and even these will not accept what is inconsistent with Confucian teaching. This teaching is the basis of education. Its Bible has been the only text book which, since A.D. 631, students have had to master to comply with the conditions of competitive examination which China adopted at the date named.

Singularly enough, Confucius at his death had not made a personal success. Neither rulers nor people had heeded his teaching or accepted the body of literature prepared by

him. He had begun giving instruction to earnest and admiring students when he was but twenty-two (B.C. 529); at thirty, when, as he tells us, he "stood firm," his fame had become great, and many noble youth were enrolled as his disciples; at this time also he made his first visit to Loo, capital of the Chow dynasty, and had an interview with Lao-tsze, the founder of Taouism; and on his return to Loo not less than three thousand disciples had gathered about him. But very soon public disorder sent him adrift, and even when he was able to return to Loo, he found the unsettled state of things unfavorable to public work, and employed himself in compiling the "Book of Odes" and the "Book of History."

At a later date, when public affairs were less disturbed, Confucius took the post of magistrate of a town, and created such order and prosperity as to lead to his being appointed, first, superintendent of works, and then minister of crime, for the dukedom or state of Loo. The eminent success with which Confucius now administered justice was yet more or less a failure from the point of view of his times. To one ruler he said, "Why employ capital punishment at all in carrying on your government? Let your evinced desires be for what is good, and the people will be good. The grass must bend when the wind blows across it." Not many months, however, after taking office he surprised his disciples by signing the death warrant of one Shaou, a well-known citizen, for disturbing the public peace; and to remonstrance replied:

"There are five great evils in the world; a man with a rebellious heart who becomes dangerous; a man who joins to vicious deeds a fierce temper; a man whose words are knowingly false; a man who treasures in his memory noxious deeds and disseminates them; a man who follows evil and fertilizes it. All these evil qualities were combined in Shaou. His house was a rendezvous for the disaffected; his words were specious enough to dazzle any one; and his opposition was violent enough to overthrow any independent man."

The good fortune which the rule of Confucius brought to the state of Loo, where the people at their work sang songs

in praise of him as their saviour from oppression and wrong, stirred up hostility in the state adjoining, the rulers of which were jealous of their prosperous neighbor's growing strength. To countermine Confucius a crafty scheme to demoralize Loo was planned. Eighty beautiful dancing girls were sent to the Duke of Loo as an antidote to the counsels of duty spoken by the Sage, and even when the great sacrifice to Heaven at the solstice came round, after special efforts made by Confucius to have the Duke rise to a full sense of his duties, the event proved that temptation was more than a match for admonition. Confucius gave up his post and went to the state of Wei; but a cabal drove him thence after ten months. In a moment of supposed peril at this time, Confucius showed his faith in his own mission by saying to alarmed friends :

"After the death of King Wăn, was not the cause of truth lodged in me? If Heaven had wished to let the sacred cause perish, I should not have been put into such a relation to it. Heaven will not let the cause of truth perish, and what therefore can the people of Kwang do to me?"

A short return to Wei, where the duke's consort was a notoriously bad character, was attended by an incident which some disciple thought out of character for the Sage. His response was, "Wherein I have done improperly may Heaven reject me! may Heaven reject me!" A corrupt court was too repulsive, however, for the great teacher of propriety, and he quitted Wei. The story goes that some officious public personage had noted the "proud air and many desires, insinuating habit and wild will" of the sage, and tried to arrest him; and that when he had escaped and reached Ching, some one announced him, to a disciple who was expecting him, as so and so in forehead and shoulders and height, "and altogether having the forsaken appearance of a stray dog." "Capital! capital!" said Confucius, "to say I was like a stray dog." In person Confucius was tall, and strong, and well-built, with a large and heavy head, and a full red face. Poverty was commonly enough his lot, and he would say, "With coarse rice to eat, with

water to drink, and my bended arm for my pillow, I am still contented and happy. Riches and honor acquired by wrong are to me as floating clouds."

The taste of Confucius in dress was refined and scrupulous; to avoid red as belonging to girls and women, and to wear the "correct" colors, azure, yellow, carnation, white, and black. In matters of food and drink he showed the same scrupulous refinement, along with frugality and self-restraint. He drank wine, but only in moderation. His manner was invariably dignified, formal, and ceremonious often, to give special significance to demeanor or action. Music was his chief accomplishment. "It is by the odes," he said, "that the mind is aroused. It is by the rules of propriety that the character is established. And it is music which completes the edifice."

After an absence of two years Confucius sought to return to Wei, whose duke he seems to have had hopes of. On his way some rude fellows laid violent hands on him and made him take an oath not to go to Wei. He took the oath, and yet went all the same; and upon the remonstrance of Tsze-kung, the ardent Simon Peter of his disciples, he said: "It was an oath extracted by force. The spirits do not hear such." These last words speak after the faith then familiar; a way of saying, so as to be understood, that such an oath had no validity. The affairs of Wei made no place for a sage, and Confucius again departed, but only to be driven back by worse prospects elsewhere. The duke of Wei used every endeavor to have the large-minded teacher give him counsel for matters of war, but got only this answer: "If you should wish to know how to arrange sacrificial vessels, I will answer you, but about warfare I know nothing."

At sixty years of age, after much teaching, more waiting, and still more disappointment, owing to so much disorder everywhere in the states comprising the empire, Confucius carried himself with a most remarkable steadiness of hope and confidence, the ideal temper of a genuine prophet. When one of his disciples had evaded replying to an inquiry about him, Confucius said: "Why did you not say

to him, 'He is simply a man who, in his eager pursuit of knowledge, forgets his food ; who, in the joy of its attainments, forgets his sorrows ; and who does not perceive that old age is coming on.' "

After residence three years in one of the states where, as in the empire generally, strife and war prevailed, and having changed to another where also he was much thought of but not at all heeded, much less employed, Confucius returned once more to Wei, but finding the court worse than ever lived for five or six years in close retirement, until the time came when, after fourteen years' absence, he could return to his native state of Loo. It was, however, in the hope of securing his counsel for matters of war, or without permitting him to attempt the correction of gross evils, that he had been brought back to Loo, and in despair of public service he shut himself up in his study, a statesman far too wise and strong for any state then existing, and a scholar permitted to do no more than complete the literary undertakings which were destined to give China a Bible. If any state could have given him the helm, it was prevented doing so by rival states who feared the strength which would go with a mind so masterful. It is to the everlasting credit of Confucius that with abundant opportunity to rise to power as an adviser in military matters, he evaded every attempt to get any counsel from him in that direction, and remained to the end a devotee of peace and righteousness.

The dream of his life—full fifty years actively given to study and teaching—was to understand the best traits of the most worthy kings of an ancient day, and holding up those reverend ideals to the rulers of his own time, secure in them character and conduct calculated to give China, then a scene of warring states and incessant strife, peace, and prosperity. There never failed him confidence the most absolute that his method of grand historical ideals, put in operation through rulers accepting them and seeking to enforce them, would redeem at once the public service and the people. And lacking opportunity to make any fair experiment, he wrought for the high ends of his faith with

his pen, as well as his voice. His last years, in his native state, were devoted to the final editing of the "Book of History," to which he wrote a preface; while he also "carefully digested the rites and ceremonies determined by the wisdom of the more ancient sages and kings; collected and arranged the ancient poetry; and undertook the reform of music."

The existing "Book of Changes" he not only carefully studied but wrote a commentary upon.

It is related that at this time, when his life was manifestly drawing to a close, he exclaimed, with a burst of tears, "The course of my doctrine is run, and I am unknown." To Tsze-kung's question, "How do you mean that you are unknown?" he said:

"I do not complain of Providence, nor find fault with men, that learning is neglected and success is worshipped. Heaven knows me. Never does a superior man pass away without leaving a name behind him. But my principles make no progress, and I, how shall I be viewed in future ages?"

At this time Confucius wrote the "Spring and Autumn Annals," the only work of which he was wholly the author. It was a history of his native state from the time of duke Yin to the last days of the Sage. He had compiled the "Book of History," which commences with "the emperor Yaou, all-informed, intelligent, accomplished, thoughtful," as far back as 2,356 B.C. It is related that Yaou not only wrought harmony and union throughout the empire, but promoted astronomy, fixed the year and the four seasons, and arranged the calendar which China still uses. He was succeeded by Shun of whom the Confucian story says:

"Profound, wise, accomplished, and intelligent, he was also mild, respectful, and quite sincere. The report of his mysterious virtue was heard on high, and he was appointed to take the throne. Thereafter he sacrificed specially, but with the ordinary forms, to Shang-te [the Supreme]; sacrificed with purity and reverence to the six Honored Ones; offered appropriate sacrifices to the hills and rivers; and extended his worship to the host of spirits."

The empire at this time had ministers of agriculture,

crime, works, forests, religious worship, and music. A very high standard of morality was in force and lofty ideals of public service. There came, however, times of great wrong and wretchedness, and eras again of deliverance and new, noble example. In portraying both Confucius made history speak his own lessons of wisdom, and set forth what had been the customs and conceptions of Chinese religion, some of which he did not otherwise refer to in his teaching. The "Book of History" closes with the year 721, and from this point the "Spring and Autumn Annals" took up the story, so that the two cover Chinese history from 2,356 to 480 B.C. In the "Book of History," called the Shoo King, the matter consists largely of conversations between the kings and their ministers on almost all subjects of public importance. In these conversations it is largely Confucius who speaks through the ancient voices. The work, says Mr. Wells Williams, "contains the seeds of all things that are valuable in the estimation of the Chinese; it is at once the foundation of their political system, their history, and their religious rites, the basis of their tactics, music, and astronomy." In the Chun Tsew, or "Spring and Autumn Annals," Confucius wrote only the briefest notes of events during two hundred and forty-two years, without a touch of judgment on them or even of graphic literary treatment. Yet Confucius himself, and Mencius, his greatest disciple, about a century later, speak as if it was a book of righteous judgments, of severe censures, and of pictures of character and recitals of conduct calculated to deeply impress the Confucian teaching. It certainly is not as we read it now.

Confucius, studiously modest and humble, disclaimed originality, and with profound sagacity sought to make China in her history the instructor of the Chinese. "A transmitter and not a maker, believing in and loving the ancients," was his own description of himself. The "Book of Changes," or Yih King, had been produced by Wăn Wang, upon his imprisonment in 1,150 B.C. It sought to make a system of philosophy by means of eight diagrams and their sixty-four combinations, which the emperor Fu-he

had invented. Its root idea was the production by the first great cause, Tai Keih, of two great male and female vivifying elements, the Yin and the Yang, from which come all material things, with the sexual principle inherent in them. It is a conception which runs through all knowledge in China. The heaven, the sun, the day, are male; the earth, the moon, and night female. The great divinities of the state religion of which the emperor is high priest are Heaven and Earth. The text of Wän Wang's book was obscure enough, yet suggestive enough, to permit the student or commentator to read into it almost any outgrowth of its fundamental conception, and the commentary added by Confucius only enlarged the field of opportunity to imagine deep things.

The *Le Ke*, or "Book of Rites," is said to have been compiled by the duke of Chow in the twelfth century B.C. The duke of Chow was a personage on whose wisdom and virtue Confucius was never tired of expatiating. His dreams gave him constant intercourse with this heroic ancient, and when they ceased the Sage took it as a warning that with waning powers his mission was coming to an end. The purpose of the book is the application of ceremonial to every action and every relation of life, all domestic and all social duties, everything of everyday behavior and conduct. It is the guide and rule by which Chinamen live, the part of the Chinese Bible which is reflected in the manners and customs of the people. It has been described as "the most exact and complete monograph that this nation can give of itself to the rest of the world." One of the six governing boards at Peking—the Board of Rites—is wholly occupied with seeing that minute observance of its precepts is maintained throughout the empire.

The *She King*, or "Book of Poetry," is a compilation of songs and ballads, dating from a very remote antiquity. It was in the earliest days the custom of the various states of China to employ at the courts music masters and historiographers, whose task it was to collect and set to music the songs of the people, and to preserve the historical records

of the empire. At certain times the princes of states met the ruling sovereign to make report and obtain instructions, and on these occasions the collected ballads and songs would be submitted, to pass into a classified collection. It thus happened that Confucius had in his hands an official collection of some three thousand songs, and out of these he chose three hundred and eleven, which fell under the four heads of "Songs of Homage," "National Airs," and the "Lesser" and the "Greater Eulogies." A Chinese historian says that Confucius "rejected those which were only repetitions of others, and selected those which would be serviceable for the inculcation of propriety and righteousness." The songs of homage were hymns sung when the emperor sacrificed to the Supreme God. The following is said to have been sung by the monarch, or in his name, on the occasion of a great drought in the eighth century B.C.

"Brightly resplendent in the sky revolved
The milky way.

The monarch cried, Alas!
What crime is ours, that Heaven thus sends on us
Death and disorder, that with blow on blow
Famine attacks us?

Surely I have grudged
To God no victims; all our store is spent
Of tokens. Why is it I am not heard?
Rages the drought. The hills are parched, and dry
The streams. The demon of the drought
Destroys like one who scatters fiery flames.
Terrified by the burning heat my heart,
My mourning heart, seems all consumed with fire.
The many dukes and ministers of the past
Pay me no heed.

O God! from thy great heaven
Send me permission to withdraw myself
Into seclusion.

Fearful is the drought.
I hesitate, I dread to go away.
Why has the drought been sent upon my land?
No cause for it know I. Full early rose
My prayers for a good year; not late was I
In offering sacrifice unto the lords

Of the four quarters and the land. Afar
 In the high heaven God listens not. And yet
 Surely a reverent man as I have been
 To all intelligent spirits should not be
 The victim of their overwhelming wrath."

Crude in measure, wanting in harmony, but of a simple and religious tenor, these expressions of Chinese antiquity reveal a people among whom family life, lowly industry, respect for women, and a simple monotheistic belief, betoken remarkable culture, even while we hear at times the wail of suffering under misrule and tyranny, and the noise of revelry, bordering upon licentious and dissolute misconduct, of princes or nobles. A special student of Chinese literature says :

"Through most of the ballads their breathes a patriarchal simplicity of thought and life. We have brought before the mind's eye the lowly cottage, where dwell a family united by the bonds of affection and duty. Their food is the produce of the soil and the spoils of the chase. The highest ambition of the men is to excel as archers and charioteers, and their religious worship is the same as that which, untainted by Buddhism or any other form of philosophical teaching, is now practised at the imperial temples of Heaven and earth, by the emperor only as high priest. Their wives are objects of affection and respect, and though in one song we find the belief expressed that 'a wise woman will ruin a city,' yet there seems to have been abundance of regard for honest housewives who did their duty, who shared the toil of their husbands, and enjoyed with them the simple pleasures within their reach."

No doubt the "Book of Poetry," of which Confucius made a scripture, was culled with reference to the sentiments sought to be impressed by the great teacher. The later poetry of China breathed another spirit, that of unsettled times, of war and conflict. It reflected also new and strange fancies bred by the superstition to which Taouism led, belief in spirits and in divination ; or perhaps unbelief, contempt for life, doubt of future life, and an Epicurean devotion to sensual pleasure. From 206 B.C. to 221 A.D., the Han dynasties advanced along a path of progress ; then came eight short dynasties covering times of confusion and disorder, until the period of the Tang dynasty, 620-907 A.D.,

which proved a golden age of not only literature but of power and progress in the state. Imperial armies occupied Bokhara and Samarcand ; the first influences of Christianity were brought by the Nestorians into the heart of the empire ; the Buddhist traveller, Heuen-tsang, journeyed to India, and brought back the story of the places made sacred by the presence of Buddha.

The five productions thus far spoken of, the "Book of Changes," "Book of Rites," "Book of Poetry," "Book of History," and "Spring and Autumn Annals," are known as the Five Classics. They exactly correspond in place to the Pentateuch in Hebrew literature, and to the four gospels and the book of Acts in the records of Christianity. And just as in both Hebrew scripture and Christian other writings were added, so to make up the Confucian scriptures there were added to the Five Classics four other works, which are called the "Four Books." Of these the Lun yu, or "Confucian Analects," are a sort of gospel record of the sayings and doings of Confucius, made by disciples faithful to his memory and to the tradition of his teaching. They are a graphic revelation of the mind of the philosopher, the statesman, and the man. Two other works, the Ta Heö, or "Great Learning," and the Chung Yung, or "Doctrine of the Mean," are treatises, both of which are generally ascribed to the grandson of Confucius, Tsze-sze, and both of which present digests of the doctrines of the master.

The fourth work, which comes last in the ninefold scripture of China, is a record of the teaching of the most eminent of Confucian disciples, Mencius. Born in 371 B.C., and adopting the calling of a teacher, with desire also to serve the common weal in some office of state, Mencius, no more than Confucius found his abilities and wisdom valued in courts; and he devoted his life to unsparing exposure of the evils of the time, and vigorous incisive exposition of the demands of righteousness in rulers and in the people. To the question, "May a subject put a ruler to death?" he replied :

"He who outrages benevolence is called a ruffian ; and he

who outrages righteousness is called a villain. The ruffian and villain we call a mere fellow. I have heard of the cutting off of the fellow Show; but I have not heard of a ruler having been put to death."

The fellow Show was the last emperor of the Shang dynasty; cut off because he was a ruffian and a villain, and not a ruler. It was the doctrine of Mencius that "the people are the most important element in the country, and the ruler the lightest." Unable to make any impression on his times, or to enter the public service to put into effect his principles, Mencius spent the last fifteen years of his life in retirement, giving instruction to his disciples and compiling his utterances. He died B.C. 289, and it was not until the revival of learning under the Han dynasty that scholars recognized his importance, and not until the reign of Shintung (A.D. 1068-1085) that the volume of his works was added to the Confucian classics.

An interesting note of the life of Mencius is the place filled by his mother, in whose sole care he had been left upon the death of his father when he was in his third year. She was a lady of remarkable character, and her virtues and dealings with her son were celebrated by an eminent writer in the first century before Christ; a work which has made her for two thousand years the model mother of Chinese reverence. The keynote of the mind of Mencius appears in his idea of the true great man:

"To dwell in love, the wide house of the world; to stand in propriety, the correct seat of the world; and to walk in righteousness, the great path of the world:

"When he obtains his desire for office, to practise his principles for the good of the people; and when that desire is disappointed to practise them alone:

"To be above the power of riches and honors to make dissipated; of poverty and mean condition to make swerve from the right; and of power and force to make bend:

"These characteristics constitute the great man."

The Confucian ideal in teaching is not what is commonly known as religion. It does not deal with things commonly

thought of as spiritual. But it is a total mistake to see Confucianism as anything but religion, and that of the spiritual kind. Those things of God, of spirits living beyond present limitations, and of duty and destiny under God the Eternal, are not denied, are not wholly unknown, are not left unmentioned, but are simply postponed, under the assumption that the whole present duty of man is concentration of interest upon the present conduct of life, leaving theism and spiritism and other-world-ism in the background. A Scotch apologist, in a St. Giles lecture on the religion of China, admits that Confucian faith has not unwisely insisted that "the chief end of man is not mainly to prepare for a future world;" that "the present system of things, so far from being radically bad, contains in its root the germs of all perfection and the sources of infinite development." The Scotch lecturer continues:

"Let it be remembered that, in proclaiming this doctrine, China has made a real contribution to the science of religious thought. It has often appeared as if she had no place in the science of religion; her name is generally associated with the profession of atheism. That she has rarely raised her eyes to a God above the world; that she has seldom striven to contemplate the essential nature of the divine life; that she has studiously refrained from considering the possibility of any order of being beyond the range of human experience and human faculties,—all this is true. But we must not forget that there is an order *in* the world as well as beyond it, and that the tracing of this order is itself a mode of tracing the life of God. This was precisely the point which the religions of the East *did* forget. God-intoxicated Brahmanism is weak in the very point in which Confucianism is strong. All along the line of Eastern faiths we are confronted by the tendency to look for divine harmony in things beyond the world. China proclaims the thought that there is a moral order *in* the world; that this earth is itself a harmony; that the one spot where divine order must be found is in the commonplace morality of daily life, the plain and practical duties of the hour."

MOHAMMED AND THE KORAN.

FOR the purposes of a concise view of what is of chief interest in the Koran of Mohammed, we cannot do better than draw from a volume of lectures on Mohammed and Mohammedanism which were given at the Royal Institution in London by R. Bosworth Smith. The final summary of Mr. Smith opens the case both of the prophet of Arabia and of the faith which he taught as follows:

"The religion, indeed, that he taught is below the purest form of our own as the central figure of the Mohammedan religion is below the central figure of the Christian—a difference vast and incommensurable; but, in my opinion, he comes next to him in the long roll of the great benefactors of the human race; next to him, *longo intervallo* certainly, but still next." In comparison with all the men that the common consent of the world has called 'Great,' Mr. Smith thinks that Mohammed, "take him all in all, what he was, and what he did, and what those inspired by him have done, stands alone, above and beyond them all. . . . Without a standing army, without a body-guard, without a palace, without a fixed revenue, if ever any man had the right to say that he ruled by right Divine, it was Mohammed. . . . The contemporaries of Mohammed, his enemies who rejected his mission, with one voice extol his piety, his justice, his veracity his clemency, his humility, and that before any imaginary sanctity could have enveloped him" (pp. 233, 235, 236).

In a sense not distant from that of the truth of Christ Mohammed brought every soul under the direct sovereignty of Deity, and made the essence of faith to consist in utter submission of heart and life to God. If he did not clothe the absolute God and Lord of all in the character of Christ's God and Father of all souls, and did not understand as Christ did the brotherhood of all souls and the law of sympathy and love, he at least named God ever, "The Compas-

sionate, the Merciful," and would not so much as think, that he could receive blood as an offering and slaughter as a sacrifice; and he made a mighty effort, with marvellous success, to advance justice and kindness among men, and to promote human welfare.

Mr. Smith not unjustly says:

"In a sympathetic study even of Mohammedanism as it is, Christians have not a little to gain. There is the protest against polytheism in all its shapes; there is the absolute equality of man before God; there is the sense of the dignity of human nature; there is the simplicity of life, the vivid belief in God's providence, the entire submission to his will; and last, not least, there is the courage of their convictions, the fearless avowal of their belief in God, and their pride in its possession as the one thing needful. There is in the lives of average Mohammedans, from whatever causes, less of self-indulgence, less of the mad race for wealth, less of servility, than is to be found in the lives of average Christians" (p. 231).

But how did Mahommed do and think all this? On what foundation did he build? With what method did he work? Whence drew he that confidence which gave his mission such reality and power? What was the solid fact under his feet, which to him seemed the veritable interference of God himself? How was it that was wrought through him the making of the Koran, which he regarded as the standing miracle of his mission, and not his own work, but in every word the work of God himself. The mere letter of the Koran was in no sense the power which created the religion, nor was it the power which moved and sustained the prophet. That power lies behind the Koran, in that experience of Mohammed which at once made him feel and seem a prophet, and also produced the Koran. That evident, genuine, and altogether wonderful experience first compelled Mohammed, in dismay and fear and against his will, to think himself a prophet; it then carried conviction of his prophetic gift and mission to those about him; and finally it produced, in detached parts, and little by little, the revelations which are put together as a book in the Koran.

What the Koran is we will see before we consider the

experience of the prophet, out of which it grew, and on which the claim of a right to speak in God's name was made to rest. Mr. Smith speaks in the following of the general character of the Koran :

"We have in it a book absolutely unique in its origin, in its preservation, and in the chaos of its contents, but on the authenticity of which no one has ever been able to cast a serious doubt. There, if in any book, we have a mirror of one of the master-spirits of the world; often inartistic, incoherent, self-contradictory, dull, but impregnated with a few grand ideas which stand out from the whole; a mind seething with the inspiration pent within it, 'intoxicated with God,' but full of human weaknesses, from which he never pretended to be free" (p. 17).

Again Mr. Smith says, comparing our Bible with Mohammed's :

"The Bible is the work of a large number of poets, prophets, statesmen, and lawgivers, extending over a vast period of time, and incorporates with itself other and earlier, and often conflicting documents; the Koran comes straight from the brain, sometimes from the ravings, of an unlettered enthusiast, who yet in this proved himself to be poet and prophet, statesman and lawgiver in one" (p. 19).

And in summing up Mohammed's record, Mr. Smith further says of him :

"Illiterate himself, scarcely able to read or write, he was yet the author of a book which is a poem, a code of laws, a Book of Common Prayer, and a Bible in one, and is revered to this day by a sixth of the whole human race as a miracle of style, of wisdom, and of truth. It was the one miracle claimed by Mohammed—his 'standing miracle' he called it; and indeed a miracle it is" (p. 237).

And yet it has to be said of this book that it has no method, and that its character is to a singular degree a want of character. It is in chapters called Suras, some very short indeed and some quite long and elaborate, each a separately given revelation, but not one of them, of any length, sustaining a uniform character throughout. It is a dull and monotonous book to read, unless one has an interest to study it. But the most remarkable fact about it is that none of it was *written* by Mohammed. It was not as a pen-

man that Mohammed produced one by one the Suras of the Koran, but as a speaker, whose words were listened to, taken down, and finally copied out to make a book. In part the memories of his disciples served to catch and preserve the master's spoken words, but in time all were written, gathered into one book, and made a Bible of Islam.

Mr. Smith says, of "The way in which it was composed, preserved, edited, and stereotyped":

"Dictated from time to time by Mohammed to his disciples, it was by them partly treasured in their memories, partly written down on shoulder-bones of mutton, or oyster shells; on bits of wood, or tablets of stone, which were not put into any shape until after the prophet's death. The work of the editor consisted simply in arranging the Suras in the order of their respective lengths, the longest first, the shortest last By this arrangement, even such psychological development as there was in the Koran has been obscured; for, as a rule, what the editor put last really came first" (pp. 123, 124).

Rodwell, in his translation of the Koran, following the labors of learned critics before him, arranges the Suras in their probable chronological order. In his preface Rodwell says:

"The scattered fragments of the Koran were in the first instance collected by his immediate successor Abu Bekr, about a year after the prophet's death, at the suggestion of Omar, who foresaw that, as the Muslim warriors, *whose memories were the sole depositories of large portions of the revelations*, died off or were slain, the loss of the greater part, or even of the whole, was imminent. Zaid Ibn Thâbit, a native of Medina, and one of the Ansars, or *helpers*, who had been Mohammed's amanuensis, was the person fixed upon to carry out the task, and we are told that he 'gathered together' the fragments of the Koran from every quarter, 'from date leaves and tablets of white stone and from the breasts of men'" (p. vii).

The earliest uttered Suras are the shortest ones. They are the burning words of the prophet's first inspiration, suggesting the shepherd of the desert, the despised visionary, the poet and prophet not yet made self-conscious by success. As his mind became more engaged with his mission, and more used to uttering itself, the Suras increased in length, in argumentative effort, and in the appearance of

conscious opinion and purpose, rather than unconscious inspiration (Smith, 88, 96, 121-125). The whole made a volume which became a Bible more strictly and rigidly than even the Christian has ever been. The Suras were put forth in the name of God, and they from time to time claimed to be God's work and to be far above anything that man could do. The prophet who in all else asserted his fallibility, was never more sincere than when he claimed an equal infallibility for all the Suras of the Koran alike; and as we read the Koran we find that it lays claim to a verbal, literal, and mechanical inspiration in every part alike (Smith, pp. 18, 231).

In setting up this claim, and in pretending to be a prophet of God, Mohammed rested upon the double fact that he did not of his own purpose, wish, or thought, attempt the prophetic office, but had it thrust upon him by extraordinary visions, wherein were spoken to him the commands and instructions, as he was assured and believed, of God himself; and that the successive Suras of the Koran, were none of them consciously conceived and deliberately composed by himself, from his own thought and feeling and purpose, and with his own words and style, but were all of them, either given to his mind to be recited as revelations, or directly spoken through his lips, in a way beyond and above his consciousness, from a presence and power which appeared independent of his own mind, and which not only employed a style and disclosed thoughts and aims which he could not have reached, but also declared itself to be, in a special manner, and for a great historic purpose, the direct, unerring inspiration of Deity. There is no other instance in human history in which equal external evidence has created a prophet, or in any way moved a mind to a course which it would not otherwise have taken. Mohammed stands first among men for extraordinary experience of visions, ecstasy, the trance, and for a life honestly, faithfully, and resolutely built upon this experience.

The illiterate Meccan trader found himself speaking as none of his race had ever spoken; making Arabic itself to

wear a perfection as mere language which it had never approached ; uttering poetry which no other could equal, and he himself could not consciously produce ; and declaring ideas of religion, of ethics, of reform, which he knew he had not consciously discovered, and would not have deliberately adopted, and to which the testimony of all his visions and revelations affixed the seal of God's own command, as if for every utterance God himself had said, '*Speak thou and say.*' Mohammed had absolutely no knowledge of the real nature of his experience. He could only understand it as the Hebrews did, and as all savage and barbarous, and much civilized, and even Christian, culture has done, as a supernatural work. With his sincere and fervent piety, the Arabian seer of visions and trance-speaker, must inevitably find the hand of God in it, and believe himself the organ of a literal word of God. The conviction came with far more warrant of this kind than Hebrew prophet or Christian apostle ever knew. Mohammed's experience of ecstasy and the trance, of visions and words imprinted thereby on the mind, was of an energy, a tremendous intensity, and a terrible distinctness, both of the physical phenomena and of the mental exercises, for which no parallel can be found. There was a mingling of physical disorder and mental action ; of hysteria, catalepsy, or epilepsy, with imagination and thought ; and of overthrow of consciousness with high excitement of unconscious thought and utterance, which would even now command the attention, the reverence and awe almost, of a large portion of average mankind anywhere, and which to Mohammed and the witnesses of his experience could not but seem the undoubted visitation of God.

And to this belief would be added strong confirmation by the fact that the powers and the moral qualities of Mohammed, being exceptionally high, came out in words, principles, and deeds, in life, ethics, and religion, of a truth worthy of admiration and reverence and faith. Beyond all doubt or question, as both the signs and the substance of his mission appeared to Arab, or to candid Hebrew eyes of

that day, Mohammed wore the character of an inspired and infallible prophet of the word of God. It is only when we understand the fallacy of every appeal of this sort, that we can set aside the book and the authority of Mohammed. From the lowest savage culture, up to Hebrew, and Arabian, not to speak of any other, there is the same appeal originally to visions, dreams, ecstasy, and the trance. But of all prophets the world ever saw, Mohammed stands first in this appeal to supposed signs of God speaking by mortal lips. It was simply that his physical constitution, and his mental nature, in their peculiar union of force with disturbance, of power with disorder, of energy and character with disease and infirmity, made him the most remarkable enthusiast, visionary, trance-speaker, and honest fanatic, the race has ever produced.

Of the personal appearance of this greatest of Semitic prophets, Mr. Smith says :

“ Mohammed was of middle height and of a strongly built frame; his head was large, and across his ample forehead, and above finely arching eyebrows, ran a strongly marked vein, which, when he was angry, would turn black and throb visibly. His eyes were coal black, and piercing in their brightness; his hair curled slightly; and a long beard, which, like other Orientals, he would stroke when in deep thought, added to the general impressiveness of his appearance. His step was quick and firm, ‘like that of one descending a hill.’ Between his shoulders was the famous mark, the size of a pigeon’s egg, which his disciples persisted in believing to be the sign of his prophetic office; while the light which kindled in his eye, like that which flashed from the precious stones in the breast-plate of the High Priest, they called the light of prophecy. In his intercourse with others, he would sit silent among his companions for a long time together, but truly his silence was more eloquent than other men’s speech, for the moment speech was called for, it was forthcoming in the shape of some weighty apothegm or proverb, such as the Arabs love to hear. When he laughed, he laughed heartily, shaking his sides, and showing his teeth, which ‘looked as if they were hailstones.’ . . . He was fond of ablutions, and fonder still of perfumes; and he prided himself on the neatness of his hair, and the pearly whiteness of his teeth ” (pp. 83-85).

The father of Mohammed was regarded in his youth as the handsomest young man of his time, and both he and his

wife belonged to a tribe which was then the most influential in all Arabia. Mohammed was an only child, and from his mother he inherited a tendency to epilepsy, and some also of his most marked mental peculiarities. She was of a nervous temperament, and it is related of her that she used to fancy, while between sleeping and waking, that she was visited by spirits. At the age of twelve Mohammed visited Syria in the company of his uncle, a merchant trader, who sent him back in charge of one Sergius, an Arabian monk, why may have put some Christian ideas into the boy's mind; and no doubt the later journeys to Syria of the future prophet added to his knowledge of Christian and Jewish ideas. At twenty-five years of age Mohammed took charge of a Syrian trading expedition for Khadijah, a rich widow of Mecca, who rewarded his success in her service by offering him her hand. She was fifteen years his senior, but for twenty-five years the marriage was the greatest good fortune to him, not only raising him to social rank equal with the best in Mecca, but securing to him for the first ten years of his mission a disciple and helper without whose faith, and courage, and consoling fidelity, the Syrian trader might never have become the Arabian prophet. Life was Mohammed's only education; it seems to be the true opinion that the art of writing, which was but just introduced into Arabia, he never learned; Khadijah's business, social position, and home, were Mohammed's school for fifteen years before he began to be a prophet, and then for ten years she was to him more than all the world beside, refuge, and help, and comfort, amid the perplexities and terrors of the prophet's struggle for recognition. "God thus ordained it," said Ibn Ishak, an Arabian biographer of the prophet, "that his duties might be made easy to him; for, as often as he had to hear reproachful language, or was accused of falsehood, or was cast down, she cheered him up and inspired him with courage, saying, 'Thou speakest the truth.'" Had Khadijah lived fifteen years longer Mohammed might have died without a blot upon his name, and Mohammedanism gone forth to the conquest of a large part of mankind many degrees

purser than Mohammed without her left it. It is a signal illustration of the fact, which no system of faith has yet recognized, that the agency nearest to the direct action of deity in the elevation of mankind is the influence of woman, and that with her in the home dwells more of the kingdom of God than church or creed ever possessed, or ever will possess.

The beginning of inspiration with Mohammed is related by Mr. Smith as follows:

"Up to the age of forty, there is nothing to show that any serious scruple had occurred to him individually as to the worship of idols, and in particular of the Black Stone, of which his family were the hereditary guardians. The sacred month of Ramadhan, like other religious Arabs, he observed with punctilious devotion; and he would often retire to the caverns of Mount Hira for purposes of solitude, meditation, and prayer. He was melancholic in temperament, to begin with; he was also subject to epileptic fits, upon which Sprenger has laid great stress, and described most minutely, and which, whether under the name of the 'sacred disease' among the Greeks, or 'possession by the devil' among the Jews, has in most ages and countries been looked upon as something mysterious or supernatural. It is possible that his interviews with Nestorian monks, with Zeid, or with his wife's cousin, Waraka, may have turned his thoughts into the precise direction they took. Dejection alternated with excitement; these gave place to ecstacy or dreams; and in a dream, or trance, or fit, he saw an angel in human form" (pp. 75, 76).

His earliest vision of Gabriel, with the command to recite divine revelation, and be the spokesman of God to His people, sent him trembling with terror to his wife Khadijah. He was in an agony of mind at the seemingly divine call. "He had always hated and despised soothsayers," says Mr. Smith, "and now, in the irony of destiny, it would appear that he was to become a soothsayer himself" (p. 78). It was then that Khadijah consoled and encouraged him, hailing as joyful tidings his call to be the prophet of his nation, and promising him her faith and fidelity. Zeid also, the faithful servant, and Waraka, his wife's cousin, became his disciples. But still the agitated visionary was but the *victim* as yet of his experience. So depressed was he that the thought of suicide forced itself upon him. For a period

his revelations ceased, his mind hung in suspense, he doubted the reality of his call, though he dared not yield to his doubt. But the experience which he deemed supernatural came back to him; fixed in him a firm purpose to declare his revelations to the world; and henceforth never failed him. In obedience to a new vision he boldly announced his mission to his tribe, who would lose everything by it, as keepers of the place of the chief idols of Arabia. And thence onward for ten years of bitter struggle, peril, and almost destruction, he proved by his unwavering faith the reality of his conviction, and the sincerity and firmness of his purpose. The reality of his experiences gave him this faith. Mr. Smith says of the phenomena attending his times of inspiration :

“ Strange and graphic accounts have been preserved to us by Ayesha of the physical phenomena attending the prophet's fits of inspiration. He heard as it were the ringing of a bell; he fell down as one dead; he sobbed like a camel; he felt as though he were being rent in pieces, and when he came to himself he felt as though words had been written on his heart. And when Abu Baker, ‘ he who would have sacrificed father and mother for Mohammed,’ burst into tears at the sight of the prophet's whitening hair, ‘ Yes,’ said Mohammed, ‘ Hud and its sisters, the Terrific Suras, have turned it white before its time ’ ” (p. 128).

A further fact mentioned by Mr. Smith gives a vivid, and no doubt a correct idea of the intense physical excitement which formed a part of Mohammed's prophetic experience :

“ Among the phenomena attending Mohammed's fits, it is recorded that if one came on him while riding, his camel itself became first wildly excited, and then fixed and rigid ” (p. 180).

We may conceive of Mohammed as not unlike the trance-speakers of modern spiritism, only we must discriminate the particulars in which he differed from these. The intensity and vigor of his nature gave to his abnormal experiences peculiar elevation and energy, while the force of his character and the natural powers of his mind, his ethical genius and his poetic gift, gave him a rank quite by himself. At the same time it is a fact beyond all question that the Koran is as distinctly marked by the signs of the pro-

cess which produced it, as are the columns of 'Messages' published in a Spiritist newspaper. The peculiar style and characteristic defects of trance-utterances are the same in all ages and in all stages of culture, and though Mohammed was too great to be suppressed by his ecstasies, yet the stream of his speech flows after the very manner which Spiritism has made so familiar in our own day. The incoherence, the frequent repetitions, the poverty of imagination, the endless monotony of expression, and the evident recasting of all facts and fancies and ideas in one mould, so that patriarchs and apostles and Messiah, Judaism and Christianity, and many another system or personage, all talk alike, and all tamely and stiffly, like ghosts shuffling over an unaccustomed stage,—these characteristics of the Koranic text, apart from the passages which are exceptional outbursts, remind us vividly of the feeble drivel which Spiritism would have us believe that the masters of varied speech here are alike reduced to in the atmosphere of 'the summer land.'

The Koranic drivel is largely redeemed by the fact that the commonplaces of Mohammed's mind were the great facts of religion, or the pressing interests of his prophetic struggle, but the poorness of the method remains the same. It was only as a man of no culture, of little instruction, and of gifts rude and silent, though strong, that Mohammed's experience was education and emancipation to his mind, as well as divine authority to his faith. If he could have been quickened and brought out by conscious discipline and experience, both as to his powers, and as to the depths of his thought and spiritual tendencies, he could have made a book better than the Koran, but all that conscious elevation was impossible, and the Koran it would have made would have borne no divine aspect. The inferior method of inspiration turned a boor into a prophet; and a visionary into the founder of a religion; and a book of poor, though remarkable, compositions into a divine Bible; and a man of like passions with ourselves, though of many admirable qualities and elevated ideas, into a vicegerent of Deity.

In connection with one of the most doubtful acts of his life we get a glimpse of the better side of Mohammed from some things which he was then moved to say. Exhorting his wives not to "desire this present life and its braveries," but rather "God and His apostle and a home in the next life;" offering to give an honorable divorce to any who prefer rich dresses, etc., to humble life with him; and advising them to be of discreet speech, to abide in their houses and not go in public decked as in the days of ignorance, and to observe prayer and obey God and the Apostle, since God only desireth with cleansing to cleanse them, he concludes as follows:

"And recollect what is rehearsed to you in your houses of the Book of God, and of wisdom: for God is keen-sighted and cognizant of all. Truly the men who resign themselves to God, and the women who resign themselves, and the believing men and the believing women, and the devout men and the devout women, and the men of truth and the women of truth, and the patient men and the patient women, and the humble men and the humble women, and the men who give alms and the women who give alms, and the men who fast and the women who fast, and the chaste men and the chaste women, and the men and the women who oft remember God; for them hath God prepared forgiveness and a rich recompense." This mingling of good and bad is not the work of a deceiver, but the delusive result of a method which facilitates self-deception, and invites fraud to entirely conceal itself under piety.

Of the piety towards God of Mohammed no candid student can have any doubt. The undertone of all was God the Compassionate, the Merciful, and Man the Self-Surrendered. The Koran exhausts expression to encourage penitence, faith, and virtue, by declaring that God is forgiving, merciful, and that in submission to him is eternal life. Waging a desperate struggle with moral and spiritual darkness, in a light which was less than that of dawn, a twilight of imperfect revelation, Mohammed conceived far better of God, and of man as God's creature and subject, than much Christian dogma has done,



ROMAN MATRONS MAKING OFFERINGS.—J. COOMANS.—A modern art study of ancient Roman religion—matrons offering their jewels.



OFFERING TO MINERVA.—H. DE GAUDEMARIS.—A representation of Roman worship of the goddess who presided over all handicrafts, arts, and sciences.

Christian Scriptures.

THE CHRISTIAN SCRIPTURES of the New Testament came into existence gradually. The Oxford University "Helps to the Study of the Bible," of which the editor is Rev. Dr Maclear, makes this concise statement:

"The New Testament was gradually added to the Old. But it was some time after Christ before any of the books contained in it were actually written. The first and most important work of the apostles was to deliver a personal testimony to the chief facts of the gospel history. Their teaching was at first *oral*, and it was no part of their intention to create a permanent literature. A cycle of selected representative facts sufficed to form the groundwork of the *oral Gospel* (1 Cor. xv. 1-10). But in the course of time, many endeavored to commit to *writing* this oral gospel. Thus the gospels came into existence, two by the apostles themselves, and two by friends and close companions of apostles. But already had arisen another kind of composition. Founders of churches desired to communicate with their converts for purposes of counsel, reproof, or instruction. Thus arose the epistles."

Dr. Maclear's volume gives the following chronological indications :

Birth of Christ, B.C. 4.

Death of Christ, A.D. 29 or 30.

Paul's Conversion, A.D. 37.

His first ten years of missionary labor, A.D. 42-52.

The period of his Epistles, A.D. 52-66.

Epistle of James, A.D. 52 (or before 62).

Gospel of Matthew, A.D. 50 (or before 60).

Gospel of Luke, A.D. 58 (or 60).

Gospel of Mark, A.D. 63 (or before 70).

Gospel of John, about A.D. 95.

Acts and 1 Peter, A.D. 63.

Revelation of John, A.D. 68.

The order and dates of Paul's epistles are given as :

1st and 2d Thessalonians, A.D. 52.

1st and 2d Corinthians, A.D. 57.

Galatians and Romans, A.D. 58.

Philippians, Colossians, Philemon, and Ephesians, A.D. 63.

Hebrews (?), A.D. 63.

1 Timothy and Titus, A.D. 64.

2 Timothy, A.D. 66.

To some extent these dates have been revised by recent orthodox scholarship. The Matthew which was written at an early date was a record of sayings of Christ, in Aramaic, and our present Matthew in Greek, is later ; and probably one of its three great sections embodies the earlier record of sayings of Christ. Mark is commonly held to be the original among our three synoptic gospels. The general fact in regard to dates, as orthodox authorities understand it, is given by Rev. Dr. A. B. Bruce in these words :

"It is impossible to give the exact dates of the gospels. The synoptic gospels were, in all probability, not later than between 60 and 70 A.D. The probable date of the fourth gospel is between 80 and 90 A.D."

The "between 60 and 70 A.D." really means no more than "before the fall of Jerusalem," in A.D. 70.

Two things thus appear at once, that the writers of gospels waited until from thirty or thirty-five to fifty years after the death of Christ before producing our gospels ; and that Paul occupied with his work and his writings more than twenty years preceding the production of our gospels. Of the latest of the synoptics, Luke, Dr. Bruce says that students of scripture, in consequence of modern discussions, "have seen, as they never saw before, the Pauline stamp on every page of that gospel." If oral gospel alone was depended on for from a third of a century to half a century after Christ, and if what was then written showed, in one gospel at least, the plain impress of Paul's views, how does that affect the history ? It is a serious question.

In *Book by Book*,* a volume of recent "Studies of the Canon of Scripture," Rev. Wm. Sanday, an eminent English authority, says that "the first three gospels present a problem which is believed to be unique in the history of literature," inasmuch as they seem to have "each a separate and independent history," and are "marked by a number of substantial differences," and yet "present numerous points of contact and coincidence," while "the fourth gospel stands comparatively alone."

Dr. Sanday notes that the first three gospels "are almost entirely taken up with the ministry in Galilee," while the fourth has much to say of visits of Christ to Jerusalem. As to the first three he favors the view that "a common document or documents lie at the base of all three gospels,"—"documents which are hypothetical—found in no extant manuscripts—and the text of which cannot be appealed to." It is supposed, in this view, that there was "an original Matthew older than our present Matthew and an original Mark older than our present Mark," while "the third gospel came as we have it from Luke." The order of the successive sections, says Dr. Sanday, is the order of Mark, and Mark too "contains the largest proportion of the common language." And this seems to prove that "Mark has preserved more nearly than Matthew or Luke the original form of that common authority (whatever it was) which lies at the base of the whole evangelical tradition." But no one can tell how nearly our Mark represents "the original document."

Dr. Sanday thinks that the mass of Matthew, Mark, and Luke, "even if not actually committed to writing, had at least assumed its present form before the fall of Jerusalem in 70 A.D." "In that year," he says, "a fugitive little community at Pella was nearly all that remained of the Hebrew or Aramaic-speaking Christians," while far and wide Gentile Christianity was being built up. "The three gospels,"

*The authorities quoted throughout this chapter are those of the *Book by Book* volume of "Studies."

says Dr. Sanday, "are so Jewish to the core that they could not have arisen except amid Jewish circumstances, such as ceased with the fall of Jerusalem." Yet "touches in them appear to date not before but after the taking of Jerusalem." The "true date of Luke must be placed at a substantial interval after the fall of Jerusalem—say about the year 80." Dr. Sanday dates "the main body of the first gospel at a measureable distance before the event of A.D. 70; and the main body of the second gospel within nearer sight of that event."

"Many signs," says Dr. Sanday, "point to the conclusion that the period of greatest activity in the composition of gospels included the years just before and just after the fall of Jerusalem." They were thus written in "an anxious and troubled period," and "under circumstances of constraint and secrecy, very probably on rough material." "The first copies would be passed about privately from hand to hand, often suffering in the process, and becoming more degenerate as bad copies were propagated." Those who had copies, says Dr. Sanday, would not hesitate to put in "additions from the oral tradition," or "alterations seemingly trivial." "The autographs of the gospels soon perished, and these interpolated copies alone became the parents of that long succession which has come down to us." "For some fifty years," says Dr. Sanday, "after the fall of Jerusalem, in A.D. 70, there was a concurrent stream of oral tradition side by side with the written gospels; and the church writers (such as there were, for but few of their remains have come down to us), drew from this stream as well as from the gospels. And even when they used the gospels, their use of them seems to have been affected by the fact that they were still in what we may call an oral period. They are apt to trust to memory, and to reproduce freely, often combining what was found in one gospel with what was found in another, and not seldom, like the New-Testament writers themselves, mixing together passages more or less widely separated in the original."

In regard to Matthew Dr. Sanday refers to the tradition that Matthew wrote in Aramaic, or the Hebrew of that time, "the Oracles" or sayings of Christ, "and every one interpreted them [into Greek] as he was able." But our first gospel comes to us in Greek, and the indications are that it was composed in Greek, and is not a translation from the Aramaic of Matthew. "Clearly marked phenomena," says Dr. Sanday, "strongly suggest the conclusion that our

present Matthew is a composite work, in three main parts, one the matter peculiar to it, a second the whole framework of narrative, and the third certain great blocks of discourse inserted at intervals"; and "it is hard to believe that the first and second of these parts came originally from the same hand." "The hand which gave to our Matthew its present shape" seems to have welded them together. "When the narrative of Matthew is closely examined by the side of Mark, the greater originality of Mark," says Dr. Sanday, "is almost everywhere visible." If not our Mark, "a document very like our Mark supplied the base for both the other gospels." It is hardly probable, Dr. Sanday reasons, that the Apostle Matthew would thus use another's work instead of his own recollections. It is "much more probable that a later writer combined the three elements into one, himself supplying the first, and drawing upon other sources for the other two." Examination of the discourses in Matthew, compared with what is said of an early composition of the oracles or sayings of Christ in Hebrew, seems to bring proof that "the gospel, as we have it, was not composed by Matthew; but that he did compose the collection of oracles embodied in our gospel, and this, its most distinctive part gave the gospel its name." The "doctrinal character and purpose of the Gospel," says Dr. Sanday, was "to prove that Jesus of Nazareth was really the Messiah of Jewish prophecy." It is "essentially Jewish," and "there is something equally Jewish in the way in which the evangelist clings to the old use of terms," and in "the stress which is laid upon the fulfilment of the Law." Thus "the three sources of the gospel seem to be, (1) the *Mark-gospel*, (2) the '*Oracles*' originally composed in Hebrew (Aramaic) by Matthew, and (3) *Oral Tradition*, specially collected by the evangelist." And "the structure of the gospel is determined by its leading idea, the presentation of Jesus of Nazareth as the Jewish Messiah."

Mark Dr. Sanday calls "the Petrine gospel." He says that "Justin Martyr, in the middle of the second century, refers to it in so many words as 'the Memoirs of Peter';"

and that "all agree that the preaching of Peter supplied the materials for the gospel." This account was given by Papias, one of the early Christian writers, who had it from an Elder that "Mark, having become the interpreter of Peter, wrote down what he remembered, accurately though not in order, of the things said and done by Christ." The account says that Mark had "neither heard the Lord nor had he been in His company," and that Peter, in what Mark heard, "adapted his teaching to the occasion, and not as though he were putting together a record of the sayings" of Christ. Dr. Sanday remarks that Mark "says nothing about a Judean ministry" of Christ, and that "extensive and important matter is omitted." The last twelve verses were not a part of the original gospel. Dr. Sanday thinks that, "if not taken from a written document, they were adopted from the still living tradition," and "are not devoid of substantial attestation." The object of Mark, says Dr. Sanday, "appears to be to give an adequate idea of the wondrous and wonder-working life of Christ," according to Peter's conception in the Acts (x. 37-41): how Jesus by the power of the Holy Ghost healed all that were oppressed by the devil, and how His resurrection was made manifest to a certain few chosen witnesses.

Luke Dr. Sanday describes as one degree removed from the events; he had not been present at them, but belonged to the second generation of Christians, and had obtained his account from those who had been present or had been indirectly connected with the events. He "claims to possess a full and accurate knowledge of the whole history, and to reproduce it in regular order from first to last." The gospel "was written, in the first instance, for a private person named Theophilus," who may have been a person of distinction at Antioch. The great probability, not to say certainty, in Dr. Sanday's opinion, is that the Luke of whom we hear as a physician, and for some time a companion of Paul, wrote the gospel, about the year 80 A.D., and also wrote the book of Acts. "The gospel is thus especially Pauline. The predominant tone is such as we should ex-

pect in the companion and disciple of Paul." Certain additions seem to have been made to what Luke wrote, at two distinct times, first the words of xxii. 43, 44, and xxiii. 34, and second the words of xxii. 19, 20, on the Eucharist, borrowed from 1 Cor. xi. 24, 25, and the description of the Ascension, xxiv. 51. Dr. Sanday says that "additions like these are just such as would be made by the private possessor of a written narrative."

The Fourth Gospel, says Rev. Dr. Salmon, comes from a writer who "four times expressly claims to have been an eye-witness" of the life of Christ, who seems beyond doubt to have been John the Apostle, writing "to supplement some omissions" in the first three gospels. The earlier gospels, based in large part on "the account which Peter gave of what he remembered," gives an account of but one year of the ministry of Christ, the scene of which, until the last week, is laid in Galilee, whereas John "relates the events of more pass-overs than one, and tells of more visits than one to Jerusalem." It "is quite exceptional," says Dr. Salmon, "if we find in the Fourth Gospel anything that had been recorded in the others." It is "supplemental to the other three," and "all critics agree in ascribing to it a date considerably later than that of any of the other three"; much later than 80 A.D., but exactly when Dr. Salmon does not attempt to say.

The Acts, says Rev. Dr. Farrar, does not deal with "the Apostles," but almost solely with Peter and Paul, and of them its account is very incomplete. The part devoted to Paul is "both fragmentary and discontinuous." Luke, the author, a companion of Paul, "does not so much as allude to the fact that Paul ever wrote a single epistle." The book covers a period of about thirty years, A.D. 33 to A.D. 63. It falls into two great sections, chapters 1 to 12, mainly occupied with the work of Peter, and 13 to 28 devoted almost exclusively to the missions, sufferings, and controversies of Paul. Where the book was written, Dr. Farrar says, "cannot be stated with any certainty," but he thinks that it may have been at Rome, and that it "may have been given to the world about A.D. 63."

The epistles of Paul, treated in *Book by Book* by Rev. Dr. Marcus Dods, are taken in this order;—Romans, 1st and 2d Corinthians, Galatians, Ephesians, Philipians, Colossians, 1st and 2d Thessalonians, and Philemon. The 1st and 2d epistles to Timothy, the epistle to Titus, and the epistle to the Hebrews, treated by other writers, are also ascribed to Paul. Dr. Dods gives the date of Romans as the spring of the year 59 A.D.; that of 1st Corinthians as the spring of either 57 or 58 A.D.; that of 2d Corinthians as a few months later than the 1st; that of Galatians as uncertain, but either just before or just after 1st Corinthians; the two epistles, Ephesians and Colossians, during his imprisonment at Rome in 63 A.D.; that of Philippians near the close of the same imprisonment, 64 A.D.; that of 1st and 2d Thessalonians, the 1st in the early part of 53 A.D., and the 2d a few months later in the same year. The epistles to Timothy and Titus are supposed to have been written in about A.D. 66 and 67, if Paul's life lasted so long; Philemon's date is not given. The epistle to the Hebrews is left uncertain as to both authorship and date, except that "its date cannot have been early, must have been after Paul's death, and before 70 A.D."

Taking now Paul's epistles in the order of their supposed date, the two Thessalonian epistles are four or five years the earliest,—the earliest extant writings of Paul. Paul had spoken to the Jews of Thessalonica in their synagogue on three Sabbaths (Saturdays), and found some sympathizers, especially among Greeks and women, but had been driven away by the violence of the more orthodox Jews. He wrote after hearing from the results of his preaching, which he refers to as having brought heathen "to turn unto God from idols, to serve a living and true God, and to wait for His Son from heaven, Jesus, whom He raised from the dead."

Dr. Dods says that "the constantly recurring theme of the epistle is the Coming of the Lord." Paul, he says, "set before the Gentiles Jesus as the Lord appointed by God to judge the world in righteousness." Persecutions made His converts "more ready to listen to highly colored pictures of

the kingdom and coming of Christ," and "such was the excited expectancy which the idea of the speedy return of Christ produced that some of them gave up their secular employment and became dependent idlers," while "others again were disturbed in their minds because they feared that their friends who died before the coming of Christ might miss that event." To this fear Paul's reply was:

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of an archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

The second epistle was written a few months later "to remove some understandings of what Paul had said in the first regarding the Coming of the Lord." Getting the impression that "the day of Christ was at hand," Paul's disciples "had on the one hand been perplexed to find that the months went by without any fulfilment of this expectation, and on the other hand they were led into idle and disorderly conduct." Paul assures them that continuance of persecution is, as Dr. Dods puts it, "only a more certain proof that a manifestation for the judgment of their enemies and for their deliverance will take place." He tells them, as Dr. Dods expresses it, that "lawlessness must come to a head in a person before the personal coming of Christ to destroy it." And he gives "stringent instructions as to members walking disorderly, being carried away by the expectation of the Second Coming." Paul, says Dr. Dods, "believed that the Jewish anatocism was to culminate in an Anti-Christ, a false Messiah, necessarily a Jew, who should head the anti-Christian movement, and only be defeated by the appearance of Christ Himself. The expressions and phraseology in which these expectations were em-

bodied find their roots in the eschatological discourses of the gospels and in the book of Daniel." Dr. Dods says that the Coming or Presence (Parousia), "which is spoken of as imminent in the first epistle, is in the second more guardedly, though more definitely, explained." The language of Paul is this :

"If so be that it is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed, because our testimony unto you was believed, in that day.

"Now we beseech you, brethren, in behalf of the presence (or touching the coming) of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is present; let no man beguile you in any wise: for the falling away must come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not that when I was yet with you, I told you these things? For the mystery of lawlessness doth already work, only until he that now restraineth be taken out of the way. And then shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his presence,—whose presence [the lawless] is according to the working of Satan with all power and signs and wonders of falsehood, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged [damned our old version says] who believed not the truth but had pleasure in unrighteousness."

At Corinth Paul had spent eighteen months, leaving in the spring of A.D. 54, for Jerusalem, whence he went to Antioch for some time, and on through Asia Minor to Ephesus, which he reached either late in A.D. 54 or early in A.D. 55. Apollus had been at Ephesus, and had gone thence to

Corinth. Paul remained at Ephesus some three years. Corinth was a centre of Greek and Roman city life of the worst sort, and in a letter not extant Paul had advised his converts against intercourse with its corrupt elements. Their reply raised questions which led him to write our first epistle, in perhaps the spring of A.D. 58, before he left Ephesus on a journey which brought him, by way of Macedonia, to Corinth for the next winter. The second epistle he wrote from Macedonia, on hearing news from Corinth, and sent in advance of his own coming. Besides the practical matter of personal separation for Christian life from those of bad character and evil life, Paul wrote against party spirit, gave his views of the origin and administration of the Lord's Supper, explained the various gifts and offices which he considered elements of Christian order, and presented his argument in support of resurrection from death. In the second epistle "he proceeds," says Dr. Dods, "to expose those who had come among them professing to have their gospel from Christ himself, and striving to undermine his authority. He speaks in language of extreme severity, calling the persons who plumed themselves on having heard Christ himself the 'overmuch Apostles', and even denounces them as 'false Apostles.' In a singularly powerful and eloquent passage, he disposes of their pretensions, and explains on what his own authority rests." After Paul had written his second Corinthian epistle he went on from Macedonia to Corinth for the winter, and in the early spring made his way to Jerusalem. At Jerusalem he suffered arrest, and imprisonment for two years in Cæsarea, and was thence sent a prisoner to Rome, perhaps in A.D. 61.

The Galatians to whom Paul's epistle of that name was addressed were of Celtic blood and characteristics, a people of Asia Minor to the northeast of Phrygia. In the first instance Paul had preached to them in consequence of detention caused by a seizure of his illness. Dr. Dods says that "the Galatians were unconscious of, or seemed to overlook anything insignificant or repulsive in Paul's appearance, and showed him the utmost attention." Paul himself wrote :

“Ye know that because of an infirmity of the flesh I preached the gospel unto you the former time; and that which was a temptation to you in my flesh ye despised not, nor spat out; but ye received me as an angel of God, as Christ Jesus. I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me.”

But two years later, as Paul passed that way, from Jerusalem to Ephesus, he found Judaizing teaching at work, and heard more of its influence after his departure. On reaching Ephesus therefore, or some time later, he wrote the epistle to, in the first place, argue his own authority as an Apostle, and, in the second place, to show that Jewish requirements were not binding upon Christians. His apostleship, he declared, was “not of man, neither by man, but by Jesus Christ and God the Father.” Dr. Dods says :

“He proves from his movements after his conversion to Christianity that it was impossible he should have received his knowledge of the gospel from men. In point of fact he had gone first into Arabia, and when at length he did go to Jerusalem he saw only Peter. It was only after many years of preaching that at length he went to confer with the original apostles at Jerusalem, and even then, so far from receiving any additional light from them, they approved of his teaching, gave him the right hand of fellowship, and encouraged him in his work.”

Upon this ground of acknowledged authority Paul urges the freedom of Gentile Christians from Jewish requirements, and insists that liberty is not license, but is the special Christian privilege and duty.

At Rome Paul had never been heard. His plan had been, when he went from Corinth to Jerusalem, to go from Jerusalem to Rome, but arrest and detention followed, and it was only as a prisoner that he finally went from Cæsarea to Rome, about A.D. 61. It was in the spring of A.D. 59, before leaving Corinth for Jerusalem, that he wrote the epistle, as an introduction of himself and his teaching. Dr. Dods further says :

“In substance the epistle is a justification of the Apostle’s mission to the Gentiles. In it he explains his fundamental thoughts, why he considers the gospel needful, what it is, and in what consists its sufficiency for Jew and Gentile alike. His epistle is an exposition of the applicability of the gospel to the Gentiles.”

The epistle called Ephesians does not seem to be specially addressed to that, or to any individual church. It rather appears to have been a general or circular letter, meant "to be read first by the Ephesians, then by the Laodiceans, and then by the Colossians." Its great theme is unity, spiritual unity in God and church unity. At the time of writing it (and Colossians) Paul was a prisoner at Rome.

The Colossians epistle was of the same character, and written at the same time. Much that is in one occurs also in the other. In both Paul refers to his being put in trust of a ministry to make known the mystery which had been long hid; and both Christ's work and position and the Christian life are similarly treated in the two epistles.

The epistle to the Philippians, says Dr. Dods, "bears on its face that it was written from Rome towards the close of Paul's imprisonment." He further remarks that "although the object of the epistle was not doctrinal, Paul never more clearly announced his gospel than in the third chapter." The immediate object of the epistle was an expression of the personal feelings of Paul, in view especially of a gift sent by the Philippians, and the return to them of their messenger.

The epistles to Timothy, and that to Titus, cannot, says the bishop of Ripon, have been written by Paul unless he was released from his Roman imprisonment, and was thus able to act as the epistles imply, journeying, etc. The bishop of Ripon argues that the author of Acts would, at the close of his book, have said so if death by martyrdom had closed Paul's life, and that his saying nothing means that Paul was well known to have had his release and resumed his work. Although "the biographical difficulties are great, they cannot be called decisive against the Pauline authorship of these letters."

The epistle to the Hebrews, which Dr. Maclear writes of as "the epistle of Paul the Apostle to the Hebrews," he yet says "cannot have been early," and "must have been written after Paul's death and before the fall of Jerusalem, A.D. 70." We may "gather from the epistle itself that it was written to

Jews, and that some particular church is intended, but which it seems impossible to say." Erasmus, Luther, and Calvin agreed that it was not written by Paul, and Luther made "the attractive suggestion" that its author was Apollos, an Alexandrian Jew, learned and eloquent, who is known as a preacher in connection with Paul, and a friend to him, although some thought his teaching preferable to Paul's. Dr. Dods states the reasons against Pauline authorship as follows:

"The writer classes himself with those who received the gospel at second hand from those who had heard Christ.

"The writer of Hebrews has a stately style, showing cultivation, sentences rhythmical and balanced, and words carefully chosen, while the style of Paul shows no trace of art.

"The quotations are introduced in a different way from Paul's: they are taken from the Greek translation, commonly with exactness, and show little or no acquaintance with Hebrew; while Paul often relies on his memory [in the usual inexact fashion of the times], sometimes quotes from the Greek translation, and sometimes translates from the Hebrew.

"The epistle shows a familiarity with the Alexandrian tone of thought, and probably with the writings of Philo Judæus [the great Jew of Alexandria, who adopted Greek teaching from Plato, but seems not to have known anything of that of Christ].

"The doctrinal agreement with Paul's teaching is commonly admitted, but it differs from his mode of presentation: the conception of faith is distinct from that of faith which justifies: nothing is said about the admission of the Gentiles to the privileges of Israel: Paul dwells upon the Law as having become obsolete; the epistle dwells on ceremonial as the counterpart of Christ's priestly work: and the prominence which Paul gives to the resurrection of Christ is not found in the epistle."

The "sum of the arguments" of the epistle the writer at the very beginning compresses into these three verses:

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in a Son, whom he appointed heir of all things, through whom also he made the ages; who being the effulgence of his glory and the impress of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high."



THE INVOCATION.—LE ROUX.—Roman mother offering prayer and burning incense before the grated window of the *Lararium*, or Household Shrine, within which was placed the *Lar Familiaris*, an image personifying the Family, and before which family worship was offered daily, and on festival days.



ORPHEUS AND EURYDICE.—LEIGHTON.—The playing of Orpheus on the lyre was so divine that when he went down into the underworld to seek his dead wife, Eurydice, the stern keeper of the dead granted that she should follow him back to life provided that he gave her no look as he went forward.

The epistle of James is assigned by Rev. Dr. Maclear to the James who is mentioned in Matthew as one of four brothers of Jesus, "James, Joses, Simon, and Judas," and who appears as the presiding Elder of the Christians in Jerusalem during the apostolic period, until his death by stoning in A.D. 62, when a high priest of extreme Jewish antagonism to even Jewish Christians took advantage of the suspension of Roman authority by the death of Festus. The epistle was written from Jerusalem, addressed to Christians of Jewish birth, and making no allusion to any other. This is "probably a proof of the very early date of the epistle." Its apparent reference to Paul's writings (implying a later date) probably means reference to such matters as "justification," "faith," and the "example of Abraham," as they had been "discussed before Paul's time, in the Jewish school." What seems to be very explicit pointing at things said by Paul, was in fact aimed at the Rabbinic teaching of these things before Paul. Luther described the epistle as "an epistle of straw," because it seemed to contradict the Pauline doctrine of justification by faith and to give righteousness to doing of works.

"The tone of the whole epistle is practical. There is little of distinctively Christian doctrine. The Gospel is not named. We are reminded throughout of the teaching of Christ as recorded in the first three gospels, rather than of that side of it which is recorded in John, or the truths, revealed after Pentecost [notably Paul's teaching]. Among the quotations from the Old Testament, 'Thou shalt love thy neighbor as thyself,' is distinguished by the title of the Royal Law, in consequence, no doubt, of the prominence given to it by Christ. The book of Proverbs is twice quoted; and it is thought that James used the kindred teaching of the [apocryphal] book of Ecclesiasticus. In regard to the New Testament, the echoes of Christ's teaching, and particularly of the Sermon on the Mount, are numerous. The language, contrary to what might have been expected, is a very pure specimen of Hellenistic Greek. The epistle culminates in the thoughts belonging to the second advent; the abrupt way in which the epistle ends showing the pressure of the expectation under which the appeal is made to save a brother while there is time."

It appears from the gospels that the brethren of Jesus

were not his disciples during his life. James remained a Jew in observances after he became the head of the Christians at Jerusalem. The flight to Pella [on the east side of the Jordan, nearly opposite Galilee] in anticipation of the destruction of Jerusalem, and Jewish persecution, finally left but a remnant, whose tradition lasted for some time as Ebionitism.

The precise date, says Dr. Maclear, of the first epistle of Peter cannot be fixed. It may have been A.D. 67 or 68. Peter wrote from Babylon, but whether as a visitor so far to the East or as a resident, does not appear. "The whole form of the epistle has a great likeness to the epistles of Paul. The phraseology is frequently that of Paul, and there can be little doubt that some passages are quotations from his writings or influenced by a recollection of them, particularly Romans. The familiarity shown by Peter with the thoughts and words of Paul comes on us as a surprise. But we must remember that Paul was the great letter-writer as well as the great teacher. In the enforcing of what was contained in his gospel, as he termed it ["according to my gospel," Rom. ii. 16 and xvi. 25; "the gospel which I preach among the Gentiles," Gal. ii 2], he moulded to a great degree the language of the church while directing its thought. His doctrinal teaching is much fuller than James's, as we might expect from his position midway between him and Paul. Paul's characteristic teaching about justification does not occur. In antiquity it was among the books universally received. In modern times its authenticity has been called in question, on the ground of its want of originality, its use of the writings of others, and the absence of such a distinct individuality as would befit Peter. The theory of the objectors is that it was written by an adherent of Paul, who had also a leaning towards Peter, or perhaps by one of Peter's school who wished to recommend himself by adoption of much of Paul's doctrine."

The second epistle of Peter, Dr. Maclear attaches to Peter as author without attempting to fix the date. It has a more literary and Greek style than the first. It seems to

have borrowed from the epistle of Jude. Paul's writings are referred to as on a level with the scriptures of the Old Testament. The consent of the church is the firm ground on which it is accepted as an epistle of Peter.

The epistle of Jude, the brother of James, and of Jesus, may be dated, Dr. Maclear thinks, sometime between A.D. 60 and 70. It is by a Jew writing in Greek. The style is impetuous and intensely earnest. It uses as authority for sacred history sources not in the Old Testament, such as a legend found in the Rabbinical traditions; and it quotes the Book of Enoch, "an important early work (about B.C. 100) of the apocalyptic class, modeled on the style of the latter part of Daniel, which was used by the early Fathers, Justin Martyr, Irenæus, Clement of Alexandria, Origen, Tertullian, and Augustine—though Tertullian alone regarded it as canonical."

The three epistles ascribed to John, in addition to the Apocalypse or Revelation and the Fourth gospel, made him the author of five books of the New Testament. The first epistle was undisputed in the early church, and internal evidence shows identity of authorship for the epistle and the gospel. The two minor epistles, though not similarly known to the early church, are not less certainly shown by internal evidence to have come from the pen of the author of the gospel.

The Apocalypse or Revelation of John, Dr. Wm. Milligan calls "the enigma of the Church." He does not give it a date further than "prior to the destruction of Jerusalem," A.D. 70. It was written then to "show unto God's servants the things that must shortly come to pass." The seven epistles of chapters 2 and 3 "contain an abstract of all that is afterwards unfolded in the book," under the seven times repeated cry, "He that hath an ear let him hear what the Spirit saith to the churches." "Everything," says Dr. Milligan, "is to be understood symbolically and spiritually." He considers the book "simply an expansion of the great discourse of Matt. xxiv. and xxv. (and parells)." "The great truths of that discourse took shape in the figures

which the Old Testament and his Jewish training had made familiar to him ; and the Apocalypse was the result." The book is not predictive, and we are not to seek in history, earlier or later, for fulfilment of proposed predictions. It is "mainly occupied with the enunciation of the great principles which guide the action of the Church's Lord until the time of His return. The whole book is the action of Jesus, though of Jesus glorified "; and "the action of the book covers the whole Christian era from its beginning to its end." Although we have "in the visions of the Seer representations only of events contemporaneous with himself," he looked forward indefinitely from them, taking them as illustrations of what would be, all the way on to the very last end, "the final manifestation of the Lord, the final judgment of the wicked, and the casting of death and Hades into the lake of fire."

In regard to objections to the book, Dr. Milligan says :

"It is impossible not to sympathize with those in every age who have found difficulty in accepting it as a divinely inspired and canonical book. In its contents and in its style it is so entirely different from all the other books of the New Testament. All is dark and perplexing—and extravagance of figure such as was never before witnessed; and an irregularity of language such as has no parallel in any ancient writing either sacred or profane."



CHRIST OR DIANA.—Edwin Long.—One of the best known of this eminent English artist's pictures, representing the form in which the alternative of martyrdom or offering of heathen sacrifice—incense to Diana—was presented to the heroines of early Christianity.



LOST IN THE CATACOMBS.—ADOLPH GRASS.—An effective picture of an incident of the time when the Roman Catacombs, a vast labyrinth of underground passages, were used as Christian cemeteries, by excavating in their sides recesses like berths in a ship in which the corpses were interred.

Apocryphal Gospel.

AMONG curiosities of Scripture, which show most remarkably what could be written and believed in the earlier days of Christian development, there are several gospels which were put aside by the sober judgment of the early church as apocryphal. One of the most striking of these is the "Arabic Gospel of the Infancy," the story of a part of which, from the time that Jesus was seven years of age, well illustrates the general character of these Gospel Apocrypha.

The story tells how, Jesus being at play with other boys of the same age and making figures of animals with clay, "the Lord Jesus said, the figures which I have made I will command to walk." The boys asked him "whether then he was the Son of the Creator," and Jesus answered by doing as he had said. "He had made figures of birds and sparrows, which flew when he bade them fly, and ate and drank when he offered them food and drink." One day "as the Lord Jesus was running about and playing with the boys," he came to the shop of a dyer who had many cloths to be dyed various colors. "The Lord Jesus took all these and cast them into a vessel full of Indian blue." Upon the dyer crying out upon him for this act of mischief, "the Lord Jesus began at once to take the cloths out of the vessel, each of them dyed the color which the dyer desired."

The story makes Joseph to have been a poor carpenter, who had no need to do anything with his own hand, because, "as often as Joseph had to make any of his work a cubit or a span longer or shorter, the Lord Jesus used to

stretch out his hand towards it, and it became such as Joseph wished." When Joseph had taken two years to make a throne, and had got it two spans shorter on each side than the proper measure, "the Lord Jesus said to him, take thou one side and I will take the other, to set it right. And when each had pulled on his own side the throne was made right. They who were present were amazed, and praised God."

Another time "the Lord Jesus seeing some boys who had met to play, followed them, but the boys hid themselves from him," and when he asked for them in their hiding-place of some women, they told him that there were only kids there. Whereupon "the Lord Jesus cried aloud and said, Come out, O kids, to your shepherd. Then the boys came out, having the form of kids, and began to skip about him." The women were seized with fear and besought and prayed him to restore the boys. "The Lord Jesus therefore said, Come, boys, let us go and play; and immediately, while the women stood there, the kids were changed into boys." At one time "Jesus assembled the boys as if he were their king," and in the play it chanced that the boys compelling every one to go and adore their king, brought certain who were carrying home almost dead a boy whom a deadly serpent had bitten. Jesus said that they would go and kill the serpent, and coming to the place Jesus called to the serpent to come forth at once, and he did so.

"And he said, Go and suck out all the venom which thou hast infused into this boy. The serpent therefore crawled to the boy and sucked out all the venom. Then the Lord Jesus cursed him; whereupon he was instantly rent asunder, but the boy, being stroked by the hand of the Lord Jesus, became well again. And when he began to weep, the Lord Jesus said to him, Weep not, for hereafter thou shalt be my disciple. And this was Simon the Canaanite, of whom mention is made in the Gospel."

On another day, Jesus went along as companion while his brother James gathered wood, and James had his hand bitten by a noxious viper. Then "the Lord Jesus breathed on the place; whereupon he was instantly healed." On a

day "when the Lord Jesus was again among the boys who were playing on a housetop, one of the boys fell from above and immediately died." The other boys ran away, and the dead boy's kindred coming accused Jesus of pushing him off.

"Then the Lord Jesus came down, and standing over him that was dead, he said in a loud voice, Zeno, Zeno, who cast thee down from the housetop? Then he that was dead answered, saying, Lord, thou didst not cast me down; but such a one pushed me off. Then all who were present praised God for this miracle."

One day "my lady, Lady Mary, commanded the Lord Jesus to go and fetch her some water from the well. But his water-pot, already filled, was shattered and broken. But the Lord Jesus, spreading out his garment, took the water he had drawn to his mother, who marvelled at the act. But she laid up and stored in her heart all that she saw."

"Another day the Lord Jesus was at the water-side with some boys, and they made little pools. Now the Lord Jesus had made twelve sparrows and ranged them three on each side about his pool; and it was the Sabbath day. So the son of Ananias, a Jew, coming up and seeing them doing such things was angry and indignant. Do you, then, said he, make figures of clay on the Sabbath day? and, running up in haste, he destroyed their pools. Now when the Lord Jesus had clapped his hands over the sparrows he had made, they flew away chirping. Then the son of Ananias came also to the pool of Jesus, and kicking it down with his shoes, spilled the water from it. And the Lord Jesus said to him, As that water hath disappeared, so also thy life shall disappear; and immediately the boy withered away. At another time when the Lord Jesus was returning home with Joseph in the evening, he met a boy, who ran and thrust him so violently that he fell down. The Lord Jesus said to him, As thou hast thrown me down, so shalt thou fall and not rise; and the same hour the boy fell down and breathed his last."

Zacchæus, a teacher of boys, said to Joseph, "Why dost thou not bring me Jesus to learn letters?" He was sent to Zacchæus, and having said one letter, demanded to know its meaning before he would say another. The teacher was about to flog him. when he began and explained all about

A and B, and then told all the letters, besides telling and explaining "many things which the master himself had never heard, nor had read in any book." At this the master wondering said, "I think this boy was born before Noah; thou hast brought to me to be taught a boy that is wiser than all teachers. There is no need of instruction for this thy son." Upon this "they brought him to another and more learned master," and when he had lifted up his hand and struck Jesus because he would not say a second letter unless he was told what was the meaning of the first, the master's hand "immediately withered, and he died. Then Joseph said to Lady Mary, Henceforth we will not let him go out of the house, for whoever opposeth him is punished with death."

When taken at twelve years of age to Jerusalem, he not only "remained in the temple among the doctors and elders and learned men, and asked them sundry questions about the sciences," but "he explained the Scriptures and the law and the precepts, and the statutes and the mysteries which are contained in the books of the prophets—things which the understanding of no creature attains unto." Mysteries of astronomy also he explained, "and other things which reason does not attain unto." And to one "excellently skilled in the handling of natural things," who "asked the Lord Jesus whether he had studied medicine," he "explained physics and metaphysics, hyperphysics and hypophysics," and many other things, including "the operation of the soul upon the body," and, "finally, conjunction and disjunction, and other things which the intellect of no creature attains unto."



THE MOTHER OF OUR LORD.—GOODALL.—One of the most recent attempts of art to make an ideal presentment of the mother of Christ. She appears bringing an offering after the birth of her son—"a pair of turtle-doves." Luke ii. 24.



LIGHT OF THE WORLD.—**HOLMAN HUNT.**—A study by an eminent English painter of the figure of Christ and his office as the Light of the World.

Lights of the Christian World.

HISTORY, DOCTRINES, RITES, CEREMONIES, AND USAGES
OF ALL CHRISTIAN CHURCHES AND COMMUNIONS.

INCLUDING

The Denominations in the United States,

PRECEDED BY AN ACCOUNT OF

What the Jews Believe.

THE national existence of the Jews may be considered as having terminated with the destruction of Jerusalem by Titus A.D. 70. Although widely scattered over the earth, and constituting a portion of almost every nation, they present the singular phenomenon of a people subsisting for ages, without their civil and religious policy, and thus surviving even their political existence. Unlike other conquered nations, they have never mingled with the conquerors, and lost their separate name and character, but they invariably constitute a distinct people in every country in which they live.

In the present sketch will be found an account of the religious beliefs and practices of this truly wonderful race.

ARTICLES OF THE JEWISH CREED.

The religious customs of the Jews are not all of equal authority ; neither are they observed by all alike : for this reason they are divided into three classes. The first contains the injunctions of the written law, viz.: those included in the Pentateuch, or five books of Moses. The second class relates to the oral law, or that which was delivered by word of mouth. It comprehends those comments which the rabbis and doctors made in their days upon the Pentateuch, and an infinite variety of ordinances. These were collected

into one large volume, called the Talmud. The third class includes such things as custom has sanctioned in different times and places, or which have been lately introduced among them. These are properly termed customs. Of these three classes the first and second are received by all Jews, where-soever dispersed ; but in regard to the third, they differ greatly from each other ; because sojourning in various parts of the world, many of them have adopted the names and fallen into the manners of the nations among whom they dwell. In this respect the greatest difference lies between the Eastern, German, and Italian Jews.

The Jewish creed consists of thirteen articles, from which none are permitted to swerve. They are as follows :

I. I believe, with a strong and lively faith, that there is one God, the Creator of all things, and first principle of all beings, who is self-sufficient and independent, and without whom no created being can subsist.

II. I believe, etc., that God is one and indivisible, but of an unity peculiar to himself alone ; that he has been, is, and shall forever be, the only God, blessed for evermore.

III. I believe, etc., that God is an incorporeal being ; he has no bodily quality of any kind whatever, which either is possible, or can any ways be imagined.

IV. I believe, etc., that God is eternal, and all beings, except himself, had once a beginning ; for God is the beginning and end of all things.

V. I believe, etc., that none but God is the object of divine adoration ; and no created being ought to be worshipped as a mediator or intercessor.

VI. I believe, etc., that whatever is written in the books of the prophets is true ; for there have been, and still may be, prophets qualified to receive the inspirations of the Supreme Being.

VII. I believe, etc., in the truth of the prophecies of our master Moses (peace be with him) ; for Moses was a prophet superior to all others ; and God Almighty honored him with a peculiar gift of prophecy which was never granted to any of the rest.

VIII. I believe, etc., that the law left by Moses (peace be with him) was the pure dictate of God himself ; and consequently the explication of those commandments, which were handed down by tradition, came entirely from the mouth of God, who delivered it to our master Moses, as we have it at the present day.

IX. I believe, etc., that this law is unchangeable, and that God will never give another ; nor can there be the least addition to, or diminution from it.

X. I believe, etc., that God perfectly knows the most secret thoughts, and governs all the actions of mankind.

XI. I believe, etc., that God will reward those who observe this law, and will severely punish such as are guilty of the least violation of it. Eternal life is the best and greatest reward, and damnation of the soul the most severe punishment.

XII. I believe, etc., that a Messiah shall come more deserving than all the kings that have ever lived. Although he thinks proper to delay his coming, no one ought on that account to question the truth of it, or set an appointed time for it, much less produce Scripture for the proof of it ; since Israel will never have any king to rule over it but one that shall be of the line of David and Solomon.

XIII. I believe, etc., that God will raise the dead ; and although I know not when, yet it will be when he sees most convenient. Hallowed be his name forever and ever. Amen.

The Jews go to prayers three times every day in their synagogues ; and when they enter they bow towards the Hechal, or Ark, repeating some verses from the Psalms in an humble tone. The first four hours after sunrise are appointed for the morning service, which is called Shachrith. The second service is in the afternoon, and called Mincha. The third at the close of the evening, which they call Arbeth. But in several places, on such days as are not festivals, the afternoon and evening prayers, for convenience sake, are said together at sunset.

PRAYERS IN THE SYNAGOGUE.

At their first entrance into the synagogue, having put on a devout and humble demeanor, they cover themselves with a white embroidered linen cloth, of an oblong figure, called the Talith, and then pronounce the benediction contained in Numbers, chapter x. : "Blessed be thou," etc. Some Jews only cover their heads with the Talith, but others bring it close about their necks, that no object may divert their thoughts, and that their attention to the prayers may in no way be interrupted. In the next place they put on the armlets and forehead-pieces, called Tefillin, meaning that which is worn during the time of prayer. The Tefillin are made as follows: They take two slips of parchment, and write on them with great accuracy, and with ink made for that particular purpose, these four passages, in square letters, from Exodus, chapter xiii. 1-3, 5-6, 8-10, 11-13.

These two slips of parchment are rolled up together, and wrapped in a piece of black calf-skin: after which, the latter is fixed upon a thick square piece of the same skin, leaving a slip thereof fastened to it, of about a finger's breadth, and nearly a cubit and a half long. One of these Tefillin is placed on the bending of the left arm; and after they have made a small knot in the slip, they wind it round the arm in a spiral line, till the end thereof reaches the end of the middle finger; as for the head Tefillin, they write the four passages before mentioned, upon four distinct pieces of vellum, which, when stitched together, make a square. Upon this they write the letter Scin, and over it they put a square piece of hard calf-skin, as thick as the other, from which proceed two slips of the same length and breadth as the former. They put this square piece upon the middle of their forehead. The slips going round their heads, form a knot behind, in the shape of the letter Daleth, and then hang down before upon the breast. The forehead-pieces are usually put on in the morning only, with the Talith. Some, indeed, wear them at their noon prayers too; but there are

very few who wear even the Talith at those prayers, excepting the Reader.

God is said to enter the synagogue as soon as the door is opened, and when ten are assembled together, and each of them thirteen years and a day old, at least (for otherwise certain prayers cannot be sung after a solemn manner), then he is said to be in the midst of them, and the Chazan, or Reader, goes up to the table, or altar, or stands before the ark, and begins to sing prayers aloud, in which the rest of the congregation join, but in a softer and less audible voice. The form and mode of prayer is not uniform among the Jewish congregations. The Germans sing in a louder tone than the rest. The Eastern and Spanish Jews sing much after the same manner as the Turks; and the Italians soft and slow. Their prayers are longer or shorter, according as the days are, or are not, festival. In this particular, too, the several branches differ greatly.

The rabbis have divided the five books of Moses into fifty-two lessons, called *Parushioth*, or divisions; and one of them is read every week in their synagogues; so that in the compass of a year every Jew, be he where he may, is expected to read the whole book through. On Mondays and Thursdays, after having said their penitential prayers, they take the *Sefer Tora*, or book of the law, out of the ark, and while that verse of the 34th Psalm, "O praise the Lord with me," etc., and some others are repeating, they place it on the desk; where, being opened and unrolled, they desire three persons to read the beginning of the *Parascia*, which means section or chapter, in the same place with them. And the whole congregation repeat some words of it, which are preceded and followed with a blessing. After this, the Reader gives them his benediction, and they all promise either to bestow something on the poor, or to contribute towards the necessities of the synagogue. Then the *Sefer Tora* is held up wide open, and the Reader, showing the writing thereof, says to the congregation, according to Deuteronomy, chapter iv., verse 44, "This is the law which Moses set before," etc. After this declaration, the book is rolled up and covered,

and then shut up in the ark. Besides this, no day must pass without reading some portion of the law at home.

An epitome of the tenets, ordinances, and traditions of all the rabbis up to the time of Rabbi Juda, about 120 years after the destruction of Jerusalem, called the Mishna, was divided into six parts; the first treats of agriculture; the second of festivals; the third of marriages, and everything relating to women; the fourth of law-suits, and of the disputes which arise from loss or interest, and of all manner of civil affairs; the fifth, of sacrifices; and the sixth, of things clean and unclean. This being very concise, occasioned various disputes; a circumstance which prompted two rabbis of Babylon to the compilation of all the interpretations, controversies, and additions which had been written upon the Mishna, together with other supplementary matter. Thus they placed the Mishna as the text, and the rest as an exposition; the whole forming the book called the Talmud Babli, the Talmud of Babylon, or Ghemara, which signifies the book of completion.



MOSES EXPOSED ON THE NILE.—PENAUULT.—The story of this picture was told first of Sargon, monarch and law-giver of Babylonia B.C. 3800. The ancient epic makes him say: "Sargon, the mighty king, am I; my mother a princess; my father I knew not; in a secret place she brought me forth; she placed me in a basket of reeds; with bitumen she made it close; she gave me to the river, which drowned me not."



POLISH JEWS IN SYNAGOGUE.—The Jews of Poland, numbering about 800,000, are of an extreme type in the intense conservatism of their devotion to Talmudical observances and in their preservation of a peculiar type of person and dress almost unknown in lands where modern culture has greatly modified the ordinary Jew.

Laws and Ceremonies

OF

THE JEWS.

SLAVERY UNDER THE MOSAIC LAW.

THE law delivered by Moses to the Jews contained not only directions for the manner in which sacrifices were to be offered, and, indeed, the whole service, first of the tabernacle and then of the temple, but, likewise, a system of moral precepts. The distinctions of persons, according to the different ranks in life, were pointed out. Women were not permitted to wear the same habit as the men. Young persons were commanded to stand up in a reverent manner before the aged, and to treat them with every mark of respect. The same justice was to be done to strangers as to free-born subjects. No stranger was to be chosen king over them ; for, as they were surrounded by heathen nations, a stranger, having the civil power in his hands, might have led them into idolatry. They were commanded not to abhor, nor to treat with contempt, the Edomites ; because they were the descendants of Esau, the elder brother of Jacob ; nor were they to treat the Egyptians with cruelty.

Slavery was permitted by the law of Moses, but slaves or bondmen were not to be treated with cruelty ; and the reason assigned was, that the children of Israel had themselves been slaves in the land of Egypt. The Jewish slavery was twofold, and arose from a variety of circumstances. When men were reduced to poverty, it was in the power of their credit-

ors to sell them : but they were not to be treated as strangers ; they were to be treated in the same manner as hired servants ; and when the year of jubilee took place, they, and their wives, with their children, were to be set at liberty, and they were to return to the possessions of their ancestors. Those persons who were purchased, or, in other words, taken into a state of servitude, were not to be sold by their masters, nor were they to be treated with any sort of severity. When a servant was discharged, his master was to give him as much corn, wine, oil, and other necessities, as he and his wife and children could carry home to their houses.

In the patriarchal age, the power of masters over their servants was unlimited, for they had a right to put them to death whenever they pleased ; but after the children of Israel had returned from Egypt, this power was confined within proper bounds. Such as engaged for a limited time were to have leave to go out at the expiration of it ; and if a man was married when he entered into servitude, his wife and children were to be set at liberty ; but if his master gave him a wife, both she and the children were to remain the property of the master. This circumstance, however, seldom took place, for the law had provided a remedy. It frequently happened, that when the term of servitude expired, the servant, having no prospect of procuring a subsistence, and, at the same time, unwilling to part with his wife and children, told his master that he would serve him during the remainder of his life. In such cases the master took him before the elders, or judges, and in their presence an awl was bored through his ear and fixed to a post in the gate of the city ; signifying that he and his wife and children were to serve the master till death. It was the same with women servants, who were bound by the same obligations. With respect to strangers, they were, at all times, permitted to redeem themselves, and this was to be done in an equitable manner before the judges. All the arrears due to them were to be paid ; and if the time of their servitude was not expired, then they were to make a proper deduction, so that the master should not receive the least injury.

LAWS RESPECTING MARRIAGE.

Many of the heathen nations lived in an incestuous manner; but this practice was not tolerated under the law of Moses. The degrees of consanguinity were so strictly attended to, that no person was to break through them; and a table of those degrees has always been affixed to the English translation of the Bible. A man was not to marry two sisters, lest it should create family dissensions. If a man died without having children, and if he had a brother alive unmarried, then the bachelor was to espouse the widow; that by descendants the name of the family might be kept up; but the first-born child was to succeed to the name and estate of the first husband. As nothing was more odious among the Jews, than for men or women to live unmarried, so if the brother-in-law refused to marry the sister-in-law, to preserve the name of his family, the widow was to go before the judges in the gate of the city, and there exhibit her complaint. This being done, the brother-in-law was called before the judges, and examined concerning the nature of his objections; and when it was found that he absolutely refused to marry the woman, then she was called in, and the refusal intimated to her. The judges then were to tell her to act according as the law of Moses directed; and she, stooping down, unloosened the shoe from off his right foot, and, spitting in his face, declared her abhorrence of the man who refused to perpetuate the name of his family, and the name of his brother; and from that time forward he was called "The man whose shoe was loosed in Israel."

A woman was not to marry into any tribe but that to which her father belonged. This seems to have been done to keep up the grand distinctions among the twelve tribes, especially that of Judah; from whom the Messiah was to be descended. Moses permitted a man to put away his wife, and both parties were allowed to marry again. But if a husband divorced his wife, and she married a second husband, who afterwards died, then the first husband was not to take the woman again. This was done to discourage divorces. Every man

was exempted from going to war, and from all public business, during the first year of his marriage; and the reason was, that there might not be too many young widows or fatherless children among them. Every widow and orphan were to be considered as objects of compassion; and those who treated them with cruelty were to be considered as objects of the Divine displeasure. Nay, it was further threatened in this law, that those who oppressed the widow and the fatherless should die an ignominious death; that their widows should be exposed to want, and their children subjected to hardships.

As polygamy was permitted among the Jews, great care was taken that no abuses should happen, in consequence of partiality in favor of the children of the second or third wife, in preference to those of the first. It was ordered, that although the first wife should be despised, or even hated by her husband, yet her first-born son should succeed to the inheritance; and the judges were under the most solemn obligations to see this part of the law properly executed. Provision, however, was made for the rest of the children, and amongst them the personal estate was divided without any partial respect; but if there was no personal estate, then two-thirds of the real estate were given to the first-born, and the third divided equally among the rest.

In military affairs, the law of Moses was well calculated to promote the interests of the commonwealth, and was altogether suitable to the genius, times, and circumstances of the people. Every family was obliged to return to the chiefs of the tribes a list of all the males upwards of twenty years of age, fit to carry arms. When the return was made, the males of each tribe were called together, and the following questions were asked them, one by one: "Has any man built a house, and has not had time to dedicate it? Has any man planted a vineyard, and not yet eaten of the fruit of it? Has any man betrothed a wife, and not yet married her? Is any man fearful or faint-hearted to go against the enemy? Then let all those return home, and attend to their domestic duties."

According to the Jewish law, when they attacked a city they were to offer terms of peace to the inhabitants, upon condition of surrendering themselves up prisoners of war, and submitting to the will of the conqueror ; which was, that they should pay a certain tribute. But if the citizens refused to accept of the proffered terms, then the place was to be attacked, and if taken, all the males were to be put to the sword. The women and children were to be sold as slaves ; the cattle, and all the goods were to be taken and distributed equally among the soldiers, after which the city was to be reduced to ashes.

Wilful murder was to be punished with death ; for thus it was written in the Mosaic law :

“And if he smite him with an instrument of iron (so that he die), he is a murderer. The murderer shall surely be put to death. And if he smite him with throwing a stone (where-with he may die), and he die, he is a murderer.” In the same manner, if he smote him with an instrument of wood, so that he died, he was a murderer ; but still no crime could be called murder, unless there was malice in the offending party. In all such cases, the nearest of kin had a right to put the murderer to death with his own hands. The difference between murder and manslaughter was pointed out, and a straight line of distinction drawn. Thus, if there had been no malice between the contending parties, and it happened that one of them killed the other suddenly, then the aggressor was to flee to the city of refuge, where he was kept in a state of safety, until the judges had inquired into the affair. This was done in a very solemn manner, and, what is remarkable, the evidence was delivered in the hearing of all those who lived in the district where the affair happened.

When a solemn inquiry was made, and it was found that the aggressor entertained malice against the deceased, then he was delivered up to the avenger of blood to be put to death. But if it was found that no malice had existed between the parties, then the judges were to see the offender safely conducted to the city of refuge, where he was to remain as an inhabitant till the death of the high-priest. During

that time, if he ventured to go out of the city of refuge, the avenger of blood had a right to put him to death ; but when the high-priest died, he was restored to the peaceable enjoyment of his temporal possessions. When it happened that a pregnant woman was injured so as to occasion her miscarriage, then the husband was to demand a fine from the offending party, and the judges were to determine how much was equitable. It was common in the Eastern countries to steal children, and sell them to be brought up as slaves ; but the law of Moses absolutely prohibited this practice, and the offender was to be put to death.

In some cases, offenders were permitted to take shelter on the horns of the altar, the place to which the victim was bound ; but if he was a murderer, and found guilty by the judges, then the executioners had a right to drag him from the altar and put him to death.

BETROTHALS AND MARRIAGE.

Every Jew is under an indispensable obligation to marry, the time appointed for it by their rabbis being at eighteen years of age ; and he who lives single till he is twenty is reckoned to live in the actual commission of a known sin.

They are allowed to marry their nieces, that is, their brother's or sister's daughters, and likewise their first cousins ; but a nephew must not intermarry with his aunt, that the law of nature may not be reversed : for when the uncle marries his niece, the same person remains as the head who was so before ; but when the nephew marries his aunt, he becomes, as it were, her head, and she must pay homage to him ; by which means the law is reversed. The other degrees of consanguinity which are forbidden, may be seen in the 18th chapter of Leviticus. A widow, or a woman divorced from her husband, cannot marry again till ninety days after the death of the one, or separation of the other, that it may thereby be certainly known whether the first husband is father of the child which may afterwards be born. If a man dies and leaves behind him an infant that suckles, the widow cannot

marry again till the child be two years old ; the rabbis having limited that time, for the better maintenance and education of the orphan. The Jews often marry their children very young, though the marriage is not consummated till they are of a proper age ; therefore, when a child who is under ten years of age (whether her father be alive or dead) becomes a widow, and afterwards marries with the consent of her mother, or brothers, a man whom she does not approve of, she may have a divorce at any time till she attains the age of twelve years and one day, at which period she is deemed a woman. If she declares that she will not have such a man, it is sufficient ; and when she has taken two witnesses to set down her refusal in writing, she may obtain a divorce, and marry again with whom she pleases.

When the Jews have settled the terms of accommodation the marriage articles are signed by the husband and the relations of the wife ; after which the former pays a formal visit to the latter, and, before witnesses, takes her by the hand, saying : “ Be thou my spouse.” On the wedding-day the bride and bridegroom dress in all the grandeur and magnificence their circumstances will admit of, and the bride is conducted in pomp to the house intended for the celebration of the nuptials by several married women and maidens, who are her friends and acquaintances. She is first bareheaded, and her hair all loose and in disorder. After this she is seated between two venerable matrons, and her friends flock round about her, comb her head, curl her hair, dress her, and put on her veil, for virgin modesty forbids her to look her intended husband in the face. In this she imitates the chaste Rebecca, who covered her face when Isaac cast his eyes upon her. For the solemnization of the marriage the lovers who are betrothed meet, at an hour appointed for that purpose, in a kind of state-room. The bridegroom is conducted thither by the bridemen, friends, etc., and the bride by her train—the whole company crying out : “ Blessed be the man that cometh.” They now sit on a nuptial-throne, under a canopy, whilst a select band of music plays before them ; or whilst children, as is the custom in some places, move in solemn

order round them, having torches in their hands and singing some appropriate words. All those who are of their synagogue being assembled (that is, ten men at least, else the marriage is null and void), a Talith is put upon the heads of the bridegroom and bride. It has the tufts hanging down at the corners, in imitation of Boaz, who threw the skirts of his robe over Ruth. After this the rabbi of the place, or the reader of the synagogue, or some near relation, takes a glass or any other vessel filled with wine, and having blessed God for the creation of man and woman and the institution of matrimony, says: "Blessed art thou, O Lord, our God! king of the universe, the creator of the fruit of the vine. Blessed art thou, O Lord, our God, king of the universe, who hath sanctified us with his commandments, and hath forbid us fornication, and hath prohibited unto us the betrothed, but hath allowed unto us those that are married unto us by the means of the canopy and the wedding-ring. Blessed art thou, O Lord! the sanctifier of his people Israel, by the means of the canopy and wedlock."

Then the bridegroom and bride drink of the wine. The bride now walks three times round the bridegroom, and he does the same twice round her. This ceremony is said to be grounded on Jeremiah, chapter xxxi., verse 22: "A woman shall compass a man," etc. Then the bridegroom, putting a ring upon the finger of his bride, who stands on his right hand, before two or more credible witnesses, who are commonly rabbis, says: "Thou art my wife, according to the ceremonies of Moses and Israel." After this the marriage articles are read, wherein the bridegroom acknowledges the receipt of the consideration money, the obligation he is under to make his wife a jointure, and to maintain, honor, and cherish her, and live peaceably with her all the days of his life. For the due performance of all the articles above mentioned he gives a duplicate to his wife's relations. After this, more wine is brought in a new vessel; and having sung more benedictions, the bride and bridegroom drink a second time, and the residue of the wine is thrown upon the ground as a declaration of their joy. The glass or vessel being empty,

the bridegroom throws it on the ground and breaks it to pieces. In the meantime all persons present cry out, *Mazal tou*, "May it prove propitious," and then withdraw.

On the Sabbath-day morning, after the consummation of their marriage, the bridegroom and the bride go to the synagogue together. The bride is attended by all the women that were present at the wedding. At the lessons of the Pentateuch the bridegroom is desired to read. He then promises to give liberally to the poor, and all who come with him follow his example. When prayers are over the men wait on the bridegroom home, and the women on the bride; after which they part, with abundance of courtesy and complaisance. The bridegroom, in some places, lives during the first week with his wife's relations, where he amuses himself, and entertains his friends and acquaintance.

These are the general practices in all Jewish weddings, though there are some little variations observed according to the various countries in which they live.

FUNERAL CEREMONIES.

When the person who is ill is in danger of death, or just expiring, they never leave him alone, but watch with him day and night. They salute him, and take their last farewell, just at the moment when the soul is separating from the body. To be present at the separation of the soul from the body, especially if the person be a learned or pious man, in their opinion, is not only a laudable, but a meritorious action. The person who is present when the sick man gives up the ghost, according to ancient custom, tears some part of his own garments. This rent is generally made on the right side of the forepart of the clothes, and must be the eighth of a yard in length. When they mourn for a father or mother, all the clothes must be rent on the *right* side; whereas the *left* side of the outward garment only is torn, if it be for a distant relation. The rent is always from top to bottom; whereas that of the ancient priests was, formerly, from bottom to top. As soon as any one is dead, his

eyes and mouth are closed, his body is laid upon the ground in a sheet, his face is covered, and a lighted taper is set by his head. After this, the corpse is thoroughly washed with warm water, in which camomile and dried roses have been boiled. In the next place, a shirt and drawers are put on, and over them some put a kind of surplice of fine linen, a Talith, or square cloak, and a white cap on the head. They now bend his thumb close to the palm of the hand, and tie it with the strings of his Talith; for he goes to the other world with his veil on. The thumb thus bent stands in the form of Shaddai, which is one of God's attributes. The deceased, in all other respects, has his hand open, as a testimony that he relinquishes all his worldly goods.

When dressed, the deceased is laid on his back in a coffin made on purpose, with one linen cloth under, and another over him. If the party deceased be a person of considerable note, his coffin is made in some places with a pointed top; and if a rabbi, a considerable number of books are laid upon it. Then the coffin is covered with black, and a small bag of earth is deposited under the head of the dead. The coffin is now nailed up, and conveyed to a grave as near the place as possible where the family of the deceased are interred. All the people now crowd round about it; and since the attendance on a corpse, and the conveyance of it to the grave, is looked upon as a very meritorious action, they all carry it upon their shoulders by turns some part of the way. In some places the mourners follow the corpse with lighted flambeaux in their hands, singing some melancholy anthem as they march along. In others, this ceremony is omitted. The relations, however, who are in mourning, accompany the corpse in tears to the grave. In this solemn manner the dead are carried to the burial-place, which is most commonly a field set apart for that purpose, called Beth Hachaim, or "House of the living": the dead being looked upon as living, on account of their immortal souls. When the deceased is laid in his grave, if he has been a person of any extraordinary merit, there is generally a proper person present, who makes his funeral oration. As

soon as this eulogium is over, they repeat the prayer called Zidduc Haddin, "the justice of the judgment," which begins with these words of Deuteronomy, chapter xxxii., verse 4, "He is the rock, his work is perfect; for all his ways are judgment," etc. At their departure from the grave, every one tears up two or three handfuls of grass, and throws it behind him, repeating, at the same time, these words of the 72d Psalm, verse 6, "They of the city shall flourish like the grass of the earth." This they do by way of acknowledgment of the resurrection. They then wash their hands, sit down, and rise again nine times successively, repeating the 91st Psalm, "He that dwelleth in the secret place of the Most High." After this, they return to their respective places of abode.

After the expiration of the ten days, they leave the house, and go to the synagogue, where several of them order lamps to be lighted on each side of the Hechal or Ark, procure prayers to be said, and offer charitable contributions for the soul of the deceased. This ceremony is repeated at the close of each month, and likewise of the year. And if the person who is dead be a rabbi, or a man of worth and distinction, they make his Esped upon those days; that is, a funeral discourse in commendation of his virtues. A son goes daily to the synagogue, morning and night, and there repeats the prayer called Cadish, that is Holy, for the soul of his mother or father, for eleven months successively; and some of them fast annually on the day of the death of their respective relatives.

THE SANHEDRIN.

The Sanhedrin, the supreme judicial authority, formerly existing among the Jews, was instituted in the time of the Maccabees (some ascribe to it an earlier origin), and was composed of seventy-two members. The high-priest generally sustained the office of president in this tribunal. The next officers in authority were the first and second vice-presidents. The members who were admitted to a seat in the Sanhedrin were as follows:—1. Chief priests, who are often mentioned

in the New Testament and in Josephus, as if they were many in number. They consisted partly of priests who had previously exercised the high-priesthood, and partly of the heads of the twenty-four classes of priests, who were called in an honorary way, high or chief priests. 2. Elders, that is to say, the princes of the tribes, and the heads of family associations. 3. The Scribes, or learned men. Not all the scribes and elders were members, but only those who were chosen or nominated by the proper authority.

The Sanhedrin was the great court of judicature. It judged of all capital offences against the law. It had the power of inflicting punishment by scourging and by death. Its power had been limited in the time of Christ, by the interference of the Romans, and the consistory itself terminated its functions upon the destruction of Jerusalem. They were never able to re-establish themselves since, nor is anything related of them in the history of our own times, except the council which the Jews held in Hungary in the seventeenth century, and the convocation held at Paris, under the auspices of Napoleon, in 1806, already mentioned.

WORSHIP IN THE SYNAGOGUE.

The worship in the synagogue, with its appendant school or law-court, where lectures were given, and knotty points of the law debated, became the great bond of national union, and has continued, though the monarchical centre of unity in Tiberias disappeared in a few centuries, to hold together the scattered nation in the closest uniformity. This was extremely simple. Wherever ten Jews were found, there a synagogue ought to be formed. It was a custom, therefore, in some of the more numerous communities, to appoint ten "men of leisure," whose business it was to form a congregation. In the arrangement of the synagogue some remote resemblance to the fallen temple was kept up. The entrance was from the east; and in the centre stood an elevated tribune or rostrum, from which prayer was constantly offered, and the book of the Law read. At the west end stood a

chest, in which the book was laid up, making the place, as it were, the humble Holy of Holies, though now no longer separated by a veil, nor protected by the Cherubim and Mercy-Seat. Particular seats, usually galleries, were railed off for the women.

The chief religious functionary ascended the tribune, repeated or chanted the prayers, his head during the ceremony being covered with a veil. He called the reader from his place, opened the book before him, pointed out the passage and overlooked him that he read correctly. The readers, who were three in number on the ordinary days, seven on the morning of the Sabbath, five on festivals, were selected from the body of the people. The Law of course was read, and the prayers likewise repeated, in the Hebrew language. The days of public service in the synagogue were the Sabbath, the second and fifth days of the week, Monday and Thursday. There was an officer in the synagogues out of Palestine, and probably even within its borders, called an interpreter, who translated the law into the vernacular tongue, usually Greek in the first case, or Syro-Chaldaic in the latter. The rabbis, besides the privilege of preaching, and instructing their pupils, have that of binding and loosing, that is, of determining whether a thing be forbidden or allowed. When this power is conferred upon them, they have the five books of Moses, and a *key*, put into their hands. They create new doctors, and ordain them by imposition of hands, as Moses, just before his death, laid his hands on Joshua, his successor, and gave him his benediction; but they limit and restrain their power as they see most convenient; one being confined to interpret the law, or such questions only as relate thereunto; and another to judge of controversies arising upon those questions.

Jewish Festivals and Holydays.

THE JEWISH SABBATH.

THERE is no festival which the Jews have so great a veneration for as the Sabbath day ; because they say it was instituted immediately after the creation of the world, and is mentioned in various places and at sundry times in their sacred writings ; particularly in the decalogue, wherein the performance of the least thing upon that day is forbidden, and a general rest from all labors is commanded.

They must not either kindle fire, nor extinguish it, upon this day ; in compliance with what is written in the 35th chapter of Exodus, verse 3 : “ Ye shall kindle no fire throughout your habitations upon the Sabbath day.” Nay, they are not allowed to touch it ; not even to stir it up. They are not suffered even to light up or extinguish a lamp ; they may employ, however, any servant that is not a Jew to kindle their fire ; if they do not, they either dispose it so that it lights of itself, or else they sit in the cold.

They dress no meat upon the Sabbath ; neither are they allowed to taste anything that has been dressed, or that grew, or was gathered on that day. They are not allowed to carry any burden on that day ; so that they wear no more clothes

than what is absolutely necessary to cover them. Their exactness extends even to the garb of their women, children, and servants, and to the loading of their beasts. They are forbidden on this day to talk of any worldly affairs ; to make any bargain with respect to buying and selling ; or, to give or take anything by way of payment. Neither must they handle or touch any of the tools of their trade, or any other things, the use whereof is prohibited on the Sabbath day. They never engage in any work on the Friday, but what they can accomplish with ease before the evening ; and whatever is necessary for the Sabbath is prepared beforehand. About an hour before sunset, they take the provision which is intended for the next day, and deposit it in a warm place ; after which all manner of work is over. In some towns, a man is appointed on purpose to give notice about half an hour before the Sabbath begins, that every one may cease from his labors in convenient and due time.

The Jewish Sabbath begins half an hour before sunset, and, consequently, from that instant all prohibitions are strictly observed. For this reason the women, even the most necessitous, are obliged, previously, to light up a lamp, which has seven lights, emblematical of the seven days of the week. This lamp burns the greatest part of the night. In order to begin the Sabbath well, many of them put on clean linen, wash their hands and face, and go to the synagogue, where they say the 92d Psalm, "It is a good thing to give thanks to the Lord," etc., with their common prayers. They also thank God that, by his separation of them from the rest of mankind, he has reserved and chosen their nation from all others, as his only favorite. To these prayers and thanksgivings, they add a commemoration of the Sabbath in these words, from the 2d Genesis, "Thus the heavens were finished," etc.—"And God blessed the seventh day," etc.

They go directly home from the synagogue ; and their usual salutation to each other afterwards, is, "a good Sabbath to you," and not "good-evening," or "good-morning." Moreover, the fathers bless their children, and the doctors their pupils, on that day ; others add to these benedictions

several portions of their sacred writings, in commemoration of the Sabbath ; some before meat, and some after, according to the custom of the place where they sojourn.

When the whole family is seated at supper, the master of the house holds a glass of wine in his hand, and pronounces these words, out of the 2d of Genesis, "Thus the heavens were finished," etc. He then returns God thanks for having instituted and appointed the strict observance of the Sabbath, and blesses the wine. He then drinks some part of it himself, looking steadfastly on the Sabbath lamps, and then gives a small quantity to such as sit at the table with him. After this, he repeats the 23d Psalm, "The Lord is my shepherd," etc. Then he blesses the bread, holding it up on high with both his hands whilst he pronounces the name of the Lord. He now distributes it all round, and the family eat and amuse themselves that evening and the next day as agreeably as they can. Supper being over they wash their hands, and some Jews, after they have eaten, repeat the 104th Psalm, "Bless the Lord, O my soul," etc.

In the evening they go to the synagogue again, and join the remembrance of the Sabbath with their common prayers ; and three persons read out of the Pentateuch the beginning of the section for the week following. They have likewise a commemoration of the dead, and sometimes a prayer for them on the Sabbath, after which those who can afford it are very charitable and beneficent to the poor. They usually make three meals in the twenty-four hours of the Sabbath ; the first is on the Friday, after evening service ; the other two on the day following. The cloth is never removed during the whole time.

As soon as night comes on, and they can discover three stars in the heavens of any considerable magnitude, the Sabbath is over, and they are allowed to go to work ; because the evening prayer, which they rather delay than hasten, is then begun. To the usual prayer for the evening, they add a remembrance of the Sabbath, which is distinguished from the other days of the week ; also the 91st Psalm, "He that dwelleth in the secret place of the Most High," etc. To this, sev-

eral portions of their scripture, and several benedictions and good wishes, are likewise added.

JEWISH FESTIVALS.

The new moon is a festival, because it is instituted and appointed in the Book of Numbers; and because there was a new and grand sacrifice offered on that day. This festival is sometimes part of two several days, that is, the end of one day and the beginning of another. They are not debarred from working or trading upon this day; the women only, who are exempted from all labor during the festival, lay aside their work, and they all indulge themselves a little more than usual in the way of living. The Jews say that the new moon is in a peculiar manner the women's festival, in commemoration of their liberality in parting with their most valuable jewels, to contribute to the magnificence of divine service. In their prayers they make mention of the first day of the month, and repeat from the 113th to the 118th Psalm, on that day. They bring out the Pentateuch, and four persons read it, to which is added the prayer called *Mussaf*, or addition. They also read the institution of the sacrifice which was formerly offered on this day.

The Talmudists do not agree in fixing the time when the world began. Some insist that it was in the spring, that is, in the month Nisan, which is our March; others, that it was in autumn, that is, in the month Tisri, which answers to our September. This last notion has so far prevailed, that they begin their year from that time. And notwithstanding it is written in the 12th chapter of Exodus, of the month Nisan, "This month shall be unto you the beginning of months," yet afterwards they altered it, and began their year with the month Tisri, or September. From thence came the feast *Roch Hasana*, or New-Year's Day, which is kept on the first two days of Tisri; for, in Leviticus, chapter xxiii., verse 24, it is written, "In the seventh month, in the seventh day of the month, shall ye have a Sabbath," etc. During this festival all manual operations and transactions in trade are entirely laid aside.

They hold, from tradition, that on this day particularly God Almighty judges the actions of the past year, and orders all things that shall happen for the year to come. From the first day of the month Elul, or August, therefore, they begin their penance, which consists in plunging themselves into cold water, and in confessing themselves. In some places, they wash themselves before it is day, say their prayers, and acknowledge their manifold sins and iniquities, and repeat some penitential psalms. There are many who give alms without ceasing until the day of absolution. This they continue forty days, and sound a horn on the beginning of the month Elul. On New-Year's Eve they say all their prayers fasting.

After these two holy days are over, the Jews still continue to rise before day to say their prayers, fast, and do penance, until the 10th of the month Tisri, which is the fast, or day of expiation, and called Jom Hachipur; for they consider that the Supreme Being is employed in examining the actions of mankind during the first nine days, and that he pronounces sentence on the tenth. In the 23d chapter of Leviticus it is said, "On the tenth of the seventh month, there shall be a day of atonement," etc., and during that day all manner of work is laid aside, as on the Sabbath. They observe this fast with such strictness, that they neither eat nor drink anything; thinking, by this abstinence, that their names will be enrolled in the Book of Life, and blotted out of the Book of Death, wherein they would assuredly be found without due repentance. Two or three hours before the sun sets they go to prayers, and then to supper; but all must be over before sunset. They now dress themselves in new robes, or put on their funeral clothes, and thus attired, each with a taper in his hand, they go without their shoes to the synagogue, which, on this night, is splendidly illuminated with lamps and candles. There each man lights his taper, and repeats several prayers and confessions in a loud, but melancholy tone, as a demonstration of the sincerity of his repentance.

The next morning, such as went home repair again by

daybreak to the synagogue, dressed as before, and there stay till night, standing all the time, saying their prayers without intermission, repeating psalms and confessions, and beseeching God to pardon all their transgressions. In the course of the service, various portions of Scripture are read, particularly part of Leviticus, chapter xxvi., Numbers, chapter xxix., and Isaiah, chapter lvii. They mention in their prayers the additional sacrifice of the day, and entreat God to build their sanctuary, to gather their dispersions among the Gentiles, and conduct them to Jerusalem, where they may offer the sacrifice of atonement, agreeably to the Mosaic law. In the afternoon service, besides portions of the law and prophets, the greatest part of the book of Jonah is read.

On the fifteenth day of the same month, Tisri, is the Feast of Tents, Tabernacles, or Booths ; which is called Succoth, in commemoration of their encampment in the wilderness, when they departed out of Egypt ; and under which they were preserved as a nation for forty years together, in the midst of frightful and barren deserts. In the 23d chapter of Leviticus it is written, “ In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast to the Lord seven days ; on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook ; and ye shall rejoice before the Lord your God seven days. Ye shall dwell in booths seven days ; all that are Israelites born shall dwell in booths : that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt.”

Every one, therefore, makes a booth, or tent, in some place near his house, which he covers with leaves and adorns in the best manner that he can. The rabbis have been very punctual as to the fashion and nature of these booths, as well as their dimensions. No tent must be more than twenty cubits high, nor less than ten spans. Such as are rich adorn them with tapestry, over which they hang boughs of trees

laden with fruit—as oranges, lemons, and grapes. These tents must be neither set up under a house nor tree. They eat and drink in these tents, and some lie all night in them, or at least spend in them so much time of the night and day as they used to pass at home, during the eight days that the festival lasts. It continues nine days in reality, although the law instituted and commanded seven; but ancient custom has added one; and another day was ordained over and above for the solemn assembly in Numbers, chap. xxix., verse 35. The first two and the last two days of this festival, like those of the Passover, are very solemn; but the other five are not so strictly observed. This festival of Tents, or Tabernacles, begins at home, with some particular benedictions, and is succeeded by a supper. Private devotion now succeeds the public, and the father of the family never begins to consecrate the festival till he has been first at prayers in the synagogue till night. They leave their tents at the end of the eighth day, as soon as night draws on.

On the fourteenth of the month Adar, the feast of Purim is observed, in commemoration of Esther, who upon that day preserved the people of Israel from a total extirpation by the conspiracy of Haman, who was hanged, with all his children. This feast was called Purim, because it was written in the 9th chapter of Esther: “Therefore they called those days Purim,” etc.; the word signifying Lots or Chances; for Haman, their enemy, had cast lots to destroy them on those two days. The first only, however, is strictly and solemnly observed. They fast on the eve, but during these two days they may traffic, or do any manner of work; yet on the first day, though under no obligation, they voluntarily abstain from both.

On the first night they go to the synagogue, where, after their ordinary prayers, they commemorate their happy deliverance from that fatal conspiracy, and the Chazan reads and explains the whole book of Esther, which is written on vellum and rolled up like the Pentateuch. The Chazan is allowed to sit at this lesson, whereas he must stand while he reads the law. After he has unrolled the volume he pro-

nounces three prayers, and returns thanks to Almighty God for calling them together to share this ceremony, and for delivering them out of the merciless hands of Haman. He then reads the history of Haman and Esther. The Jews observe similar ceremonies in the service of the next morning, and read on this day out of the Pentateuch the 17th chapter of Exodus, verse 8: "Then came Amalek," etc. They have, likewise, particular prayers and blessings for this happy occasion.

The fifteenth day of the month Nisan is the first day of the Passover, which is called *Pesach*, or the passage over, in commemoration of the departure of the Jews from Egypt. It continues a whole week; but such as live out of Jerusalem and its territories make it hold eight days, according to the ancient custom, when the new moon, by the Sanhedrin's order, was proclaimed without any computation. This festival is ordained in the 12th chapter of Exodus, and in several other parts of the Bible. The Sabbath which precedes the Passover is called the Grand Sabbath, on which day the rabbis preach a sermon on the Paschal Lamb. The first two and last two days of the Passover are solemn festivals, on which no person is permitted either to work, or do any manner of business; nay, they keep them as strictly as the Sabbath, only that they make a fire, dress their meat, and carry what things they want from place to place. On the four middle days they are only obliged to refrain from work, but are permitted to touch money. During these eight days they must neither eat, nor have, any leavened bread, or any leaven in their houses, nor even in their custody; so that they eat none but unleavened bread all that time: according to Exodus, chapter xii., verses 15, 16, 17. This bread they call *Matzos*.

The Jews make a great difference between the ancient and modern way of celebrating the Passover. Formerly they used to eat the lamb roasted whole; but ever since their sacrifices have been abolished, which could be offered nowhere but at Jerusalem, they roast one part of it and boil another; nay, sometimes cut it in pieces, which is enough to prevent

its being sacrificed. The want of their sacrifices, likewise, obliges them at present to suppress several hymns which relate to the Paschal Lamb ; and their dispersion obliges them, also, to beg of God to re-establish Jerusalem, the temple, and its sacrifices, and to deliver them at this day, as he formerly did their forefathers, from the tyranny of the Egyptians. The modern Jews conclude their meal with the unleavened bread, but in former times they ended it with the lamb ; and they now omit girding their loins, taking a staff in their hands, and pulling off their shoes when they eat the lamb : all which was practiced under the ancient law ; but they take care, however, to preserve that humility and attention which are due to this religious ceremony. They incline their heads all the time they are eating ; and such Jews as are eminent for their piety put nothing into their mouths without meditating on the several mysteries with the utmost respect and veneration. From the day after the Passover to the thirty-third day following they spend their time in a kind of mourning ; they neither marry nor dress themselves in any new clothes ; neither do they cut their hair, nor show any demonstrations of public joy, because at that time—that is, from the day after the Passover until the thirty-third day after—there was once a great mortality amongst the pupils of Rabbi Hachiba, who was one of their most celebrated doctors. After the death of some thousands the sickness ceased on the thirty-third day of the Homer. This day is therefore kept with general rejoicings, and puts an end to all appearance of sorrow or concern.

The Jews call the fifty days which intervene between the Passover and the feast of Pentecost, Homer-days. On the fiftieth day of the Homer, which is the sixth of Sivan, is celebrated the festival Shavuoth, or of Weeks ; which is so named, because it is kept at the end of the seven weeks, which they compute from the Passover. Two days are observed almost as strictly as the Passover holidays ; for no work is allowed to be done upon them, neither can the Jews transact any business, nor, in short, do anything more than on the Sabbath ; excepting that they are allowed to kindle

their fire, dress their victuals, and carry whatever they want from place to place.

At the feast of Pentecost five persons read the sacrifice of the day, and likewise the history of Ruth, because frequent mention is made there of the harvest. At this time they regale themselves with all sorts of dainties made of milk, which, in their opinion, is a symbol of the law, both on account of its sweetness and its whiteness; and as the Jews take a pride in having, as far as possible, the most express and lively images of the most remarkable circumstances that occurred at the birth of their religion, they never forget to serve up at table on this day a cake made moderately thick, which they call the Cake of Sinai. This is to remind them of Mount Sinai, on which God gave them the law.

The Jews formerly called Pentecost the feast of the Harvest, and day of First Fruits, because the first of their corn and fruit was at that time offered in the temple, which was the close of this solemnity; but this can never be in Europe, harvest falling always much later than Whitsuntide. It might, however, bear this name in the land of Canaan, Arabia, and in the neighborhood of the Red Sea. Upon this day their tradition assures us that the law was given on Mount Sinai; for which reason they adorn their synagogues, the Hechal, or ark, the reading-desk; also their lamps and candlesticks, and even their houses, with roses and other gay and odoriferous flowers and herbs, beautifully wreathed in the form of crowns and festoons. Of these decorations they are very profuse. Their prayers are adapted to the feast, and they read the account of the sacrifice made on that day out of the Pentateuch; also the Aftara, out of the Prophets. In the afternoon there is a sermon preached, in commemoration of the law. When the second day of the feast is over, the ceremony of the Habdalla is performed in the evening, as at the close of the Passover, to denote that the feast is concluded.

MODERN HISTORY OF THE JEWS.

In the Old World the Jews have been the subjects of frequent and important legislation since the fall of the First Napoleon, rendered imperative by race difficulties which, in the main, sprang from the commercial competition of the Jews with their neighbors. Ordinances admitting them to civil rights, exempting them from oppressive taxation, and opening to them various trades and professions, were issued by the Grand Duke of Baden, in 1809; the king of Prussia, in 1812; the Duke of Mecklenburgh-Schwerin, the same year; and the king of Bavaria, in 1813; while the act for the federative constitution of Germany, passed at the congress of Vienna in 1815, pledged the Diet to turn its attention to the amelioration of the civil state of the Jews throughout the empire. England has legislated liberally for them, and they now enjoy throughout the entire kingdom equal rights with British subjects in all instances, excepting where the particular character of their religion forms a barrier.

Beyond all this, however, the history of none of our later years has been exempt from narratives of suffering, persecution, and bloodshed endured by them. In Roumania, Morocco, Tunis, Persia, Asia Minor, Italy, the provinces of East Prussia and West Russia, and even Palestine itself, they have been the subject of assaults which the strongest arm of the law was not always able to suppress. More recently the anti-Semitic feeling led to rioting in the Danubian principalities, in Servia, in Austro-Hungary (1882) and in Russia (1883), which required the national troops to quell. The prejudice against the Jews throughout the Old World had spread so rapidly and so far, by the year 1875, that the most prominent of the faith in favored countries united in the establishment of the Alliance Israelite Universel, for the purpose of elevating and benefiting their co-religionists wherever in suffering. This body, by a hearty co-operation of all its branches, soon made itself a power in the political affairs of the Old World; and by adhering strictly to the letter of

its organization, it has frequently been permitted to raise its voice in behalf of its brethren within the closest precincts of European diplomacy.

No account of the Jews of modern times would be complete without an appreciative mention of the eminence attained by them in the intellectual callings of life. Among the scientists of high repute must be placed the names of Zunz, Geiger, Munk, Rappoport, and Luzzato. Philosophy claims Mendelssohn, Maimon, Herz, Bendavid, and Frank. In political economy Ricardo and Lasalle achieved distinction among the most distinguished. The pages of literature were brightened and intensified by Börne, Heine, Auerbach, Grace Aguilar, Jules Janin, and Bernstein. Music numbers among her most talented expositors Mendelssohn-Bartholdy, Meyerbeer, Halevy. To statecraft were given Disraeli, Cremieux, and Lasker; to the profundities of mathematics, Nitzarhausen, Sklow, Cassel, and Hirsch; and to philanthropy, the grand old Montefiore. Religious reform has had for sturdy, consistent advocates, Chorin, Holdheim, Lilienthal, Hess, Stern, Creizenach, and Einhorn; while among the conservative theologians of the world none have stood higher than Plessner, Johlsohn, Steinheim, and Hirsch. Jewish names are plentifully scattered over the great roster of the quiet, busy devotees of historical research, among which the following stand out as "bright, particular stars in the firmament": Jost, Fürst, Philippon, Salvador, Herzfeld, Frankel, Sachs, Saalschütz, Steinschneider, Neubauer, Raphael, Leeser, and Wise.

The Jews of the United States.

THE first settlement of Jews in the United States was made at Newport, R. I. On February 28, 1677, a deed was recorded, describing the purchase of a tract of land there for a burial-place for them. A synagogue was erected in 1762, and dedicated the following year. A settlement was made in New York City in 1729 ; in Savannah, Ga., in 1733 ; in Charleston, S. C., in 1765 ; in Philadelphia, in 1782 ; in Baltimore, Md., in 1823 ; and in New Orleans, La., about the same time.

There are no ecclesiastical authorities in the United States, other than the congregations themselves. Each congregation makes its own rules for its own government, and elects its own minister, who is appointed without any ordination, induction in office being made through his election, which is made either for a term of years or during good behavior, as it may meet the wish of the majority.

In the preceding pages, the name of Spanish and Portuguese, in contradistinction to that of German Jews, has been mentioned. The reader may feel curious to know in what they differ. With regard to the tenets of their faith, they hold precisely the same views. They both accept the thirteen

articles of the creed laid down by Maimonides, and conform likewise to the traditional rules embodied in the Talmud. The long dispersion, however, and the interruption of communication consequent thereupon, caused a notable diversity in the liturgy, but especially in the pronunciation of the Hebrew language. Those whose ancestors dwelt, previous to the expulsion of 1492 by the edict of Ferdinand and Isabella, in the Iberian land, give to it a softer sound than their co-religionists who are of Teutonic origin. It would be impossible at this distance of time, and since the language has ceased to be spoken as a distinct language, to ascertain which accent is the most correct. Grammarians appear to favor, if not wholly, partly at least, that of the Spanish and Portuguese Jews. With respect to the liturgy, that of the Germans, for ordinary occasions, contains the traditional prayers in a more condensed form. But for the festivals and fast days it abounds in poetical compositions of deep meaning. This fact has furnished the ground for the introduction of radical changes in the synagogue. It was argued that to detain the congregation with the recital of that which requires a comment to understand, would be to estrange them from the worship. That the absence of mind exhibited by many, during the reading of that portion of the ritual, was detracting from the sanctity of the service. And that unless it be expunged the rising generation would join religious communions more congenial to their feelings.

Heretofore simplicity had characterized the Jewish worship. A Reader, chosen by the congregation, chanted the established prayers, and the audience made the responses. Either that individual, or another possessed of the requisite knowledge, delivered an occasional lecture explanatory of the Biblical lesson of the week, or instructive of the duties connected with some approaching holiday. But that system was declared by Jews of the modern school incompatible with the wants of the age. First vocal music was introduced, and soon after instrumental music echoed in the synagogue. Hymns in English and German superseded Hebrew psalmodies; and preaching, which had been, however welcome,

a mere adjunct, became the most indispensable part of the service. These innovations, to which many Israelites object, because they divest the synagogue of the venerable appearance which antiquity gives it, and because they dress it in a garb foreign thereto, would nevertheless have been tolerated, as not encroaching absolutely upon the tenets of Judaism ; but when the innovators went further, and erased from the ritual every mention of the restoration of their people to Palestine, every allusion to the resurrection of the dead, and taught in their sermons the abrogation of the dietary laws, then a schism divided the Jews into two schools ; so that at present they are distinguished in almost all cities by the name of orthodox and reformers.

THE REFORM MOVEMENT OF 1885.

But the most radical innovation of all was the "platform" adopted at the national Rabbinical Convention of the Reformed Hebrew Church, held in Pittsburgh, Pa., Nov. 17, 18, 1885. The following are the leading professions :

"We hold that Judaism presents the highest conception of the God idea as taught in our holy Scriptures and developed and spiritualized by Jewish teachers. We maintain that Judaism preserved and defended amid continual struggles and trials this God idea as the central religious truth for the human race.

"We recognize in the Bible the record of the consecration of the Jewish people to its mission as priest of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that the modern discoveries of scientific researches in the domains of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age, and at times clothing its conception of divine providence and justice dealing with man in miraculous narratives.

"We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its natural life in Palestine, and to-day we accept as binding only the moral

laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

"We hold that all such Mosaic and Rabbinical laws as regulate diet, priestly purity, and dress originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

"We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish State.

"Christianity and Islam being daughter religions of Judaism, we appreciate their providential mission to and in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally and the fulfilment of our mission, and therefore we extend the hand of fellowship to all who operate with us in the establishment of the reign of truth and righteousness among men.

"We reassert the doctrine of Judaism that the soul of man is immortal. We reject, as ideas not rooted in Judaism, the beliefs both in bodily resurrection and in gehenna and Eden (hell and Paradise) as abodes for everlasting punishment or reward."

The subject of Sabbath observance was discussed at some length, and a resolution was unanimously adopted declaring that there is nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services in localities where the necessity for such services appears or is felt. In the preamble to the resolution the importance of maintaining the historical Sabbath as a bond with the past and as a symbol of the unity of Judaism the world over is recognized.

BENEVOLENT SOCIETIES.

Notwithstanding all the diversities of opinion, the Jews in the United States generally unite in objects of benevolence. It is the acknowledged merit of Israelites that they are very solicitous for the welfare of their needy brethren. They will never suffer the destitute to be an incubus upon society at large. Rarely is any of their faith an inmate of the almshouse, and more rarely is any arrested as a vagrant or an outlaw. Charitable associations supplying food, garments, fuel, and house-rent ; loan societies, to encourage the industrious ; hospitals, orphan asylums ; foster-houses, and homes for the invalid and the decrepit, are supported wherever a Jewish community exists.

Our Jewish citizens, as a class, are exceedingly fond of the great secret orders and societies that are established all over the country, and it would be difficult to mention one of a fraternal or benevolent character, with which they have not affiliated. They have done much to extend such orders as Freemasonry and Odd Fellowship by uniting among themselves and forming new lodges with a pronounced Hebrew membership. At the same time they have established a number of distinct Orders among themselves to which none but Jews are eligible. The strongest of these are : the Independent Order of B'nai B'rith ; the Independent Order Free Sons of Israel ; the Improved Order Free Sons of Israel ; the Sons of the Covenant ; the Independent Sons of Benjamin ; the Independent Sons of Abraham ; the Order of the Iron Band ; and the Order Keshet Shel Barzel. All these pay weekly sick benefits, usually \$5, and a very liberal death benefit, besides taking care of the widows and orphans of deceased members. The aggregate of membership in the United States on January 1, 1886, was 150,000.

The first attempt to collate and publish a directory of relief organizations was made by the Associated Hebrew Charities of the United States, the results appearing in December, 1885. Although acknowledged as incomplete from the failure of many officers to report, the effort made a grand show-

ing. There were then 84 distinctively Ladies' Hebrew Benevolent Associations ; 87 Hebrew Relief, Aid, or Benevolent Societies ; fifty-nine congregations having special relief features, and 276 organizations, the names of whose presidents were ascertained. These societies by no means represented the total in the United States, but those merely which were operating under the auspices of the Associated Hebrew Charities, and unfortunately what was known to be but a small portion of them.

CHARITABLE INSTITUTIONS.

No more practical evidence of individual liberality and hearty sympathy with suffering and misfortune in all their forms could be expressed by any people than the grand institutions which the Jews have erected and are nobly maintaining in this country. The record is one that invests them with the highest honor, and lends additional glory to the humanity of American citizenship. The most noted of these institutions are Mount Sinai Hospital, New York ; the Jewish Hospital, Philadelphia ; the Hebrew Hospital, Baltimore ; the Jewish Hospital, Cincinnati ; and the Touro Infirmary, New Orleans ; the Hebrew Benevolent and Orphan Asylum, New York ; the Foster Home and Orphan Asylum, Philadelphia ; the B'nai B'rith Orphan Asylum, Cleveland ; the Jewish Orphan Asylum, Baltimore ; the Pacific Orphan Asylum, San Francisco ; the Home for the Aged and Infirm, Philadelphia ; the Home for Aged and Infirm Hebrews, New York ; the Home for Widows and Orphans, New Orleans ; the Familien Waisen Verein, Philadelphia ; Deborah Nursery and Child's Protectory, New York ; and the Sheltering Guardian Society, New York.

It is a singular fact that a people so enterprising in business and so active in public affairs have never taken practical steps to measure their own strength in the United States. The first attempt to do so resulted in 1880 in statistics that were manifestly very far below the actual condition. These showed that at the close of 1878 there were less than 300 con-

gregations, less than 15,000 congregation members, less than 13,000 children attending schools, and only 270,500 Jews in the country. New York City was credited with 60,000, and the entire State with only 85,000. Between those dates and January 1, 1886, the Jewish population was greatly augmented, particularly in the large Eastern cities, while the population of interior towns was also largely increased by reason of the settlement of refugees and immigrants from Germany Austria, Russia, and other countries. The absence of definite statistics is as much a subject of surprise to the Jews themselves as it is to others. Some of the most intelligent estimated the total Jewish population on January 1, 1886, at 500,000 ; the number of congregations at 7,500 ; of congregation members, 250,000 ; of children at religious and day schools, 215,000 ; value of synagogue buildings, \$800,000 ; and of charitable and benevolent institutions, \$5,000,000.

THE PROPOSED JEWISH SEMINARY.

In January, 1886, a movement was inaugurated by some of the most prominent Jews of New York City, having in view the erection and endowment of a seminary for the instruction of Hebrew rabbis and teachers. The intention of the promoters was clearly expressed by the Rev. Dr. Kohut, as follows :

“ We imperiously need a seminary which shall have no other ambition, no other title than to be purely and truly Jewish. We do not desire it to be destined for a sect, whether reform, conservative, or orthodox ; we would have it be a Jewish theological seminary, like that of Breslau, for example. I will not rashly assert that our seminary will also equal at present the above named in importance and thoroughness. All we want now is a beginning. We desire that not the hewn and broken remnants of religious belief be taught in its halls. We desire that every rabbi candidate be enabled, at a later period of life—besides obtaining a large fund of knowledge—to form an objective and impartial judgment of true Judaism, and that he be not beset by the

gnawing worm of doubt in the beginning of his studies through the one-sided, prejudicial, and subjective instructions of his teachers. Such a Jewish seminary, vivified by the proper spirit and tended with the proper love, is destined to introduce a new era in American Judaism. We would lead back to the pure fountains of truth and faith. Every step made in this direction is a step forward towards light, forward towards knowledge and faith."

The plan proposed the location of the seminary in New York City. The ministers prominent in the matter were the Rev. Drs. A. Kohut, H. Pereira Mendes, and F. de Sola Mendes, of New York; the Rev. S. Morais, of Philadelphia; the Rev. A. P. Mendes, of Newport; the Rev. Dr. B. Drachman, of Newark; and the Rev. H. W. Schnuberger, of Baltimore.

According to the census of 1890 there were in the United States 316 organizations of Orthodox Jews, who had 122 synagogues and 193 halls used for religious services, 57,597 church members, and church property valued at \$2,802,050; and 217 organizations of Reformed Jews, with 179 synagogues and 38 halls, 72,899 members, and church property valued at \$6,952,225; making together 533 organizations, 301 synagogues, 231 halls, 130,496 members, and \$9,754,275 invested in church property.

The census office also compiled a very detailed report on the vital statistics of the Jews in the United States. The results show that special inquiries were made of 10,618 families, representing 60,630 persons. During the five years from January 1, 1885, to December 31, 1889, these families had 2,148 marriages, 6,038 births, and 2,062 deaths, the annual death rate being only 7.11 per 1,000 persons. Of the total 18,115 males reported as having a definite occupation, 14,527 were wholesale or retail dealers, bankers, book-keepers, clerks, etc., while only 84 were reported as being laborers and 383 as being engaged in agricultural pursuits.

Neither of these reports must be considered as showing an actual census of the Jewish population, for both deal with selected classes.

The Roman

Catholic Church.



THE GOVERNMENT OF THE CHURCH.

THE Roman Catholic Church, for the purpose of the present description, may be defined as the community of the faithful united to their lawful pastors, in communion with the See of Rome or with the Pope, the successor of St. Peter and Vicar of Christ on earth. The government of the Catholic Church may be considered monarchical, inasmuch as the Pope is held in it to be the ruler over the entire Church, and the most distant bishop holds his appointment from him, and receives from him his authority. The dignity or office of Pope is held to be inherent in the occupant of the See of Rome, as successor of St. Peter, by virtue of the commission given to St. Peter, not as his own personal prerogative, but as a part of the constitution of the Church, for its advantage, and therefore intended to descend to his successors, as the episcopal power did from the apostles to those who succeeded them in their respective Sees. The election of the Pope is made by the six suburban bishops of Sees in the immediate vicinity of Rome, namely, those of Ostia and Velletri, Porto and Santa Rufina, Albano, Palestrina, Sabina, Frascati, who are always Cardinal bishops; and by the Car-



BAPTISM OF WITTEKIND.—THURMAN.—Wittekind was the great Westphalian leader of the Saxons against Charlemagne in the 8th century. From A.D. 774 for eleven years he maintained Saxon opposition to Charlemagne, but yielded to negotiations in 785, and accepted Christian baptism in the presence of Charlemagne.



M. ANGELO AT WORK ON HIS MOSES.—A. TORRINI.—Michael Angelo, an artist of indomitable will and superhuman energy, the last and most famous of the great Florentine masters, after executing his vast and magnificent design for the decoration of the Sistine chapel, produced in his Moses one of the greatest works of the sculptor's art.

dinal priests and deacons of the ancient churches of Rome, who form the bodies of Cardinal priests and deacons. These Cardinal priests may hold dignities in other countries as archbishop or bishop, but in the Cardinalship they are simply Cardinal priests.

The Catholic Church being essentially episcopal, is governed by bishops, who are of two kinds: bishops in ordinary, governing dioceses, who bear the name of the See over which they rule, and titular bishops bearing the title of some ancient See, who govern temporary districts as vicars-apostolic, or assist otherwise in the government of the Church. The powers of bishops, and the manner of exercising their authority, are regulated by the canon law; their jurisdiction on every point is clear and definite, and leaves little room for arbitrary enactments or oppressive measures.

Each diocese is generally, when fully established, divided into parishes, each provided with a *parochus* or parish priest. The appointment to a parish is vested in the bishop, and a parish priest holds for life, unless he is removed for just cause after a trial. Where canon law is not fully established the clergy corresponding to the parish priests have missions or local districts with variable limits placed under their care, but are dependent upon the will of their ecclesiastical superiors. The parish priests are assisted by curates, who are removable. A great number of clergy are devoted to the conduct of education, either in universities or seminaries; some occupy themselves exclusively with preaching, others with instructing the poor, or attending charitable institutions.

The parochial and other priests directly subject to the bishops form the secular clergy. Besides these there are numbers of priests belonging to religious orders, who form the regular clergy, that is, priests living under a *regula*, or rule. These are the monks, such as the Benedictines, Carthusians, Cistercians, etc.; the Mendicant Friars, the Franciscans, Dominicans, Augustinians, and Carmelites; the Regular Clerks, such as the Jesuits, Redemptorists, Passionists, Lazarists, etc. These are immediately subject to their

own Superiors, and the Bishop acts on the regular clergy through these Superiors.

The most solemn senate in the Roman Catholic Church is a general council, that is, an assembly of all the bishops of the Church, who may attend either in person or by deputy, under the presidency of the Pope. When once a decree has passed such an assembly and received the approbation of the Holy See, there is no further appeal. A distinction, however, must be made between doctrinal and disciplinary decrees. When a general council cannot be summoned, or when it is not deemed necessary, the government of the Church is conducted by the Pope, whose decisions in matters of discipline are considered paramount. The discipline of smaller divisions is maintained by plenary councils, provincial or diocesan synods. The first, embracing the archbishops and bishops of a country, or separate province, as the United States or Australia, consist of the bishops of a province under their metropolitan; the latter of the parochial and other clergy under the superintendence of the bishop.

THE DOCTRINAL CODE OF THE CHURCH.

The formulary of faith is the creed of Pius IV., issued after the Council of Trent, with some additions after that of the Vatican. It is as follows:

“I, N. N., with a firm faith believe and profess all and every one of those things which are contained in that creed, which the holy Roman Church maketh use of.”

Then follows the Nicene creed:

“I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church.

“I also admit the holy Scriptures, according to that sense which our holy mother the Church has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

“I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one—to wit: baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony; and that they confer grace; and that of these, baptism, confirmation, and orders cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

“I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

“I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation. I also confess that under each kind Christ is whole and entire, and a true sacrament is received.

“I firmly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

“Likewise, that the saints reigning with Christ are to be honored and invoked, and that they offer up prayers to God for us; and that their relics ought to be venerated.

“I most firmly assert that the images of Christ, of the Mother of God, and also of the saints, ought to be had and retained, and that due honor and veneration are to be given them.

“I also affirm that the power of indulgences was left by Christ to the Church, and that the use of them is most wholesome to Christian people.

“I acknowledge the holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and I promise

true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles and vicar of Jesus Christ on earth.

“I also undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican ; especially concerning the Primacy of the Roman Pontiff and his infallible teaching authority ; and I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever condemned, rejected, and anathematized by the Church.

“This True Catholic Faith, out of which none can be saved, I now truly profess and truly hold. And I, N——, promise to hold, and profess the same whole and entire, with God’s assistance, to the end of my life. Amen.”

EXPLANATION OF TENETS.

Concerning the adoration which is due to God, the Catholic Church teaches that it principally consists in adhering to God with all the faculties of their souls, through faith, hope, and charity, as being the sole object that can make them happy by the communication of that sovereign good, which is himself. This internal adoration is attended with its external signs, of which the sacrifice of the mass, identical with that which Christ offered on the Cross, is the only *Latria* of the New Law, the only public act ordained by God. It can be offered to God alone ; because sacrifice was ordained to make a public and solemn acknowledgment of God’s sovereignty over us, and of our absolute dependence upon him to render him homage, to atone for sin and ask for blessings. The idea of *Latria* or adoration thus held is peculiar to God, and is entirely distinct from all other acts and rites.

As *Latria* can be offered to God alone, honor inferior to it can be rendered to others. As Christ portrays the rich man in hell praying to Abraham, a saint with God, for his brother, the Church, in asserting that it is beneficial to pray to the saints, teaches the faithful to pray to them in that spirit

of charity, and according to that order of brotherly love, which inclines them to request the assistance of their brethren living upon earth ; and the catechism of the Council of Trent concludes from this doctrine, that if the quality of Mediator, which the Holy Scriptures attribute to Jesus Christ, received the least prejudice from the intercession of the saints who dwell with God, it would receive no less an injury from the mediation of the faithful who live with us upon earth.

This catechism demonstrates the great difference there is between the manner of imploring God's aid and assistance, and that of the saints ; for it expressly declares, that the Catholics pray to God either to bestow on them some blessing, or to deliver them from some misfortune ; but since the saints are more acceptable in his sight than they are, they beg of them to be their advocates only, and to procure for them such things as they want. For which reason, the Catholics make use of two forms of prayer widely different from each other, for when they make their applications to God himself, they say, "Have mercy on us, hear us !" But when they address themselves to the saints, they only say, "Pray for us !" In all cases, whether the prayer is direct or indirect, the favor is expected from God alone.

Considering, however, that this honor which the Catholic Church pays to the saints principally appears before their images and sacred relics, it will be proper to explain the belief of the Church in both these particulars. In regard to images, the Catholics are expressly forbidden by the Council of Trent to believe there is any virtue in them of so heavenly a nature as to prove an inducement to pay divine adoration to them ; and they are enjoined to ask no favors of them, to put no trust or confidence in them, but to reverence them only in honor of the originals which they represent. The respect which is paid to relics, in imitation of the primitive Church, must be understood in the same manner. They look upon the bodies of the saints as having been victims offered up to God by martyrdom or penance, without in any way diminishing that duty and respect which they owe to God himself.

As to the point of justification, they believe that their sins are freely remitted by the divine mercy, for the sake of Jesus Christ; and that they are freely justified, because neither faith nor good works, which precede their justification, can merit that favor. As to the merit of good works, the Catholic Church teaches, that eternal life ought to be proposed to the children of God, both as a grace mercifully promised them by the means and mercies of our Lord Jesus Christ, and as a reward faithfully bestowed on them for their good works and merits, in consequence of that promise. These are the express terms of the Council of Trent. But that the pride of mankind should not flatter itself with the idea of a presumptuous merit, the same Council teaches, that the whole worth and value of Christian works arise from a sanctifying grace, which is freely granted us in the name of Jesus Christ, and is the result of that constant influence which this divine Head has upon his members.

Roman Catholics maintain that the faithful cannot be acceptable to God but in and through Jesus Christ; nor do they apprehend how any other sense can be imputed to their belief. They place all the hopes of their salvation so perfectly in him alone, that they daily direct the following petition to God in the sacrifice of the mass: Vouchsafe, O God! to grant unto us sinners, thy servants who trust in the multitude of thy mercies, some share and society with thy blessed apostles and martyrs, into the number of whom we beseech thee to receive us, not in view of any merit on our part; but pardoning us through thy grace in the name of Jesus Christ our Lord.

The Catholics, without exception, teach that Jesus Christ only, who was both God and man, was able, by the infinite dignity of his person, to offer up a sufficient satisfaction to God for sins; but having made an abundant recompense for them, he had power to apply that infinite satisfaction to the faithful in two several ways; either by an absolute remission, without the least reserve of any penalty, or by exchanging a greater for a less, that is to say, an eternal for a temporal punishment. As the first is the most perfect and conform-

able to his divine goodness, he makes use of that, first of all, in the sacrament of baptism. They believe that he uses the second in the forgiveness which he grants to those who after baptism relapse into sin, he being in some measure compelled thereto, through the ingratitude of those who have abused his first favors; for which reason they are to suffer some temporal punishment, though the eternal be taken off. In order to satisfy the duties imposed upon them by their religion, the Catholics are subject to certain penances, which ought to be performed on their parts with repentance and humiliation; and it is the necessity of these works of expiation, which obliged the primitive Church to inflict those punishments upon penitents, that are termed canonical.

When the Church, therefore, imposes those painful and laborious penances upon sinners, and they undergo them with patience and humility, it is called satisfaction; and when the Church shows any regard either to the ardent devotion of the penitents, or to other good works which she prescribes, and remits any part of the punishment due to them, it is termed indulgence. The Council of Trent proposed nothing more relating to indulgences, than that the Church had the power of granting them from Jesus Christ, and that the practice of them is wholesome. Which custom, that Council held, ought still to be preserved, though with moderation, lest ecclesiastical discipline should be weakened by too great a toleration. Whence it is manifest that the articles of indulgences only regard discipline. The authority of the Church for the remission of temporal punishment is drawn from Matthew xviii. 18, 19, and the example of Paul in 2 Corinthians, ii.

It is the belief of the Catholics, that those who depart this life having retained their baptismal innocence, or been restored to God's grace through the sacrament of penance, but who are, notwithstanding, subject to those temporal punishments which divine justice has reserved for them, must suffer them in the other world; and for that reason the whole Christian Church in the earliest ages offered up both prayers, alms, and sacrifices for the faithful who had died in peace,

and in the communion of the Church, with a lively hope and expectation of their being relieved by those acts of devotion. This is what the Council of Trent proposed that the Catholics should believe with respect to souls confined in purgatory, without determining either the nature of their punishments, or several other things of the like kind ; in regard to which that holy council exacts considerable precaution, and particularly condemns those who say anything that is uncertain and precarious.



EXCOMMUNICATION OF ROBERT LE PIEUX.—J. P. LAURENS.—Robert the Pious, son and successor of Hugh Capet, as king of France (996-1031 A.D.), married Bertha, a beautiful kinswoman, against the rule of the church. The artist represents the scene preceding their separation upon the departure of the Bishop from the Royal Presence after giving official notification that the Pope had excommunicated the king for defying ecclesiastical authority.



EUCHARIST IN BURGUNDY.—PERRET.—A picturesque example of Catholic ceremonial amid rural wintry surroundings.

Sacraments

OF THE

Roman Catholic Church.

THE SEVEN SACRAMENTS.

THE Roman Catholic Church acknowledges seven sacraments, which number, according to the Catechism of the Council of Trent, is established by the Scriptures, by the tradition of the fathers, and the authority of councils.

The sacrament of BAPTISM is defined by the Church as one instituted by Jesus Christ, in order to wash away original sin, and all those actual ones which may have been committed ; to communicate to mankind the spiritual regeneration and grace of Jesus Christ ; and to unite them as living members to their head. The most essential part of the ceremony of baptism in the Catholic Church is as follows : At the church-door the priest first asks the godfather and godmother what child they present to the Church ? whether or no they are its true godfather and godmother ? if they be resolved to live and die in the true Catholic and Apostolic faith ? and what name they intend to give it ? All profane names, as those of the heathens and their gods, must be rejected. After the usual questions have been asked, the priest makes an exhortation to the godfather and godmother, with regard to the devotion which ought to accompany the whole performance. The exhortation being ended, the priest continues the ceremony ; and calling the child by the name

that is to be given it, asks it as follows:—What dost thou demand of the church? To which the godfather answers, Faith. The priest adds, What is the fruit of faith? The godfather answers, Eternal life. The priest continues, If you are desirous of obtaining eternal life, keep God's commandments: Thou shalt love the Lord thy God with all thy heart, etc. After which he breathes three times upon the child's face, and at the same time says, Depart from this child, thou evil spirit, and make room for the Holy Ghost.

This being done, with the thumb of his right hand he makes a cross on the child's forehead, and afterwards another on its breast, pronouncing these words: Receive the sign of the cross on thy forehead, and in thine heart. Whereupon he takes off his cap, repeats a short prayer, and laying his hand gently on the child's head, prays for him a second time. This second prayer being ended, the priest blesses the salt in case it was not blessed before; which being done, he takes a little of it, puts it into the child's mouth, pronouncing these words: Receive the salt of wisdom. He then repeats a third prayer; after which he puts on his cap, and exorcises the Prince of Darkness, commanding him to come forth out of him who is going to be baptized. At the end of the exorcism he again makes the sign of the cross on the child's forehead, lays his hand on its head, and repeats another prayer.

After this fourth prayer, the priest lays the end of the stole upon the child, and admits it into the Church. The godfather and godmother enter at the same time, and repeat with the priest the Apostles' Creed and the Lord's Prayer, as they advance towards the font, which having reached, the priest exorcises the devil once again, and after the exorcism, takes saliva from his mouth with the thumb of his right hand. With this he rubs the child's ears and nostrils, and, as he touches his right ear, repeats a Hebrew word, "Ephphetha," which signifies "Be thou opened"; the same which Jesus Christ said to the man who was born deaf and dumb. The priest then asks whether he renounces the devil and all his works, the pomps, etc. The godfather answers in the

affirmative. The priest then anoints the child between the shoulders, in the form of a cross, and after that lays aside his violet stole, and puts on a white one; when the child is again questioned with respect to his belief, to which the godfather makes suitable answers in his name. These preliminaries being ended, the priest takes some of the baptismal water, which he pours thrice on the child's head in the form of a cross, and as he pours it, says, "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost," taking care to pour the water at the same time that he pronounces the words. This being done, he anoints the top of the child's head with the chrism, in the form of a cross, lays a piece of white linen upon its head, to represent the white garment mentioned in Scripture, and puts a lighted taper into the child's hand, or into that of the godfather. The form for baptizing adults is longer and more imposing.

The sacrament of CONFIRMATION can be conferred only by one having received episcopal consecration, unless in special cases, as where in remote districts which a bishop cannot visit. Confirmation is defined as a sacrament in which men receive the Holy Ghost to make them strong and perfect Christians, and soldiers of Jesus Christ.

The order for conferring the sacrament is short. The bishop in white cope and a mitre recites prayers to ask the Holy Ghost to descend upon those to be confirmed. He then takes his seat before the altar, and the candidates advance one by one, each attended by a sponsor. The bishop now asks the name of each, and has it registered, after which he dips his right thumb into the chrism, and therewith makes the sign of the cross upon the forehead, the bishop at the same time saying: "I confirm you by the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost," giving a gentle blow on the cheek to the person confirmed, and saying, "Peace be with you."

The sacrament of PENANCE is the sole means through which sins committed after baptism are forgiven. The preparation for the reception of this sacrament on the part

of the faithful must be made with care. Two great parts of the sacrament are contrition and confession. The other sacraments are administered with a certain pomp and solemnity of ritual ; but this one, which enters so largely into the plan of redemption, and is the great means of salvation, is almost strikingly devoid of all external rite. The priest, in his stole, is seated in the confessional. The penitent kneels beside him, and repeats the Confiteor ; then after stating the period which his confession is to cover, the time when he last approached the sacraments, he lays open to the spiritual physician and judge the wounds of his soul—the offences of which he arraigns himself. The case is fully before the judge, who is to exercise the discretionary power vested in him by Jesus Christ. He is to bind or to loose. If the case requires time to test the penitent's sincerity, or a reference to a higher tribunal, the priest binds it for the present. If the contrary be the result of the confession, he announces that he will loose him from his sins. He then assigns the satisfactory works to be performed, which are commonly called the penance, and generally consist of a few prayers.

Confession being ended, the confessor recommends him or her to the divine mercy, stretches out his right hand towards the penitent, begging God to remit his or her sins ; after which he gives the absolution in the name of Christ Jesus, and adds, holding his right hand always lifted up towards the penitent, that he absolves him, by Christ's authority, in the name of the Father, etc. He then prays to God that "Our Saviour's passion, the merits of the Holy Virgin and of all the saints, may concur to remit the penitent's sins." The penance is enjoined that the faithful may do something to satisfy God for their sins ; for, it is held, the satisfaction of Christ does not relieve from the obligation of penitential works. Connected with the doctrine of satisfaction is that of indulgence. An indulgence is not a remission of sins, it is not the forgiveness of future sins ; but it is the remission of the whole or part of the temporal punishment which is due to the justice of God after the sin and eternal punishment are remitted. The indulgences, in their present form, refer to

the canonical penances of the early church. An indulgence for a specified number of years, is a remission of that length of canonical penance in the primitive usage, and a remission of so much temporal punishment as corresponds thereto. A plenary indulgence is a complete remission of canonical penance.

The HOLY EUCHARIST differs from the other sacraments in its permanent character, in its existence apart from the act of imparting to the faithful. The bread and wine are consecrated in the Holy Sacrifice of the Mass. This sacrifice is the peculiar act of divine worship in the Church. The Holy Eucharist consecrated in the mass is either then, or at other times, given to the faithful as a sacrament. Every child of the Church ought to be present at mass with a conscience void of offence; and in order to show them the necessity of such internal purity, they are sprinkled with a water sanctified for that purpose by a solemn benediction.

The mass consists of two principal parts, viz.: the first from the beginning to the offering, which was formerly called the Mass of the Catechumens; and the second from the offering to the conclusion, called the Mass of the Faithful. Every person, without any distinction, was required to be present at it until the offering; because, in this first part, the lessons from Scripture and the preaching of the Gospel were included, from which none were to be excluded. But after the sermon none were permitted to have a share in the sacrifice but those of the faithful who were duly qualified to partake of it. The catechumens were ordered to depart, and the penitents were not only shut out and kept from the communion, but even from the sight of the mysteries, for which reason the deacon cried out: "Holy things are for such as are holy; let the profane depart hence!"

The mass is now generally divided into the Ordinary and the Canon. The framework of the mass is the same for all times, but certain parts, the Introit, Gradual, Tract or Sequence, Secret, Communion, and Post-Communion, are different according to the day and the season, as well as the Epistle, a selection from the Old Testament or the New, after the four Gospels, and the Gospel, which is always from one

of the four Gospels. A great deal of the mass is made up of Scriptural extracts, and all prayers are addressed to God the Father. The missal is translated into English and other modern languages, but is rarely used by the people. A great variety of prayers and devotions in harmony with the general idea of the mass, are in use, each one following any one or his own pious thoughts, as he prefers. Not one Catholic in a thousand ever carries a missal to church.

The blessed sacrament is administered as a Viaticum, or provision for a journey, to those whose life is in danger. The sick person must receive it fasting, provided he can do so with safety; and if he be not able to swallow the whole wafer, a piece of it may be given him, and afterwards some liquid; but the host must not be dipped in any liquid beforehand, on pretence that the sick person will be the better able to swallow it.

EXTREME UNCTION is defined as a sacrament that gives Christians afflicted with dangerous sickness grace to suffer with patience the pains and troubles of their infirmities, endues them with strength to die a happy death, and restores them to health, provided it be for the good of their souls. On entering into the sick person's apartment, the priest, in surplice and violet stole, says, *Pax huic domui, et omnibus habitantibus in ea,—i. e.*, "Peace be to this house," etc. After having placed the vessels of the holy oils upon the table, he gives the sick person the cross to kiss, and then sprinkles the sick person, the apartment, and the bystanders, with holy water, at the same time repeating the anthem, *Asperges me*, etc. Confession where possible precedes Extreme Unction; but in case the person be speechless, the sacrament is administered to him conditionally—that is, acting on the probability that he is properly disposed to receive it. The anointing is performed in this manner: The priest dips the thumb of his right hand in the holy oil, and anoints the sick person in the form of a cross, on the eyes, ears, nostrils, mouth, hands, and feet, saying at each anointing an appropriate prayer. When the last supreme moment approaches the rite of the Commendation of the

Departing Soul is performed, when the priest in surplice and purple stole, after sprinkling the dying person, and giving him a crucifix to kiss, repeats a number of prayers as the moments grow shorter, and after the last breath has gone, utters another, beseeching the saints to meet the departed, and the angels to receive his soul and offer it in the sight of the Most High.

The sacrament of HOLY ORDERS is generally administered during the Ember-days, although bishops may confer them at other times. In the very early Church no particular days were observed ; ordinations were held whenever necessity required. In the Western Church it became customary at an early period to have only one solemn ordination in the year, namely, in December. Subsequently the middle of Lent and Holy Saturday were appointed for this purpose. The clerical orders of the Church are divided into two classes, sacred and minor orders. The first consists of subdeacons, deacons, and priests, who are bound to celibacy, and the daily recitation of the breviary, a collection of psalms and prayers, occupying a considerable time. The minor orders are four in number, Ostiarius, Lector, Exorcist, and Acolyte, and are preceded by the tonsure, an ecclesiastical ceremony in which the hair is shorn, initiatory to the ecclesiastical state. The employment of the door-keeper, or Ostiarius, is to open and shut the church-doors, and also to take care that the bells be rung in due time ; that of the Lector or Reader, to read aloud the portions appointed ; that of the Exorcist, to exorcise persons possessed ; that of the Acolyte, to bring in the tapers, to light them, to prepare the censer and the wine and water for the sacrifice, and to attend upon the subdeacon, the deacon, and the priest. The minor orders are conferred by a bishop only. The major or sacred orders comprise the Subdeaconship, the Deaconship, and the Priesthood. The duties of a Subdeacon are to aid the Deacon, and under him to serve in the functions of the ministry ; to sing the epistle in solemn masses ; to take care of the holy vessels and linens used in the Holy Sacrifice ; to wash the palls, purificatories, and corporals ; to receive the offerings of the people ; to carry the cross in processions ; to hold the

book of the Gospels while the deacon chants the Gospel of the day, and to present it to the bishop or priest who celebrates, to be kissed by him. The Deacon is the immediate assistant of the priest at the Holy Sacrifice. He acquires the power of preaching by the express permission of the bishop, as well as of baptizing. The Priesthood is considered "the crown of the orders, as in it the Sacrament of Holy Orders culminates." By his ordination the priest receives all the sacerdotal powers ; but to exercise them, he requires faculties from the bishop of the diocese. These are conceded, either to say mass, preach, and hear confessions, or for the first of these only.

The sacrament of MATRIMONY. Independently of the age requisite for marriage, the liberty of contracting so solemn an engagement, and the publication of the banns, the church requires further, "That the persons to be joined together in matrimony shall be sufficiently instructed in the Christian doctrine ; that they should know the nature of the sacrament of marriage, its ends and obligations ; and that they should first confess, and receive the blessed sacrament, before they join themselves together forever."

It is the wish of the Church that the marriage should take place during mass, and a special form, the *Missa pro Sponso et Sponsa*, is in the missal. When the nuptial mass is said the bride and groom receive holy communion, and are then joined in wedlock in the usual form, receiving the nuptial blessing. When the marriage is not with the mass, the priest in surplice and white stole goes to the altar ; he is preceded by attendants ; he advances towards them, the man standing on the epistle and the woman on the gospel side, so that the man stands at the woman's right hand. Then the priest addresses himself to the man and woman separately, calling them both by their proper names, and asks the man whether he will have such a one for his wife ? and the woman whether she will have such a one for her husband ? After mutual consent has been given, the priest, making them join hands, says, *Ego jungo vos in matrimonium*, etc. ; that is, "I join you together in marriage, in the name of the

Father," etc. At the same time he makes the sign of the cross upon them, and then sprinkles them with holy water. This being done, he blesses the wedding-ring, and sprinkles it also with holy water, in the form of a cross ; after which he gives it to the bridegroom, who puts it on the wedding-finger of the bride.

The Sacramentals

OF THE

Roman Catholic Church.



THE SACRAMENTALS OF THE CHURCH.

THE sacramentals include the prayers of the church and the blessings of the church. All the prayers of the church said by the priest in the mass, the psalms sung in the divine office, the forms of prayer used in the administration of the sacraments, in the consecration of bishops, the consecration and blessing of churches, of bells, vestments, crosses, rosaries, and of pictures, are sacramentals. The books containing these official prayers are :

The Missal, or Mass-Book, contains the ordinary of the mass, which is the unalterable portion, and also the introits, collects, epistles, tracts, graduals, sequences, epistles and gospels, offertories, secrets, prefaces, communicantes, communions and post-communions, for the various feasts and feriae of the ecclesiastical year ; with a variety of votive masses which may be said at option on certain days, the mass of marriage, dedication of churches, and the masses of requiem, or masses for the dead. At one time many countries, and even parts of countries, had missals varying somewhat ; but in later years these have gradually been laid aside, and the Roman missal is now in almost universal use, although each country has one of its own, containing services for special feasts to which the people of that country have particular

devotion, such as the saints who have flourished in the country, or the feasts which have become in some way patronal.

The Breviary, or Office-Book of the Church, with the Diurnal, contains the church prayers for the different hours of the day, according to the ancient division and the custom of the East. These are matins ; lauds ; prime, so called from being said at the first hour ; tierce, said at the third hour ; sext, at the sixth ; none, at the ninth ; vespers, or the evening service ; and compline, or the concluding service of the day. Each of these parts contains some of the psalms of David, with extracts from other parts of the Bible, or from the Fathers, or an account of the feast or saint honored on the day ; canticles from the Scriptures, hymns, and prayers. The breviary is divided into four parts, corresponding to the seasons ; a division evidently of Jewish origin, as their prayer-books to this day are similarly divided.

The Ritual is a book containing the form of administering many of the sacraments, the funeral service, various benedictions, and minor services ; while those peculiar to bishops are given in the Pontifical. The Litanies are a form of united prayer by alternate sentences, in which the clergy lead and the people respond. They are usually of a penitential character. By the name Angelus is denoted the Catholic practice of honoring God at morning, noon, and evening, by reciting three Hail Mary's, together with sentences and a collect, to express the Christian's rejoicing trust in the mystery of the incarnation.

Concerning Blessed Candles, the present custom of the Church requires that candles should be lighted on the altar from the beginning to the end of mass. The candles must be of pure wax and of white color, except in masses for the dead, when yellow ones are used. Six candles are lighted at High Mass, seven at the mass of a bishop, twelve at least at the benediction of the Blessed Sacrament. Candles must also be lighted when communion is given, and one lighted candle is required in the administration of extreme unction. Holy Water is placed at the door of the church in order that the faithful may sprinkle themselves with it as they enter,

accompanying the outward rite with internal acts of sorrow and love. Holy water is also employed in nearly every blessing which the Church gives. Holy Ashes are obtained one year by burning the palms of the preceding year. The administration of the ashes was originally made only to public penitents, but has since been extended to the whole congregation. The Chrism consists of olive oil mixed with balm, is blessed by the bishop and used by the Church in confirmation as well as in baptism, ordination, consecration of altar-stones, chalices, churches, and in the blessing of baptismal water. The Holy Oils are three in number, and are consecrated by the bishop on Holy Thursday. They are the oil of catechumens, the chrism, and the oil of the sick, which is also used in blessing bells.

DEVOTION TO THE CROSS.

The sixth Œcumenical Council, held at Constantinople, about the close of the seventh century, decreed that Jesus Christ should be painted in a human form upon the cross, in order to represent in the most lively manner imaginable, to all Christians, the death and passion of the Blessed Saviour. But emblematic figures of Him had been in use for many preceding ages. Christ was frequently delineated in the form of a lamb, at the foot of the cross, and the Holy Ghost in that of a dove.

The cross, as the copy of that on which our Lord died, was an object of reverence from the first, and was made on the person with the words: "In the name of the Father, and of the Son, and of the Holy Ghost." The crucifix, a cross with the effigy of our Lord nailed to it, was introduced when idolatry was overthrown. In the service of the Church special honor is paid to the crucifix on Good Friday. She places the cross on the spires, which show that she looks up to heaven; she places the crucifix above her altar and in the hands of her dying children; she makes the sign of the cross at all times. The sign of the cross, which begins all prayers and devotions, is made by drawing the hand from the fore-

head to the breast and then from the left to the right shoulder. How old the usage is may be seen in Tertullian, who, writing in the second century, said: "At every step and movement, whenever we come in or go out, when we dress and put on our shoes, at bath, at table, when lights are brought in, on lying or sitting down,—whatever employment engages our attention, we make the sign of the cross upon our foreheads." The Church encourages the use of crucifixes by indulgences conferred on those who devoutly use those blessed with that view.

Connected with the cross are two feasts of the Church: The Invention (*i.e.*, Finding) of the Holy Cross, celebrated on the 3d of May, to commemorate the discovery of the cross at Jerusalem by the Empress Helena; and the Exaltation of the Holy Cross, celebrated on the 14th of September, to commemorate its recovery from Chosroes, king of Persia, by the Emperor Heraclius, and its solemn restoration and exaltation on Mount Calvary.

The most popular devotion connected with the cross is the Stations, or Holy Way of the Cross. It is a devotional exercise, not properly a part of the church service, in which the passion, death, and sepulture of the Son of God pass before us in a series of fourteen pictures, and in which the faithful meditate upon them, passing from station to station, in memory of his sad and bitter passage from the tribunal of Pilate to the tomb. Constant tradition attests that, from the very first, devotion led the followers of our Lord to tread that path, and bedew with their tears and prayers the way which he had hallowed with his precious blood. As the Church spread, pilgrims came from afar to perform the same devotion. When in time Jerusalem fell into the hands of the enemies of the Church, so that it was unsafe for many to venture thither, the Franciscan Fathers, to whom especially the guardianship of the holy places was assigned, began to set up in their churches in Europe fourteen crosses, with as many pictures, representing the various stages of that dolorous way, that the faithful, meditating before them, might in spirit accompany the pilgrims to Je-

rusalem on their way to Calvary. This devotion is often performed in the penitential times of Lent and Advent; and crosses are specially blessed to enable those prevented by illness from performing the devotion before stations canonically set up, to obtain the same spiritual favors by going through the devotion in their own homes.

Another devotion among the people to honor Christ as the Lamb slain before the foundation of the world is the *Agnus Dei*. The *Agnus Dei* is the figure of a lamb stamped on the wax which remains from the Paschal candles, and solemnly blessed by the Pope on the Thursday after Easter, in the first and seventh years of his Pontificate.

THE ROSARY AND SCAPULAR.

The early Christians recited daily the one hundred and fifty psalms. Those who could not learn them recited the Lord's Prayer one hundred and fifty times; and in time the Hail Mary was substituted, the Lord's Prayer being recited after every decade, or ten Hail Mary's. In reciting these beads were used, as they have been in Asia from time immemorial, and are to this day from Syria to Japan. St. Dominic, founder of the order of Friar Preachers, divided this into three parts, and taught the people to meditate while reciting it, on some mystery of redemption connected with the life and passion of Christ, and of His Blessed Mother. The fifteen mysteries are divided into three parts: the first includes the five *joyful* mysteries; the next five are the *sorrowful*; and the last five, the *glorious*, as being destined to his resurrection, ascension, etc.

The devotion of the scapular of Mount Carmel consists likewise of two small pieces of cloth, three or four inches square, tied together with two ribands. It is worn as a badge of fellowship in prayer and good works, with the religious of the Carmelite order. It is evidently derived from the Jews, who wear a similar badge, known as the little taleth, to remind them of their duty ever to pray. Christ wore the taleth, and the practice has therefore Scriptural authority.

THE SACRED UTENSILS.

For the celebration of the mass the priest has a Chalice, generally of silver or gold, and a Paten of the same material. The use of the latter is to hold the consecrated host. These utensils are solemnly blessed and anointed for the use of the altar, and are kept and handled with the greatest reverence. The Pyx, or Ciborium as it is now called, is the vessel in which the Blessed Sacrament is kept, and is usually covered with a silk veil. Pyx is the name given to a small vessel, or box, in which the Blessed Sacrament is conveyed by the priest to the sick. The Ostensorium, or Monstrance, is used for the exposition of the Holy Sacrament at the benediction. The Censer was formerly known as the Thurible, and the part that holds the burning incense was called the *navette*, but is now termed the bowl or boat. The Chrismale is the receptacle of the Holy Chrism. The Corporal is the linen cloth on which the host is laid. It is blessed before being used, either by a bishop or by a priest with special faculties. A part of the Corporal at one time was spread over the chalice, but now a small cloth of linen, stiffened with cardboard and having an upper surface of silk, called the Palla, is used.

VESTMENTS OF THE PRIEST AT MASS.

The Amice is a piece of fine linen, of an oblong-square form, which is worn on the shoulders and crossed over in front. It was formerly a hood, thrown back during service, and is still so used by the priests of some orders. The Alb is an ample linen tunic, so called from the Latin word *alba*, signifying white. This ancient linen tunic, once the general garb, is retained by the Church to the use of her priests, deacons, and subdeacons when ministering at the altars. The lower part of the alb was formerly ornamented with scarlet stripes, or fringed with gold. The alb was always girt by a cincture, and the Church retains it, as our Lord and his apostles make a spiritual reference to the custom.

The Maniple, now an embroidered vestment, worn on the left arm, was originally a linen handkerchief. The Stole was a mark of honor, and has its antecedent in the veil worn by the Jews at prayer. It is worn around the neck, the ends being crossed on the breast ; but a bishop wears it hanging down on each side. The Chasuble is placed over these vestments. It was originally a square or round cloth, with a hole in the centre for the head. The chasuble now worn in the Greek Church is of this form ; but in the Latin Church the sides have been cut open to give play to the hands, and the garment gradually trimmed to its present shape. It bears a large embroidered cross on the back. The Dalmatic is the special vestment of the deacon. It is a vestment, open on each side, and differs from the priest's chasuble by having a species of wide sleeve, and, instead of being marked on the back with the cross, is ornamented with two stripes that were originally the *augustus clavus*, worn upon their garments by the less dignified of the Roman people. It is of the same color as the priest's vestments of the day. The tunic worn by the subdeacon is still shorter, and without sleeves. It corresponds in color with the chasuble. The vestments are cloth of gold for solemnities ; white, for confessors and virgins ; red, for feasts of the Holy Ghost, the Apostles, and Martyrs ; purple, for days of fasting ; black, for masses for the dead.

THE FUNERAL SERVICE.

In its full rite the funeral service begins at the house of the deceased. The priest, in surplice and black stole, before the body is removed, sprinkles it, and intones the 129th Psalm. As the funeral procession enters the church the chanters intone the antiphon : "The bones that are humbled shall rejoice." The melancholy occasion of the ceremony does not admit of any pompous decorations on the altar. All the flowers, festoons, relics, and images are removed. Six yellow wax lights, and a cross in the middle, are the only ornaments. The corpse is placed in the middle of the church, with the feet towards the altar, if a layman ; but if a priest.

with his head towards it. Tapers are lighted around it. After the Funeral Mass is said, the priest, taking off his chasuble and maniple, moves processionally to the coffin, the subdeacon, if one is present, leading with the cross, and taking his position at the head of the deceased, one acolyte on either hand bearing tapers, while the priest stands at the foot, with attendants bearing a censer and a holy-water vessel. Then the priest begins: *Non intres in judicium*, etc.—“Enter not into judgment,” etc. The celebrant walks round the coffin, sprinkling it with holy water, and afterwards incensing it on all sides, bowing as he passes the cross. When he has performed the absolution he says the *Pater*, and thereupon turns to the cross, repeating several verses and prayers. Lastly, he makes the sign of the cross over the coffin, and says, *Requiescat in pace*,—“Let him rest in peace.” After the absolution the celebrant and his attendants return in the same order as they approached. On arriving at the grave, opened in consecrated ground, the corpse is placed beside it; the priest again sprinkles and incenses the body and the grave, and recites the Cantic of Zachary, followed by the antiphon: “I am the resurrection and the life,” etc. After the corpse has been lowered into the ground, the Kyrie again resounds, the Lord’s Prayer is repeated, and then the final prayer.

Office of BISHOP, ARCHBISHOP, CARDINAL, POPE, AND COUNCIL.

THE OFFICE AND DIGNITY OF BISHOPS.

BISHOPS are considered as the fathers and pastors of the faithful, and the successors of the apostles ; by virtue of which superiority they are allowed the chief places in the choir, in chapters, and processions. As successors to the apostles, they claim respect and homage from the laity ; and as fathers and pastors, they are obliged to preach God's holy word to the faithful.

Bishops were first chosen by the apostles. After the eleventh century they were elected by the clergy of the cathedral church, the confirmation resting with the metropolitan. Gradually this privilege passed into the hands of the Pope. The mode of election or selection varies in different countries. The Pope has granted the right to the sovereigns of some Catholic countries, and even the Protestant government of Germany, to exclude from a list of names proposed for the high office such as may be deemed locally objectionable. The right of confirmation, however, is vested absolutely in the Pope.

The appointments to the Episcopate are from time to time officially proclaimed, or, as it is called, preconized at Rome by the Pope in consistory. An official letter called a bull, from the round seal attached to it, is sent to the bishop-elect,



GALILEO BEFORE THE INQUISITION.—An artist not now known preserves here the scene of the great modern initiator of progress in science, compelled at 70 years of age, after a brilliant career (A.D. 1589-1632), to abjure, but not without argument and protest, his advocacy of the true view of the earth's motion.



A NEOPHYTE. —GUSTAVE DORÉ.—One of the imaginative scenes of the singularly versatile French designer and illustrator, whose work is a household word of popular art everywhere.

and he is then consecrated. Three bishops are required, by the ancient canons, and by the general practice of the Church, for the consecration. At the time appointed for the consecration, the bishops, with the elect, go in procession to the church, and the Consecrator is vested in full pontificals, as are the assistants in rochets, stoles, copes, and mitres; and the bishop-elect puts on the amice, alb, cincture, and stole, crossed on his breast as a priest. The Consecrator sits at the altar, and the bishop-elect, wearing his small cap, is led to him by the assistant bishops; and after saluting him, they sit down, the assistant bishops on either side of the bishop-elect. The apostolic commission is read, an oath of duty and fidelity is administered to the bishop-elect, a series of questions embracing the creed and profession of faith are put and answered, and the Consecrator, laying aside his mitre, begins the mass. After the Litany is ended, the Consecrator places the Book of the Gospel open on the shoulders of the bishop-elect, where it is sustained by one of the chaplains until it is delivered into his hands. Next follows the imposition of hands, accompanied by the words: "Receive thou the Holy Ghost." The Consecrator, again assuming his mitre, makes the sign of the cross on the head of the bishop-elect with holy chrism, and anoints the whole tonsure. The hands of the bishop-elect are then thrice anointed, the crozier, or pastoral staff, is blessed and given him, the ring is blessed and placed on the right hand, the gloves are blessed and placed on his hands, and he is then ceremoniously placed in the Episcopal chair. The Gospel of St. John then closes the mass, in the usual way.

The Mitre had its origin in the metal plate worn on the forehead by the Jewish high-priest. It was once very low, and was first used by the Roman Pontiffs, who permitted its use to bishops. Gradually it was made higher, until it attained its present form about the sixteenth century. The Crosier, or pastoral staff, is designed to signify that the power and grace of the pastoral office must be derived from God, the supporter of human weakness. The Ring was, among the ancients, a sign of authority, and was early adopted by

the Church. In time the mitre and crosier were granted to certain abbots ; but their mitre is properly of the second or third order, and the crosier has a veil or banner, and when used has the crook turned towards the abbot, not towards the people as a bishop holds his.

THE ARCHIEPISCOPATE.

The consecration of an archbishop is similar to that of a bishop, but he is not fully inducted into the archiepiscopate until he receives the pallium, which is the special mark of that dignity. The pallium is a vestment made of lamb's-wool, dotted with purple crosses. It is worn on the shoulders, with a lapel hanging down the breast and back. On the feast of St. Agnes the abbot of St. Peter's, *ad vincula*, blesses two lambs, which are then carried to the Pope and blessed by him. The lambs are next sent to the nuns of San Lorenzo, in Panisperna, or the Capuchin nuns, who shear them and make the vestments. These are laid on the tomb of St. Peter the night preceding his feast, and are then blessed by the Pope. The pallium serves to put the prelate in mind that he is bound to seek out, like the good shepherd, and carry home on his shoulders the strayed sheep of his flock. Every particular pallium serves for the use of that archbishop only to whom it was first given ; neither can he make any use of it in case he be translated from one archbishopric to another, nor leave it to his successors. When an archbishop dies his pallium is buried with him ; and if he be buried in his own diocese, it is laid upon his shoulders ; but if out of it, under his head. Archbishops date back to the times of the apostles. They govern their own dioceses as bishops ; but have a certain jurisdiction over a number of their dioceses which form their province. The bishops under them are called suffragans. In some countries, where there are several archbishops, one See is often, from its antiquity or some other reason, regarded as the first in dignity, and the archbishop of that See is called the Primate of the country.

THE PAPACY.

In the government of the Church the Pope is assisted by the College of Cardinals, who are of three grades—Cardinal bishops (6), Cardinal priests (50), and Cardinal deacons (14). Cardinals were originally the bishops near Rome, and clergy of the city of Rome, and a Cardinal bishop is always bishop of one of the suburban churches, and every Cardinal priest, though he may be archbishop or bishop in some other country, always has the title of some church in that city. The Cardinalate is not sacramental, and the conferring of the dignity is not a part of Holy Orders, nor a rank in the episcopate.

When the Pope makes a promotion of cardinals he gives them the title of priest, or deacon, as he thinks proper; and because all cardinals are equal by their dignity, they take place according to the date of their promotion and the quality of their title. As cardinals, with regard to spirituals, govern the Church of Rome in all parts of the Christian world, subjects of the different nations of it are allowed to aspire to this dignity, according to the decisions of the Council of Trent. Cardinals wore only the common vestment of priests, which was like a monastic habit, till the time of Innocent IV. The red hat was given them in 1243, in the Council of Lyons. According to writers they were not clothed in scarlet till the pontificate of Paul II.; others pretend that their robes were of that color as early as Innocent III.; and others, again, that they wore the purple under Stephen IV. Paul II. distinguished them by the embroidered silk mitre, and the red cope and cap, red housings for their mules, and gilt stirrups. Urban VIII., in order to add fresh splendor to the cardinalate, ordered that the title of Eminence should be given to them.

The red cap is dispatched to the newly created Cardinal by a member of the Pope's Noble Guard, and if he be not a resident of Rome, an ablegate with a brief and credentials is sent with the biretta, which is formally presented to His Eminence in a Cathedral church. Within a year he must proceed to Rome to receive the other insignia. The closing

and opening of the mouth of new Cardinals is the first ceremony. The ring and title are conferred together, after the unsealing of the mouth. The Cardinal, kneeling before the Pope, receives the gold ring, set with a sapphire, which the Pope places on his finger and commits the titular church to his care. The cap is made of red cloth, lined with red silk, with a red silk cord around the crown, and tassels of red silk in five rows.

METHODS OF ELECTING A POPE.

The election of a Pope is regarded with universal interest in the Church, and in those countries where the Roman Catholic is the State religion. After the burial of a deceased Pope, the Cardinals assemble in a church, and walk in procession with their conclavists, a secretary, and a chaplain, to the great gate of the Palace, in which one will remain as Sovereign Pontiff. The Cardinal Camerlingo, with three others, administers the government until an election is had.

There are three methods of electing a Pope, by scrutiny, by compromise, and by inspiration or acclamation. The first consists of collecting and examining the ballots of the Cardinals. If there is no election the ballots are burned and new ones used for a second vote, and so on until a choice is made, the decisive vote being two-thirds of all the Cardinals. A Pope is elected by compromise when the Cardinals agree to appoint a given number of their associates to make a selection, pledging themselves to acknowledge the one they may nominate as duly elected. The last method is where all are so manifestly in favor of a certain person that neither balloting nor compromise is necessary, and the choice is made by the acclamation of the Cardinals.

When a Pope is chosen, a door leading out on a balcony previously walled up, is broken open, and the first Cardinal Deacon steps through and announces the result: "I give you tidings of great joy. We have as Pope the most eminent and reverend Lord —, cardinal of the holy Roman Church —, of the title of St. —, who has assumed the name of —." If the newly-elected Pope is not a bishop he

is consecrated a bishop and crowned with the triple crown. From his election he is head of the Church—can decree, rule, name or depose bishops, and exercise every pontifical jurisdiction; but he cannot ordain or consecrate until he has received the imposition of hands from bishops inferior to himself.

THE LAST ŒCUMENICAL COUNCIL.

The last Œcumenical Council of the Church was held in Rome, 1869-'70, and was the first convened since the famous Council of Trent, held in 1545. Pursuant to the mandatory letters issued by Pope Pius IX., all the Christian prelates of the world, who had accepted the invitation, repaired to Rome on Dec. 2, 1869. A preparatory assembly was held of those prelates who had reached the Eternal City, Pope Pius presiding at the session. A Novena, or nine days' prayer, was publicly instituted to invoke the Divine assistance during the deliberations of the Council. At dawn of day on the 8th, the cannon of St. Angelo and the bells of Rome announced that the Vatican Council was about to be formally opened. The left transept of St. Peter's had been partitioned off to serve as the Council Chamber, and the different sections had been arranged and furnished according to the rank of those entitled to a place in the assembly. About 9 A.M. the procession started from the Vatican Palace, and after the Pope and accompanying prelates had reached the places assigned to them the Mass of the Holy Ghost was sung by Cardinal Patrizzi. Bishop Fessler, Secretary of the Council, then placed the book of the Gospels on a desk, after which Monsignor Passaralli, Archbishop of Iconium, preached the opening sermon. The customary act of homage was then rendered to the Pope, and after some devotional exercises, the Council was declared formally opened. No less than 728 prelates and divines assisted at the opening of the Council, which terminated on the 18th of July, 1870, when 536 of the members gave in their adhesion to the Dogma of Infallibility.

As this ecclesiastical action has since been the subject of

profound consideration, and is imperfectly understood, a literal translation of the Dogma, as promulgated by the Council, is submitted :

“And since, by the divine right of apostolic primacy, the Roman pontiff is placed above the universal Church, we further teach and declare that he is the supreme judge of the faithful, and that in all causes the decision of which belongs to the Church recourse may be had to his tribunal : and that none may reopen the judgment of the Apostolic See, the authority of which is greater than all other ; nor can any lawfully review its judgment. Wherefore, they err from the right course who assert that it is lawful to appeal from the judgments of the Roman pontiffs to an œcumenical council, as to an authority higher than that of the Roman pontiff.

“Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred council approving, we teach and define that it is a dogma divinely revealed : That the Roman pontiff, when he speaks *ex cathedra*—that is, when, in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church—by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed, for defining doctrine regarding faith or morals ; and that, therefore, such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the Church.”

Among those Bishops who were opposed to the Dogma of Infallibility, fifty-five wrote a letter to the Pope prior to its adoption, announcing that their minds remained unaltered, and that they should absent themselves from the session. Of those who were conspicuous by their advocacy of the Dogma may be mentioned Archbishops Deschamps, of Malines ; Manning, of Westminster ; Spaulding, of Baltimore ; and Bishop Martin, of Paderborn. The leaders among the

opponents were : Hefele, afterward Bishop of Rottenburg ; Strossmeyer, of Bosnia ; Cardinal Rauscher, of Vienna ; Archbishop Darboy, of France ; Dupanloup, of Orleans ; and Kenrick, of St. Louis.

The very day the Pope confirmed the decree, Napoleon III. declared war against Germany, and on September 20th the Italians took possession of the city of Rome. On October 20th the Pope prorogued the Council, and it has not yet been reassembled.

The decree had scarcely been promulgated when Dr. Döllenger protested against it as an innovation. He was joined by a number of theologians, in Germany and Switzerland, who formed a separate communion and became known as "Old Catholics." In Synods held subsequently they made many alterations in the discipline of the Church. In 1880 it was estimated that their adherents did not exceed 50,000. The leaders were all excommunicated from the Roman communion.

The Roman Catholic Church in the United States.

EARLY HISTORY.

EVEN in the territory now embraced in the United States this ancient Church preceded all other Christian denominations.

As early as 1521 Vasquez de Ayllon commenced a settlement on one of the rivers flowing into the Chesapeake, and the Dominican friars who attended him reared the first Catholic chapel on our soil, where for months the rites of the Church were offered ; but the commander died and the settlement was abandoned.

The expeditions of Narvaez and De Soto had clergymen with them, but no settlements were formed, and these pioneer ministers of religion perished amid the hardships of the march. Impelled by the account of a survivor of one of these ill-fated expeditions, the Franciscan Father Mark, of Nice in Italy, penetrated in 1539 to New Mexico. Others followed and began missions, only to be murdered by the Indians. In 1595 the Spaniards occupied the country, and founded Santa Fé. The Catholic worship was established, and has continued almost uninterruptedly in that territory for nearly three centuries. In an outbreak against the Spaniards, at the close of the seventeenth century, many of the missionaries perished.

Some Dominican priests were slain in Florida in 1549 while trying to convert the natives ; and Tristan de Luna, in 1559, had a Christian shrine at Pensacola. When St. Augustine was begun, in 1565, a Catholic chapel was erected, and from that time the services of the Church were regularly offered. At St. Helena, on Port Royal Sound, and later on the banks of the Rappahannock, there were Catholic chapels as early as 1571. For many years St. Augustine had its Franciscan convent, and chapels within and without the walls. Missions were established among the Indian tribes by the Jesuits and then by the Franciscans, and the Timuquans, Apalaches, and other tribes embraced Christianity. In 1699 Pensacola was founded and a Catholic church erected there ; but the Indian missions were finally almost extirpated by Carolina and Georgia. Many devoted missionaries were slain amid their pious labors to regenerate the aborigines.

Texas was settled by the Spaniards, and a town grew up at San Antonio, with church and convent, while missionaries planted the cross among the Indian tribes from the Rio Grande to the Sabine. The Catholic Church was the only Christian body here for a century and a quarter.

Upper California was settled about the time of our Revolution, and the Franciscans established a series of Indian missions whose names are still retained. They were finally destroyed by the greed of the Mexican government, just before our conquest of the country. As in Florida, the Catholic Church in New Mexico, Texas, and California has its list of missionaries who held life less precious than the cause of Christ.

North of our territory lie Canada and Nova Scotia, settled at an early day by Catholic France. The worship of the Church of Rome was celebrated beneath rude temporary structures at Boone Island, in Maine, and subsequently at Mount Desert, early in the seventeenth century. The very year the Pilgrim Fathers landed at Plymouth Rock a Franciscan priest in sandalled feet crossed the Niagara River from Canada, and preached Christ, and him crucified, to the Indians of Western New York. A few years later two Jesuits

met the Chippewas at Sault St. Mary's, by the outlet of the most remote of the Western Lakes, and one of them, the gentle yet intrepid Father Jogues, returned to die by the tomahawk, while endeavoring to imbue the minds of the Mohawks with the sweet spirit of Christ. In the latter part of the seventeenth century there were Catholic chapels on the Kennebec and coast of Maine, from the Mohawk to the Niagara, at Mackinaw, Sault St. Mary's, Green Bay, and Kaskaskia. Early in the last century Detroit had a church. Kaskaskia, Cahokia, and Vincennes were the next seats of Catholicity. At the South, New Orleans and Mobile were founded and Catholic churches were established, Capuchins laboring in the settlements, and Jesuits and missionary priests among the Indian tribes. The Ursuline Nuns at New Orleans began to labor as teachers and nurses. These churches and institutions, from Maine to Louisiana, were subject to the bishops of Quebec.

In the English colonies Catholicity began its life in Maryland coeval with the settlement, two Jesuit priests having formed part of the first body of colonists, taking up lands and bringing over men to cultivate them. By the leader of this mission, Father Andrew White, Catholic worship was first offered on St. Clement's Isle, in the Potomac, on the 25th of March, 1634.

This was a most important epoch in the history of the Church and of the United States as well. The events of those days, from which such glorious results have since been obtained, possess an enduring interest and cannot be too frequently considered by every patriotic and Christian citizen. Lord Baltimore having received from Charles I. the charter of Maryland, hastened to carry into effect the plan of colonizing the new province, of which he appointed his brother, Leonard Calvert, to be Governor. The first body of immigrants, consisting of about 200 gentlemen of considerable rank and fortune, chiefly of the Roman Catholic persuasion, with a number of inferior adherents, sailed from England, under the command of Calvert, in November, 1632, and after a prosperous voyage landed in Maryland, near the mouth of

the Potomac, in the beginning of the following year. The Governor, as soon as he landed, erected a cross on the shore, and took possession of the country both for our Saviour and for the king of England. Aware that the first settlers of Virginia had given umbrage to the Indians by occupying their territory without gaining their permission, he determined to imitate the wiser policy that had been pursued by the colonists of New England, and to unite the new with the ancient race of inhabitants by the reciprocal ties of equity and good-will. The Indian chief to whom he submitted his proposition of occupying a portion of the country, received it at first with sullen indifference. His only answer was that he would neither bid the English go nor would he bid them stay; but that he left them to their own discretion. The liberality and courtesy of the Governor's demeanor succeeded at length in conciliating his regard, and so effectively, that he not only promised a friendly league between the colonists and his own people, but persuaded the neighboring tribes to accede to the treaty. Having purchased the rights from the aborigines at a price which gave them satisfaction, the colonists obtained possession of a considerable district, including an Indian town, which they proceeded immediately to occupy, and to which they gave the name of St. Mary's.

The tidings of this safe and comfortable establishment in the province, concurring with the uneasiness experienced by the Roman Catholics in England, induced considerable numbers of the professors of this faith to follow the original immigrants to Maryland, and no efforts of wisdom or generosity were spared by Lord Baltimore to facilitate the population, and promote the happiness of the colony. The transportation of people and of necessary stores and provisions during the first two years cost him upwards of £40,000. To every settler he assigned fifty acres of land in absolute fee; and with a liberality unparalleled in those days he united a general establishment of Christianity as the common law of the land, with an absolute exclusion of the political predominance or superiority of any one particular sect or denomination of Christians. By the enactment of a memorable "Act

Concerning Religion," by the Assembly of the province, then composed chiefly of Roman Catholics, the Catholic planters of Maryland won for their adopted country the distinguished praise of being the first of the American States in which toleration was established by law.

It was thus that Maryland was founded on the broad principles of religious freedom, and Puritans expelled from Virginia found shelter there. During the period of the Commonwealth, however, they overthrew the authority of Lord Baltimore and passed severe penal laws against the Catholics, sending all the priests as prisoners to England. In a few years they returned and resumed their labors under great disadvantages. Though a law of toleration was passed in 1649, it was of brief duration. In 1654 Catholics were deprived of civil rights, and, though there was a lull during the reigns of Charles II. and James II., the storm broke out with renewed fury on the accession of William III. The Catholic worship was forbidden by law, and could be offered only in secrecy; Catholics were loaded with double taxes, and deprived of all power of voting or bearing arms. Yet most of the Catholics persevered, the Jesuits and Franciscans having chapels in houses which were attended by the people. A school was even established where boys were fitted for a college training in Europe.

Between the years 1634 and 1687, Catholic missionaries had already traversed that vast region lying between the heights of Montreal, Quebec, and the mouth of the Mississippi; the greater portion of which is now known as the United States. Within thirteen years the wilderness of the Hurons was visited by sixty missionaries, chiefly Jesuits. One of their number, Claude Allonez, discovered the southern shores of Lake Superior; another, the gentle Marquette, walked from Green Bay, following the course of the Wisconsin, embarked with his beloved companion and fellow-missionary, Joliet, upon the Mississippi, and discovered the mouth of the impetuous Missouri. A third, the fearless Menan, settled in the very heart of the dreaded Mohawk country. The Onondagas, the Oneidas, and the Senecas wel-

comed the missionaries, and lent an attentive ear to the tidings of the gospel of peace. When it is considered that these missionaries were established in the midst of continual dangers and life-wasting hardships, that many of the Jesuit fathers sealed with their blood the truth of the doctrines they preached, the sincerity of their love for those indomitable sons of the American forest, no one can be surprised at the eloquent encomiums that have been passed upon their dauntless courage and their more than human charity and zeal.

During the control of James as Duke and King over New York, liberty of conscience prevailed and Catholics began to settle there. Several clergymen of that faith came over, and the settlers who adhered to it were thus enabled to enjoy the consolations of religion. A Latin school was also opened, the first one in the colony. Leisler, on the fall of James, drove nearly all Catholics out of the colony.

When Pennsylvania began to be settled under the liberal policy of Penn, Catholics gradually entered, and as the German immigration began, a considerable number adhered to the faith planted in their fatherland by St. Boniface. As early as 1708 the Mass was regularly offered in Philadelphia, and after a time St. Joseph's church, on Willing's Alley, was begun. A church was erected at an early period at Lancaster, and there were mission-houses at Conewago and Goshenhoppen.

In other colonies there were a few scattered Catholics, but nowhere in numbers sufficient to establish a church. The Acadians, carried off by the British government from Nova Scotia in 1755 and scattered on the coast, were Catholics, but only at Baltimore did they find a welcome. There they founded the first Catholic church, and were attended by a priest.

The Catholics in the British colonies were subject to a bishop in England, known as the Vicar-Apostolic of the London District.

At the beginning of the Revolution there was a strong feeling against the adherents of the Church of Rome. Cath-

olics, however, without exception, rallied to the cause of freedom. The Catholic Indians in Maine, under their chief, Orono, took up the cause of the colonies; the St. Regis Indians, on the New York border, did the same; and the French settlers in Illinois, with the Indians around them, joined Major Clarke and gained the West for the United States.

The Continental Congress and the Constitutional Convention had Catholic members, who were honored by all.

After the close of the Revolution the Catholics in the United States could no longer be subject to the London vicar-apostolic. Some desired a bishop; others thought that the time had not yet come. Pope Pius VI., in 1784, appointed as prefect-apostolic the Rev. John Carroll, a Maryland patriot-priest, who had, at the desire of Congress, gone to Canada during the Revolution to try and win over the inhabitants of that province. The patriotism of this distinguished clergyman was as decided as his piety. One who knew him said: "He loved Republicanism, and so far preferred his own country, that if ever he could be excited to impatience, or irritated, nothing would have that effect more certainly, than the expression of the slightest preference, by any American friend, for foreign institutions or measures." It was in the year 1776 that he accompanied Dr. Franklin, Samuel Chase, and that other and illustrious Catholic, Charles Carroll, of Carrollton, on the political mission to Canada.

The new prefect set to work to ascertain what scattered Catholics there were in the country. More were found in all parts than had been anticipated. The priests in Pennsylvania had before the war visited Catholics at the iron works and at Macopin in New Jersey, and the Rev. F. Steenmeier (Farmer), a Fellow of the Royal Society and a distinguished mathematician, quietly visited New York and gathered a little congregation.

These flocks had now increased. There were a few Catholics even in Boston, at points on the Hudson and Mohawk, near Pittsburgh, and in Kentucky. Other priests came over

from Europe, and these scattered bodies began to organize and assemble for worship. The total number of Catholics in the United States at this time could not have been much under forty thousand, including the French and Indians.

The reports of Very Rev. Mr. Carroll to the Pope satisfied him that a bishop was needed, and he left to the clergy in the country the nomination of a suitable candidate and the selection of his See. The choice fell on Dr. Carroll, who was appointed Bishop of Baltimore November 6, 1789, and his diocese embraced the whole United States.

Bishop Carroll proceeded to England, and was consecrated in the chapel of Lulworth Castle, August 15, 1790. The founder of the American hierarchy is a grand figure worthy of his time. His wisdom, learning, ability, and moderation were all required to build up the Church. Soon after his return to the United States the Revolution in France drove into exile many worthy and learned priests, not a few of whom came to America and aided Bishop Carroll in his work. Churches were begun or completed at Boston, New York, Albany, Charleston, Greensburg, and other points. Carmelite nuns came to found a convent of their order in Maryland; the Sulpitians established a seminary in Baltimore; a college was begun at Georgetown, soon followed by one at Emmittsburg.

In 1791 Bishop Carroll gathered twenty priests in a synod at Baltimore, and rules were adopted suited to the exigencies of the situation; but the duties of bishop were too heavy for one man. The Rev. Leonard Neale was appointed his coadjutor, and consecrated bishop in 1800.

This was, however, but a temporary relief, and in 1808 bishops were appointed for Boston, Philadelphia, New York, and Bardstown, Ky. At this time his diocese contained sixty-eight priests and eighty churches. Bishop Cheverus, appointed Bishop of Boston, a man of zeal, charity, and gentleness, had all New England as his diocese, and won the affection of persons of every creed. The Bishop of New York died at Naples, and his diocese languished, and many important works, a college, and a convent-academy were

abandoned. Bishop Egan, of Philadelphia, had as his diocese the State of Pennsylvania and part of New Jersey. He met with difficulties in Philadelphia, which increased under his successor, and were detrimental to all real religious life; but in other parts of the diocese religion progressed. The diocese of Bardstown embraced Kentucky, with Ohio and all the Northwest. Here much was to be done; but the saintly Flaget, with coadjutors like Nerinckx, Badin, Richard, Salmon, and the English Dominicans, soon revived religion in places where it seemed dying out.

The division of the vast diocese and the establishment of new Sees were made at a most fortunate time. The cause of religion was spreading rapidly in all directions. Orders were springing up to meet the wants of the increasing Catholic population. Miss Teresa Lalor founded a monastery of Visitation Nuns; Mrs. Elizabeth Seton, a convert of one of the best New York families, established a community of Sisters of Charity, based on those of St. Vincent de Paul in France; Poor Clares and Ursulines came over from Europe; the Dominican Fathers revived their Order in Kentucky; monks of La Trappe established a monastery of their severe rule in the West; the Rev. John Du Bois, subsequently Bishop of New York, laid the foundation of Mount St. Mary's College, at Emmittsburg, Md., which has continued to combine a theological seminary and a college, and has bestowed on America some of its most zealous priests and most educated and devoted laity.

The United States were then bounded by the Mississippi. Louisiana, which embraced the country west of that river, had, at the request of the Spanish government, been formed into a diocese by Pope Pius VI., who in 1793 appointed a learned and charitable Cuban, Rev. Dr. Peñalver, Bishop of Louisiana. When Louisiana was ceded to the United States, in 1803, the bishopric was vacant, and the administration of the Church in that vast province was also confided to Bishop Carroll. The Church there was in a peculiar condition, organized originally under the Spanish system, but long neglected. Great troubles ensued; but the elevation of Rt. Rev.

William L. Dubourg to the episcopate, and the establishing of Sees at New Orleans and St. Louis, gave a new impulse to religion. On December 3, 1815, the venerable patriarch of the Church in the United States expired at the age of eighty. He had wisely guided the policy of the Church so as to insure the complete adoption of the canonical system, elsewhere in use, without exciting prejudice beyond the fold, or alienating from the faith those who had caught too much of the uncatholic ideas amid which they lived.

The rapidly increasing emigration after the fall of Napoleon added greatly to the number of Catholics, and priests were called for at many points. The first effort of the Catholic priest is to erect a church or churches in the district assigned to him, and in time to add schools. As a diocese is formed the bishop aids his clergy in this work, and endeavors to establish seminaries for young ladies, orphan asylums, hospitals under the care of Sisters belonging to some religious order fitted to the work, and colleges, high-schools, and a theological seminary. The religious orders of men come as auxiliaries to the secular clergy, and conduct many of the colleges. Each diocese thus becomes a centre of such institutions. The rapid increase of Catholics, and their comparative poverty, have made this work difficult and onerous; and aid has been derived from organizations like the Association for the Propagation of the Faith in France, which was organized originally to aid the struggling churches in America.

The original dioceses, with the growth of the country, soon required division. Out of that of Baltimore have grown that of Richmond (1821), Charleston (1820), Savannah (1850), Wheeling (1850), and Wilmington (1868), and North Carolina has been formed into a vicariate. The original diocese of Philadelphia has been divided into those of Philadelphia, Scranton (1868), Harrisburg (1868), Pittsburgh and Allegheny (1843-76), and Erie (1853). The diocese of Newark, formed to embrace New Jersey (1853), has had Trenton set off from it (1881). New York contains the dioceses of New York, Albany (1847), Brooklyn (1863), Buffalo (1847), Rochester

(1868), Ogdensburg (1872). Besides the See of Boston, there are in New England Sees at Portland (1855), Manchester (1884), Burlington (1853), Springfield (1870), Providence (1872), and Hartford (1844). In the West, Kentucky has bishops at Louisville and Covington (1853); Ohio an archbishop at Cincinnati (1822), and bishops at Cleveland (1847) and Columbus (1868); Indiana comprises two dioceses, Vincennes (1834) and Fort Wayne (1857); Michigan, those of Detroit (1832), Grand Rapids (1882), and Marquette (1857); Illinois has an archbishop at Chicago (1844), and bishops at Alton (1857) and Peoria (1877); Wisconsin an archbishop at Milwaukee (1844), and bishops at Lacrosse and Green Bay (1868); in Missouri there is an archbishop at St. Louis, and bishop at Kansas City and St. Joseph (1868-80); in Arkansas a bishop at Little Rock (1843); bishops in Iowa at Dubuque (1837) and Davenport (1881); in Minnesota at St. Paul (1850) and St. Cloud (1875); in Kansas at Leavenworth (1877); in Nebraska at Omaha (1885); Montana at Helena (1884); Idaho, Dakota, and Colorado are vicariates-apostolic, each under a bishop. In the South there is an archbishop at New Orleans; bishops at Nashville (1837), at Natchitoches (1853), Natchez (1837), Mobile (1824), St. Augustine (1870); Texas has bishops at Galveston (1847) and San Antonio (1874), and a vicariate-apostolic on the Rio Grande. Ancient New Mexico has its archbishop at Santa Fé (1850); Arizona a vicar-apostolic. California has an archbishop at San Francisco (1853), and bishops at Grass Valley (1868) and Monterey (1850). Oregon has its archbishop (1846); Washington Territory a bishop (1853), and Indian Territory a prefect-apostolic.

The diocese of an archbishop, and those of his suffragans, form a province. In each province, from time to time, Provincial Councils are held, in which the archbishop presides and his suffragans take part, with their theologians and the heads of the religious orders. In these assemblies decrees are adopted for the better government of the Church in the province. The first council was that of Baltimore in 1829, held by Archbishop Whitfield. A number of councils were subsequently held there; and when other archbishops

were erected, councils were held at New York, Cincinnati, New Orleans, Philadelphia, St. Louis, San Francisco, and in Oregon. Besides these there have been three Plenary Councils, imposing assemblages, held at Baltimore, attended by all the archbishops and bishops of the country.

In the fall of 1883, Archbishop Gibbons, of Baltimore, and other leading Catholic prelates, were summoned to Rome for the purpose of taking into consideration the affairs of the Church in America. The result of that conference was the convoking of the third Plenary Council of Baltimore. At first the Pope was disposed to appoint an eminent Italian clergyman to represent him at the Council, but upon further advising with the American Archbishops this idea was abandoned, and Archbishop Gibbons was appointed Apostolic Delegate and President of the Council. The Council was opened November 9, 1884, and continued its sessions until December 7th. There were present fourteen archbishops, sixty bishops, one prefect-apostolic from the United States, with five visiting bishops from other countries, and thirty abbots or superiors of religious orders. The decrees adopted were formally certified, and then forwarded to Rome for approval. They were returned in 1886, and then became operative. About the same time Archbishop Gibbons was created a Cardinal priest.

The wonderful growth of the Catholic Church has not been without opposition. Many saw in it a danger to republican institutions, and violence has not been confined merely to words or publications. Catholic institutions and churches have been destroyed by mobs.

To advocate and defend their doctrines and polity the Catholics have a quarterly review, several monthlies, and a large number of weekly papers in English, German, French, and Spanish. Their publishing houses issue in great numbers Bibles, Testaments, Prayer-books, doctrinal and controversial as well as devotional works, and books of a lighter character chiefly for the young.

The Catholic body is composed of the descendants of the colonial settlers and more recent immigrants and their off-

spring, with members joining them from other religious bodies ; but they have no missionary societies and no direct machinery for extending their doctrines among those unacquainted with it. Many of its prominent men have, however, been converts—Archbishops Whitfield, Eccleston, Bayley, Wood ; Bishops Tyler, Wadhams, Young, Gilmour, Rosecrans, Orestes A. Brownson, the philosopher ; Halde- man, the philologist ; Dr. L. Silliman Ives, formerly bishop in the Protestant Episcopal Church ; Father Hecker, founder of the Paulists ; Mother Seton, founder of the Sisters of Charity.

Among other distinguished men of the Catholic body must be named Cardinal McCloskey, the first American member of the Sacred College ; Archbishop Hughes ; Archbishop Kenrick, of Baltimore, a great theologian and Biblical scholar ; Bishop England, of Charleston ; Bishop Baraga, Father De Smet ; the Abbé Rouquette and Rev. A. J. Ryan, gifted poets ; Bishop Dubois, founder of Mount St. Mary's ; Bishop Bruté, of Vincennes ; Carroll of Carrollton, Commo- dore Barry, and Prince Gallitzin.

Religious orders are numerous ; the ancient Benedictine and Cistercian monks ; the Franciscan, Dominican, Carmel- ite, and Augustinian friars ; Jesuits, Redemptorists, Servites, Oblates ; Priests of the Holy Cross, of the Holy Ghost, of the Resurrection ; Sulpicians, Brothers of the Christian Schools, Brothers of Mary ; Xaverian, Alexian, and Fran- ciscan Brothers ; Benedictine, Carmelite, Ursuline, Visita- tion, Dominican nuns ; Ladies of the Sacred Heart ; Sisters of Charity, of Mercy, and many others.

In 1894 the Catholic Church in the United States com- prised 14 provinces, 1 cardinal, 16 archbishops, 71 bishops, 9,717 priests (7,231 secular and 2,486 regular clergymen), 8,729 churches, 5,704 chapels and stations, 8 universities and 25 secular seminaries, 2,076 students for the priesthood, 172 high schools for boys and 668 for girls, 3,732 parochial schools, 238 orphan asylums, 753 charitable institutions, 860,356 children in Catholic institutions, and 8,902,033 re- ported and 12,000,000 claimed adherents.

THE GREEK CATHOLIC

OR

EASTERN CHURCH.



THE SEPARATION OF THE GREEK FROM THE LATIN CHURCH.

THE Greek Church may be considered, in regard to its antiquity, as coeval with the Roman or Latin Church; and for the first eight centuries, the two churches were assimilated, not only in regard to the peculiar doctrines of their faith, but also to their acknowledgment of the supremacy of the Roman pontiff. The schism of these two churches is a most memorable epoch in ecclesiastical history, as it forms the most distinguishing picture of the two religions at the present day. The members of the Greek or Eastern Church, as contra-distinguished to the Roman or Western Church, are to be found in various parts of Europe, Asia, and Africa, and are subdivided into three distinct classes: First, those who agree on all points of worship and doctrine with the Patriarch of Constantinople, and reject the supremacy of the Roman pontiff; second, those who adopt the doctrines and ceremonies of the Greek Church, and are entirely independent of the Patriarch of Constantinople; and third, those who are still subject to the See of Rome, though not conforming in all points to the worship of that Church.

The Greek Church is considered as a separation from the

Latin. In the middle of the ninth century, the controversy relating to the procession of the Holy Ghost (which had been started in the sixth century), became a point of great importance, on account of the jealousy and ambition which at that time were blended with it. Photius, the Patriarch of Jerusalem, having been advanced to that See in the room of Ignatius, whom he procured to be deposed, was solemnly excommunicated by Pope Nicholas, in a council held at Rome, and his ordination declared null and void. The Greek emperor resented this conduct of the Pope, who defended himself with great spirit and resolution. Photius, in his turn, convened what he called an Œcumenical Council, in which he pronounced sentence of excommunication and deposition against the Pope, and got it subscribed by twenty-one bishops and others, amounting in number to a thousand. This occasioned a wide breach between the Sees of Rome and Constantinople. However, the death of the Emperor Michael, and the deposition of Photius subsequent thereupon, seem to have restored peace ; for the Emperor Basil held a council at Constantinople, in the year 869, in which entire satisfaction was given to Pope Adrian. But the schism was only smothered and suppressed for a while. The Greek Church had several complaints against the Latin ; particularly it was thought a great hardship for the Greeks to subscribe to the definition of a council according to the Roman form, prescribed by the Pope, since it made the church of Constantinople dependent on that of Rome, and set the Pope above an Œcumenical Council. But, above all, the ceremonials of the Roman court occasioned the Greeks much distaste ; and, as their deportment was regarded as disrespectful to his Imperial Majesty, it entirely alienated the affections of the Emperor Basil. Towards the middle of the eleventh century, Michael Cerularius, Patriarch of Constantinople, opposed the Latins with respect to their making use of unleavened bread in the eucharist, their observation of the Sabbath, and fasting on Saturdays, charging them with living in communion with the Jews. To this Pope Leo IX. replied ; and in his apology for the Latins, declaim-

ed very warmly against the doctrines of the Greeks, and interposed, at the same time, the authority of his See. He likewise, by his legates, excommunicated the Patriarch in the church of Santa Sophia. From that time, the animosity of the Greeks to the Latins, and of the Latins to the Greeks, became insuperable, insomuch that they have continued ever since separated from each other's communion.

As the numerous sects which are now subsisting in the Levant are of Greek origin, and as their principles and ceremonies, except in some few particular points, are nearly the same, it will be necessary to treat on the religion of the Greeks, properly so called, before we describe the different branches that have issued from it.

The Greek Church was not formerly so extensive as it has been since the emperors of the East thought proper to lessen or reduce the other patriarchates, in order to elevate that of Constantinople. The Greek Church under the Turkish dominion preserves almost entirely its ancient organization. It is now governed by the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, of whom the first, as the Œcumenic Patriarch, presides over the general synods of Constantinople, which are composed of the above-mentioned patriarchs, several metropolitans, and bishops, as well as twelve eminent Greek laymen. He exercises a supreme ecclesiastical authority over all the Greeks of the Ottoman Empire, and is also acknowledged as the Primate of their church by the inhabitants of the Ionian Islands, and such of those under the dominion of Austria who profess the Greek religion; but, excepting by confirming the appointment of bishops when elected by the clergy, and presiding at councils, he exercises no supremacy over the other Patriarchs. In Russia, since the time of Peter the Great, the sovereign has been recognized as the real head of the Church, and the patriarchal powers are exercised by a synod. In Greece a similar constitution has been adopted (it was only recognized after much negotiation by the Patriarch of Constantinople in 1850); and now the Archbishop of Athens is at the head of the national synod.

DIFFERENCES BETWEEN THE TWO CHURCHES.

I. They rebaptize all those Latins who are admitted into their communion.

II. They do not baptize their children till they are three, four, five, six, ten, and even sometimes eighteen years of age.

III. They exclude Confirmation and Extreme Unction from the Seven Sacraments.

IV. They deny there is any such place as Purgatory.

V. They do not acknowledge the Pope's authority, nor that of the Church of Rome, which they look upon as fallen from her supremacy because, as a Greek schismatic historian expresses himself, "she had abandoned the doctrines of her fathers."

VI. They deny that the Church of Rome is the true Catholic Mother Church. They even prefer their own to that of Rome; and on Holy Thursday excommunicate the Pope and all the Latin prelates, as heretics and schismatics.

VII. They deny that the Holy Ghost proceeds from the Father and the Son.

VIII. They refuse to worship the Host consecrated by Latin priests with unleavened bread, according to the ancient custom of the Church of Rome, confirmed by the Council of Florence. They will not suffer a Latin priest to officiate at their altars, insisting that the sacrifice ought to be performed with leavened bread.

IX. They assert that the usual form of words, wherein the Consecration, according to the Latins, wholly consists, is not sufficient to change the bread and wine into the body and blood of Christ, without the use of some additional prayers and benedictions of the fathers.

X. They insist that the Sacrament of the Lord's Supper ought to be administered in both kinds to infants, even before they are capable of distinguishing this spiritual food from any other, because it is a divine institution.

XI. They hold that the laity are under an indispensable obligation, by the law of God, to receive the communion in

both kinds, and look on the Latins as heretics because they maintain the contrary.

XII. They assert that no members of the Church, when they have attained to years of discretion, ought to be compelled to receive the communion every Easter, but should have free liberty to act according to the dictates of their own conscience.

XIII. They show no respect, no religious homage, nor veneration for the Holy Sacrament of the Eucharist, even at the celebration of their own priests; and use no lighted tapers when they administer it to the sick.

XIV. They are of opinion that such Hosts as are consecrated on Holy Thursday are much more efficacious than those consecrated at other times.

XV. They maintain that the sacrament of Matrimony is a union which may be dissolved. For which reason, they charge the Church of Rome with being guilty of an error, in asserting that the bonds of marriage can never be broken, even in case of adultery, and that no person upon any provocation whatsoever can lawfully marry again.

XVI. They condemn all fourth marriages.

XVII. They refuse to celebrate the solemnities instituted by the Church and the primitive Fathers, in honor of the Virgin Mary and the Apostles, and wholly neglect the observance of several Saints' days which are of ancient institution. They reject likewise the religious use of graven images and statues, although they admit of pictures in their churches.

XVIII. They insist that the canon of the mass of the Latins ought to be abolished, as being full of errors.

XIX. They deny that usury is a mortal sin.

XX. They deny that the subdeaconry is a holy order.

XXI. Of all the general councils that have been held in the Catholic Church, they pay no regard to any after the sixth.

XXII. They deny auricular confession to be a divine precept, and claim that it is only a positive injunction of the Church.

XXIII. They insist that the confession of the laity ought to be free and voluntary ; for which reason they are not compelled to confess themselves annually, nor are they excommunicated for neglect.

XXIV. They insist that in confession there is no divine law which enjoins the acknowledgment of every individual sin, nor a discovery of all the circumstances that attend it.

XXV. They administer the sacrament to their laity both in sickness and in health, though they have never applied themselves to their confessors ; the reason of which is, that they are persuaded all confessions should be free and voluntary, and that a lively faith is all the preparation that is requisite for the worthy receiving of the sacrament of the Lord's Supper.

XXVI. They oppose the Latins for their observance of the vigils before the nativity of the Blessed Saviour, and the festivals of the Virgin Mary and the Apostles, as well as for their fasting in Ember-week.

XXVII. They condemn the Latins as heretics, for eating such things as have been strangled, and such other meats as are prohibited in the Old Testament.

XXVIII. They deny that simple fornication is a mortal sin.

XXIX. They insist that it is lawful to deceive an enemy, and that it is no sin to injure and oppress him.

XXX. They are of opinion that, in order to be saved, there is no necessity to make restitution of such goods as have been stolen or fraudulently obtained.

XXXI. To conclude : They hold that such as have been admitted into holy orders may become laymen at pleasure. To which it may be added, that they approve of the marriage of their priests, provided they enter into that state before their admission into holy orders, though they are never indulged in that respect after their ordination.

THE GREEK PRIESTHOOD.

The first, or lowest order of the priesthood, is the lecturer, whose peculiar province is to read the sacred Scriptures to

the people on solemn festivals ; from this station he is gradually advanced, first, to be a chorister or chanter, then sub-deacon, whose office it is at mass to sing the epistle ; and then he is ordained deacon, and sings the gospel. The last order is that of the priests, who are either seculars or regulars.

According to the orders in the pontifical, when a person is to be ordained a priest, two deacons accompany him to the sacred doors, and there deliver him into the hands of the priests. The protopapas, and he who is next in dignity to him, lead him three times round the altar, singing the hymn of the martyrs. The candidate for the priesthood then kneels down, and the ordinant makes three times over his head the sign of the cross, repeats the prayers adapted to that particular occasion, and lays his hands upon him. In one of the prayers in particular, the ordinant enumerates the principal functions of a priest,—viz., those of sacrificing, preaching the gospel, and administering the sacrament of baptism, etc. These prayers being concluded, he orders the new priest to rise, and puts the band of the horary, which hangs down behind, over his right shoulder. He then presents him with the epitachelium, or the stole ; and the phelonium, or the surplice ; the choir singing during the whole of the time this ceremony is performing. A deacon afterwards pronounces the following exhortation, “ Let us love one another.” Then the Patriarch kisses the altar, and each priest approaches the sacred table in regular order, according to his rank and dignity, and not only kisses it, but also the Patriarch’s hand, which lies upon it, and then his cheek. The priests salute each other, and the deacons follow their example. The priests wear a white woollen fillet behind their hats or caps, which hangs down upon their shoulders, and is called “ peristera,” that is to say, a dove ; and is looked upon as an emblem or figure of the innocence and purity of the priesthood. The bishop moves this dove from any priest under his jurisdiction, who is proved guilty of any offence.

At the ordination of a bishop, the priests deliver him into

the hands of two prelates, who oblige him to make a formal procession round the altar, as in the preceding ordinations. After these preliminary ceremonies, the chartophylax, or archivist, delivers the *contacium*, which is a small collection of degrees, forms, etc., relating to the election of a bishop, to the Patriarch, who takes it in his left hand, and lays his right on the candidate for the bishopric, in order to read the form of his election. After this lesson, he opens the book of the gospels, and lays it on the head of the candidate, all the assistant bishops laying their hands on the book at the same time. All these ceremonies are accompanied with several prayers which are suitable to the solemn occasion. The prayers being over, the ordinant takes the book from the head of the bishop-elect, and having deposited it on the altar, presents him with the *pallium*. This ceremony is accompanied with singing and with holy kisses.

LITURGIES AND SERVICES OF THE CHURCH.

The service of the Greeks consists of nine parts, viz., the nocturns, or night service; the morning service, or matins; the laudes, prime, tierce, sexte, none, vespers, and complin. After the nocturnal, they sing the trisagium, or "Holy God, Holy and Omnipotent, Holy and Eternal"; and repeat the *Gloria Patri* three times successively; and, at all the hours, perform the same service.

The Greeks have four distinct liturgies; the first is that of St. James, which has met with a universal reception throughout the Greek Church. As this particular service is very long, and requires five hours at least for the celebration of it, it is read but once a year, that is, on the 23d of October, which is St. James's day. The second is that of St. Basil, who, perceiving that the uncommon length of St. James's liturgy tired the people, abridged it. The liturgy of St. Basil is read every Sunday in Lent, Palm Sunday excepted, on Holy Saturday, on the vigils or eves of Christmas, the Epiphany, and the festival of St. Basil. The third liturgy is that of St. Chrysostom, who ascertained that the liturgy

of St. Basil, though an abridgment, was still too tedious, and that he did not make sufficient allowance for the weakness and frailty of the faithful, who are unable to support a close attention to the duties of religion for several consecutive hours. St. Chrysostom, therefore, made a new reduction of this liturgy, or rather extracted the most essential parts from St. Basil's abridgment, and inserted them in his own. This liturgy of St. Chrysostom is used during the whole year, except on the days above particularly specified. The fourth, which is that of St. Gregory, is called the *preconsecrated liturgy*, because it always follows that of St. Chrysostom or St. Basil. The liturgy of St. Gregory is no more than a collection of prayers, peculiarly adapted to inspire both the priest and the people with that ardent zeal and devotion which are requisite for the Lord's Supper.

During divine service the Greeks observe several distinct postures, which are considered as actually essential, and of the greatest moment in the performance of their religious duties ; in general, when they pray, they stand upright, and turn their faces to the east ; but they may lean, or even sit down to rest themselves, when they find it convenient. The laity sit, while the priest reads his exhortation to them ; but stand, when they pray to God or sing an anthem. On reaching their respective places they uncover their heads, and make the sign of the cross, by joining the first three fingers of their right hand, by which it is implied that there are three persons in the sacred Godhead. In this sign of the cross the three fingers placed on the forehead denote that the three persons in the sacred Godhead reside in the kingdom of heaven ; when brought below the breast, they point out four great mysteries at once, viz., Christ's incarnation, crucifixion, burial, and descent into hell. When placed on the right shoulder, they imply that Jesus Christ, being risen, sits at the right hand of God. In short, as the left shoulder is a type or figure of the reprobation of the wicked, the Greek devotee, by placing his three fingers there, begs of God that he may not be reckoned among the number of those abandoned wretches ; but be delivered from the power of the devil.

SOLEMN FESTIVALS.

The Greeks have four solemn fasts, or Lents. The first commences on the 15th of November, or forty days before Christmas. The second is Lent, which immediately precedes Easter, which they keep according to the old style, the Eastern Christians not having admitted the Gregorian Reformation of the Calendar. Their third is distinguished by the title of "the Fast of the Holy Apostles," which they observe upon the supposition, that the apostles then prepared themselves by prayer and fasting for the promulgation of the Gospel. This fast commences the week after Whit-Sunday, and continues till the festival of St. Peter and St. Paul. The number of days therefore comprised in this Lent is not settled nor determined; but consists of more or less, according as Whit-Sunday falls sooner or later. Their fourth fast commences the 1st of August, and lasts only until the 15th. It is by this fast that they prepare themselves for the celebration of the festival called "the Assumption of the Blessed Virgin." This fast is observed so strictly, that the Greek monks are not allowed to touch a drop of oil during the continuance of it, except on the 6th of August, which is the festival of the Transfiguration, at which time they are indulged in the eating both of oil and fish; but on the following day they are obliged to observe the same rules of abstinence as were before prescribed to them.

To these four general fasts must be added that of the 28th of August, in commemoration of the martyrdom of St. John the Baptist. They prepare themselves by a fourteen days' fast for the festival of the Exaltation of the Cross; during which time the monks preach, and endeavor to affect the people with a long and pathetic history of our Saviour's Passion; few, however, excepting the monks, observe the latter fast; they being the persons who peculiarly devote themselves to exercises of devotion, and the mortification of the flesh: accordingly, they not only abstain from all flesh, butter, cheese, and milk, but from all fish that have either shells, fins, or blood. They are allowed, however, to eat any kind

of fish during that Lent which begins the 15th of November ; as well as on their ordinary fast-days of Wednesdays and Fridays ; which days are in general fast-days throughout the year, except a few particular ones ; and among the rest, those in the eleventh week before Easter, which they call *Artzeburst*, which, in the Armenian language, signifies messenger.

Lent, with the Greeks, begins on a Monday. They are so rigid in the observance of their fasts, that they will not admit of any cases of sufficient urgency to justify the grant of any dispensations ; and the Patriarch himself, according to their ideas, cannot authorize or empower any person to eat meat when the church has enjoined the contrary. Upon a general computation, there are only about one hundred and thirty days in the year on which meat is allowed ; and neither old nor young, sick nor weak, are excused from the strict observance of all their fasts.

In regard to their fasts, Easter is accounted by the Greek Church the most solemn festival in the year. It is customary for them at this time, upon meeting with their friends, to greet them with this formal salutation, "Jesus Christ is risen from the dead" ; to which the person accosted replies, "He is risen indeed" : at the same time, they kiss each other three times—once on each cheek, and once upon their lips, and then part. This ceremony is observed on Good Friday, Easter Sunday, and the three subsequent days ; and every week till Whitsuntide. According to some historians, two priests on Good Friday, in order to commemorate the sacred sepulchre, carry in procession at night upon their shoulders the representation of a tomb, in which an effigy or painting of the crucified Jesus is deposited. On Easter Sunday this sepulchre is carried out of the church and exposed to the public view ; when the priest begins to sing, "Jesus Christ is risen from the dead ; he has triumphed over death, and given life to all such as were laid in their graves." After which, it is carried back to the church, and there thurified, or incensed, and the service is continued. The priest and the congregation repeat almost every moment this form of words :

"Jesus Christ is risen from the dead." In the next place, the celebrant, or officiating priest, makes three signs of the cross, kisses the Gospel and the image of Jesus Christ. Then the picture is turned on the other side, on which Jesus Christ is represented as rising out of his sepulchre. The priest kisses it, and in a more elevated strain pronounces the same form, "Jesus Christ is risen from the dead." The whole congregation embrace and make their peace with each other. The ceremony concludes with the benediction, pronounced by the officiating priest. The women observe much the same ceremony among themselves, in that part of the church which is appropriated to their peculiar service.

On September 2d the monks alone celebrate the festival of St. John the Baptist, whom they have dignified with the character of temperate and abstemious, as setting the first and glorious example of fasting. The 26th is consecrated in commemoration of St. John the Evangelist, of whom it is a received belief among the Greeks, that he was translated to heaven like Enoch and Elias.

According to Christopher Angelus, there are six-and-thirty solemn festivals in the Greek calendar, twelve of which are devoted to the honor and service of the Lord Jesus and the Blessed Virgin; the remaining twenty-four are appropriated to St. John the Baptist, the Apostles, and the Holy Martyrs.

THE MASS AND HOLY SACRAMENTS.

The Greeks celebrate mass, which consists of a round of ceremonies somewhat similar to those of the Latin mass. The laity, as well as the clergy, however, among the Greeks, take the sacrament in both kinds, and receive from the hands of the priest the consecrated bread and wine in the same spoon, which the Greeks call *Labis*. The laity receive the sacrament standing at the door of the sanctuary; the men first, and then the women. Those who presume to partake of this holy banquet must stand in a modest and reverential posture; their eyes must be fixed on the ground, and their head bowed down, as persons in the act of adoration,

and their arms must be crossed. The Greeks follow the example of the Latins, carry the communion to the sick, but with less pomp or grandeur, it being contained in a little box, enclosed in a bag, which the priest bears under his arm. This is a small parcel or portion of the blessed bread, which they also carry to those whose business confines them at home. They take a small portion of consecrated bread, about an inch square, cut in the form of a cross and sprinkled with a little blood (that is, transubstantiated wine), and administer it to the sick, after having moistened it with a little water, or a little wine, and this is their *viaticum* which they give to sick and dying persons.

BAPTISM.

The first sacrament of the Greek Church is that of Baptism, and the Greeks take care to bring the children as soon as they are eight days old to the church door. If an infant, however, be in any apparent danger of death, he is baptized immediately, for fear he should die, as they express it, *out of the light*. The priest goes to the church door, in order to receive the infant, and to give him his benediction, as St. Simon formerly did to the Saviour. At the same time he marks him with the sign of the cross on his forehead, his mouth, and his breast. These are the preliminary ceremonies to the sacrament of Baptism, and are styled *putting the seal upon an infant*. The initial ceremony is followed by a prayer repeated by the priest; after which he takes the infant and raises him in his arms, either before the church door or the image of the Blessed Virgin, making several signs of the cross upon him. This baptism is performed by a threefold immersion; but before he administers this sacrament, the priest breathes three times on the infant, which is looked upon as an exorcism, and deliverance from the power and malice of the devil; afterwards he plunges him three times all over in the baptismal font, and at each immersion names one of the three personages of the Sacred Trinity. The relations, who bring the child to be baptized, take care to have the baptismal water warmed, throwing into it a col-

lection of the most odoriferous flowers ; and while the water is warming, the priest sanctifies it by a prayer, breathes upon it, and then pours oil into it, and, with the same oil, anoints the infant in the form of a cross. The oil is a symbol or figure of man's reconciliation with his Maker, and this unction is performed by the priest upon the child's forehead and breast, all round about his ears, and upon his loins, during which he pronounces the following forms of words, in anointing the forehead, "The servant of the Lord is anointed"; in anointing his breast, "For the cure of his soul and body"; and at the unction of his ears he adds, "that the faith may be received by hearing."

After the last prayer in the office of baptism, the infant is confirmed by the priest, who, on applying the chrism, in the form of a cross, to the forehead, eyes, nose, mouth, ears, breast, hands, and feet of the infant, says, "Behold the seal of the gift of the Holy Ghost." Seven days after baptism, the infant is brought to church in order to be washed. The priest, pronouncing the prayers directed in their ritual, not only washes the infant's shirt, but cleans his body with a new sponge, or a linen cloth prepared for that purpose, and dismisses him with the following words: "Thou art now baptized, surrounded with a celestial light, fortified with the Sacrament of Confirmation, and sanctified and washed in the name of the Father, of the Son, and of the Holy Ghost."

MATRIMONY.

The particular ceremonies and preliminaries of the marriage rites of the Greeks are as singular as those of other countries. In the office of matrimony there is a prayer for the bride, who is to be muffled up either in a veil or a hood. Those who are inclined to be joined together in the bonds of wedlock, make their applications to the priest as soon as mass is over for the solemnization of their nuptials. The bridegroom stands on the right hand, and the bride on the left. Two rings, one gold, the other silver, are deposited near to each other on the right side of the communion table,

the latter pointing to the right hand, and the former to the left. The priest who performs the ceremony makes several crosses upon the bride and bridegroom; puts lighted wax-tapers in their hands, thurifies, or incenses, them, in the form of a cross, and accompanies them to the temple. The choir and the deacon pray alternately that the bridegroom and the bride may prosper in all their undertakings, and be blessed with a numerous and hopeful issue. When these prayers are over, the priest gives the gold ring to the bridegroom and the silver one to his spouse, saying three times successively, "I join N. and N., these servants of the Almighty here present, in the name of the Father," etc. Having pronounced these words, he makes the sign of the cross with the rings over their heads before he puts them on the proper finger of the right hand. Then the paranymp, or brideman, exchanges these two rings, and the priest reads a long prayer, in which the virtue and dignity of the nuptial ring are typically compared to Joseph's ring, and that of Daniel and of Thamar.

While the bride and bridegroom are crowned, the same priest accompanies the ceremony with several benedictions, and other emphatical prayers, which being completed, the bridegroom and his spouse enter the church with their wax-tapers lighted in their hands; the priest marches in procession before them, with his incense-pot, singing, as he proceeds, the 128th Psalm, which consists of a promise to the faithful Jews of a prosperous and fruitful marriage. At the close of every verse the congregation repeat the Doxology or the *Gloria Patri*. The deacon, as soon as the psalms are over, resumes the prayers, and the choir makes the usual responses.

These prayers being concluded, the priest places the crown on the bridegroom's head, saying, "This man, the servant of the Lord, is crowned, in order to be married to this woman," etc. After which, he crowns the bride, and repeats the same form, which is followed by a triple benediction, the proper lessons, and prayers. The priest, in the next place, presents the bridegroom and the bride with a goblet, or large glass,

full of wine, after which he takes off their crowns. Another prayer, accompanied with a proper benediction, and several compliments paid to the newly-married couple, conclude the ceremony.

EXTREME UNCTION.

A striking difference exists between the Greeks and the Latins, in regard to the manner of administering the extreme unction, and there are several ceremonies which belong peculiarly to the two unctions of the Greeks. The archbishop, or, in his absence, the bishop, consecrates, on Wednesday in holy week, the oil of unction for the whole year; and on Maundy-Thursday, the patriarch, or bishop, administers the unction publicly to all the faithful. The prelate is anointed first by the Œconomist, after which he himself anoints the whole congregation. The other circumstances relating to the unction and extreme unction of the Greeks, which are peculiar to themselves, are, that the priest, after he has dipped his cotton, which is fastened to the end of a stick, into the sacred oils, anoints the penitent or the sick person, in the form of a cross upon the forehead, chin, cheeks, the upper side and palms of the hands. After which he pronounces a short prayer. The seven assisting priests anoint all the sick persons, one after another. The principal lays the gospel upon his head, while the others lay their hands upon him.

The differences which have been observed between the unction of the Latins and that of the Greeks may be thus explained. By the laws of the Latin Church one person alone may administer the sacrament of extreme unction; whereas the administration of it, in the opinion of the Greeks, is irregular, unless three at least assist at the celebration of it. By the Latin ritual the bishop only has authority to consecrate the oil; but the Grecian priests, as well as their prelates, are invested with that power. Independently of the parts of the body of their sick which are differently anointed it is customary with the Greeks to anoint their houses also, and to imprint upon them at the same time several signs of the cross.

FUNERAL SOLEMNITIES.

On the decease of any person, whether male or female, the body is dressed in its best apparel, and afterwards extended upon a bier, with one wax taper at the head and another at the feet. The wife, if the husband be the object of their sorrow, the children, servants, relations, and acquaintance, enter the apartment in which the deceased is thus laid out, with their clothes rent, tearing their hair, beating their breast, and disfiguring their faces with their nails. When the body of the deceased is completely dressed, and decently extended on the bier, for the regular performance of the last services, and the hour is arrived for his interment, the crucifix is carried in procession at the head of the funeral train. The priests and deacons who accompany them, reciting the prayers appointed by the church, burn incense, and implore the Divine Majesty to receive the soul of the deceased into his heavenly mansions.

As soon as the funeral service is over, they kiss the crucifix, and afterwards salute the mouth and forehead of the deceased. After that, each of them eats a small bit of bread, and drinks a glass of wine in the church, wishing the soul of the deceased a good repose. A widow who has lost her husband, a child who has lost his father or mother—in short, all persons who are in deep mourning, dress no victuals at their own houses. The friends and relations of the deceased send them in provisions for the first eight days; at the end of which they pay the disconsolate family a courteous visit, in order to condole with and comfort them under their loss, and to wait on them to the church, where prayers are read for the repose of the soul of the deceased. The men again eat and drink in the church, while the women renew their cries and lamentations. After the ninth day, masses and prayers are again read upon the same occasion, which are repeated at the expiration of forty days; as, also, at the close of six months, and on the last day of the year. After the ceremony is concluded, they make their friends a present of some corn, boiled rice, wine, and some sweetmeats. This custom, which is generally called by the Greeks *Ta Sperna*, is looked upon by them as very ancient.

BRANCHES

OF THE

GREEK, OR EASTERN, CHURCH

GEORGIAN AND MINGRELIAN CHURCHES.

BESIDES the Greek Church proper, of which the Russian Church may be considered an independent branch, there are several other branches of the same church, which are scattered over a great extent of country in the East, embracing an unknown, but large number of members. We shall describe the most important of them.

Georgia and Mingrelia are two countries of Asia. The former lies between the Black and Caspian Seas; and the latter between Circassia on the north, and Gurriel on the south. The former was the ancient Iberia, the latter in part the ancient Colchis.

Georgia was declared a Russian province in 1800. Peter the Great had obtained some portions of the territory by treaty in 1723 and 1724. Its last king, George XIII., bequeathed his dominions to the Czar of Russia, by will, dated Oct. 28, 1800, and Alexander I. published a manifesto accepting the responsibility, Sept. 12, 1801. Other parts of the country were obtained by the Russians in 1813, 1828, and 1829. Mingrelia was declared an independent principality by a treaty between Turkey and Russia, in 1774. In 1812 the Russians acquired an ascendancy over the native princes, and by the treaty of Gulistan, Oct. 12, 1813, the Turkish government renounced all claim to the province.



ARNAOUTS AT PRAYER.—GEROME.—The Albanians, or Arnaouts, called also Skipetars (*i. e.*, Highlanders), are the country population of Attica and Megaris, and some other parts of Greece; a peculiar race, especially in costume, and of the Greek church in faith.



THE PALM OFFERING.—GOODALL.—The portrayal by an eminent English artist of a mother and child of the people presenting the simplest of offerings, while representing all that is most interesting in humanity.

Each of these nations has a pontiff at its head, whom they call *Catholicos*, or the Catholic—who is obliged to pay a certain tribute to the Patriarch of Constantinople—but is, in every other respect, independent of any foreign jurisdiction. They have also bishops and priests. The priests are allowed not only to marry, according to the custom of the Greek Church, before ordination, but also to enter into second marriages at the expense only of a dispensation from the bishop. In short, they may marry a third or fourth time upon paying double fees for every new indulgence.

In regard to their baptismal ceremonies,—as soon as an infant is born, the priest makes the sign of the cross on his forehead, and eight days afterwards anoints him with the myrone—that is, their consecrated oil; but he never baptizes him till two years after. The following form is then observed: The child is brought to the church, and presented to the priest, who immediately asks his name, and lights a little wax-taper; after which he reads a long lesson, and repeats several prayers suitable to the occasion. After that, the godfather undresses the infant, and plunges him naked into a kind of font or bathing-vessel, full of lukewarm water, mixed with walnut-oil, and washes his body all over, the priest taking no share in this part of the ceremony, nor pronouncing a single syllable during the whole of the time. After this general ablution, however, he advances towards the water-vessel, and gives the myrone to the godfather, to anoint the infant. The godfather accordingly anoints his forehead, nose, eyes, ears, breast, navel, knees, soles of the feet, heels, hams, loins, shoulders, and the crown of his head. After this ceremony is over, he plunges him again into the font, or water-vessel, and offers him a bit of blessed bread to eat, and a small portion of sacred wine to drink. If the child swallows them, it is looked upon as a happy omen. In conclusion, the godfather returns the infant to its mother, saying three times, “You delivered him into my hands a Jew, and I return him to you a Christian.”

The nuptial ceremonies of the Georgians are, in fact, nothing more than a mere contract. The parents bring their

daughters to market, and agree with the purchasers for a particular sum, which is greater or smaller, according to the value of the living commodities. A female who has never been married commands a much higher price than a widow, and a virgin in her bloom more than an antiquated maid. As soon as the purchase-money is raised and ready, the father of the bridegroom gives an entertainment, at which the son attends with his cash in hand, and deposits it on the table before he offers to sit down. At the same time, the relations of the bride provide an equivalent, which is generally as near the value of his money as possible, consisting of all manner of necessary household goods, cattle, clothes, slaves, etc. This custom appears to be very ancient. After the entertainment is over, the bride repairs to the bridegroom's house, attended by her relations, friends, and acquaintances. The procession is enlivened by a concert of instrumental music; the contractors going before, to inform the family that the newly-married couple will arrive soon at home. These messengers, on their first arrival, are presented with bread, wine, and meat. Without offering to enter the house, however, they take the flagon of wine, and pour it lavishly round about it. This libation is consecrated by their hearty wishes for the health, prosperity, and peace of the newly-married couple. After this they return to the bride, and conduct her home to her husband's apartment, in which the other relations and friends are all assembled. In the middle of the room a carpet is spread upon the floor; and a pitcher of wine, with a kettle-full of dough, called Gom, with which they make their bread, are set upon it. Soon after her entrance, the bride kicks down the pitcher, and scatters the paste with both her hands all over the room. The ceremony is attended with the usual pastimes and demonstrations of joy which are customary on such public occasions.

The essential part of the nuptial ceremony, however, is not solemnized here, but in a private apartment, for fear the sorcerers should cast a spell upon the newly-married couple. The bridegroom and his bride stand with their godfather before a priest, who reads over the marriage words by the

light of a wax-taper. Two garlands of flowers, either natural or artificial, are set close to each other on an adjoining table, with tufts of various colors, together with a tavaiole, that is, a veil, a glass of wine, a piece of bread, and a needle and thread. The godfather now throws a veil over the bridegroom's head, and, while the priest is reading the ceremony, sews the garments of the bride and bridegroom together. This godfather likewise puts crowns upon their heads, changing them three or four times, successively, according to the tenor of the prayers repeated on the occasion. After this, he takes the glass and the pieces of bread into his hands, and gives the bridegroom one bit, and the bride another. This he repeats three times, and eats what is left himself. He now gives them the glass three times apiece, and then drinks the remainder, which concludes the ceremony.

The mourning of the Mingrelians is like that of persons in the very depth of despair, and consists not only in weeping in honor of their dead, but also in shaving their beards and eyebrows. Moreover, when a wife loses her husband, or some other near relation, she rends her clothes, strips herself naked to the waist, tears her hair, and scarifies her body. The men likewise behave nearly in the same manner, and are more or less violent, as necessity, inclination, or the circumstances of their mourning prompt them. This continues forty days, with a gradual diminution of their sorrow, as that term draws near to its expiration.

NESTORIAN CHURCHES.

There are several sects of Christians in the Levant, who are known and distinguished by the name of Chaldeans or Syrians; but the most considerable part of them are those who pass under the denomination of Nestorians, and in reality revere Nestorius, who was Patriarch of Constantinople in the beginning of the fifth century, by invoking him in their prayers. The occasion of the controversy in which Nestorius involved the Church, was furnished by Anastasius,

who was honored with his friendship. This presbyter, in a public discourse, delivered in 424, declaimed warmly against the title of Mother of God, which was then frequently attributed to the Virgin Mary in the controversy with the Arians, giving it as his opinion that the Holy Virgin was rather to be called Mother of Christ, since the Deity can neither be born nor die, and, of consequence, the Son of Man alone could derive his birth from an earthly parent. Nestorius applauded these sentiments, and explained and defended them in several discourses.

In opposition to him, Eutyches, an abbot at Constantino-ple, declared that these natures were so united in Christ as to form but one nature, that of the Incarnate Word. It was an age when men were fast losing sight of the Gospel, and contending about modes and forms ; and these opposite opinions threw the whole Eastern world into bitter contention, and gave rise to that great division which continues to this day among the remnant of the Eastern churches. The followers of the former are called Nestorians, the latter Monophysites.

The Nestorians early became the chief propagators of the Gospel in the East. They enjoyed the patronage of the Persian monarch, Pherazes, by whom their opponents were expelled from his kingdom, and their Patriarch was established at Seleucia. They established a school at Nisibis under Barsumas, a disciple of Nestorius, from whence proceeded, in the fifth and sixth centuries, a band of missionaries, who spread abroad their tenets through Egypt, Syria, Arabia, India, Tartary, and China. In the twelfth century they won over to their faith the Prince of Tartary, who was baptized John ; and because he exercised the office of presbyter, was, with his successors, called Prester John. They formed at one time an immense body, but dwindled away before the Saracen power, and the exasperated heathen priests and jealous Chinese emperors. They acknowledged but one patriarch until 1551, who resided first at Bagdad and afterwards at Mosul. But at this period the Roman Catholics succeeded in dividing them, and a new Patriarch was con-

secrated by Pope Julius III., and established over the adherents to the Pope, in the city of Ormus. The Nestorians are scattered over Asia, and are particularly strong in Mesopotamia, where their Patriarch resides at Dyarbekr.

The churches belonging to the Nestorians are divided by balustrades or rails, and one part of them is always allotted for the peculiar service of the women. The font is erected on the south side. When they say their prayers, and pay their homage to the Supreme Being, they always turn their faces towards the east. Before the entrance into these churches there is, generally, a large court. This court was originally the place appointed for the reception of penitents, and was made use of as a bar to the profane, in order to prevent them hearing and seeing the different proceedings and ceremonies of the Christian assemblies.

Independently of the fasts, which are generally observed by the Christians of the Greek Church, the Nestorians keep one in particular, which continues three days. It is called the Fast of Nineveh, because they therein imitate the repenting Ninevites, who did penance for their sins for three days after the preaching of the prophet Jonas. This fast is the introduction to their Lent.

Their nuptial ceremonies are very singular and remarkable. The bridegroom is conducted to the house of the bride on horseback, between two drawn swords, which are carried by two men, one before and the other behind him. The relations, friends, and acquaintance of the bride receive him with their flambeaux lighted, and music preceding them, accompanied with songs, acclamations, and other testimonies of general joy. On the wedding-night the bridegroom gives his spouse an uncourteous kick, and commands her to pull off his shoes, as a token of her submission and obedience.

THE CHRISTIANS OF ST. THOMAS.

With regard to the origin of the Christians of St. Thomas, who inhabit the coast of Malabar and Travancore, there exists much difference of opinion. The Portuguese, who first opened the navigation of India, in the fifteenth century, and

found them seated there, assert that St. Thomas, the apostle, preached the gospel in India, and that these are the descendants of his proselytes.

The Christians of St. Thomas declare themselves descendants of one Mar Thomas, or Thomas Cana, an Armenian merchant, who settled at Congranor. Mar Thomas married two wives, and had issue by each. The children by the former were heirs to all his effects and lands, which were situate in the southern part of the kingdom of Congranor; and those of the latter, who was a negro slave converted to the Christian faith, inherited the settlement of which their father died possessed in the north. In process of time, his descendants became very numerous, and constituted two considerable branches, which were never united nor allied to each other. The issue of his first wife, from whom the nobility are descended, look down with disdain on the Christians of the other branch, and carry their aversion to so high a pitch as to separate themselves from their communion, and to reject the ministry of their priests. Mar Thomas, whom these Christians look upon as their common parent, flourished, according to the general belief, in the tenth century; but M. la Croza thinks that he lived in the sixth. These Christians enjoyed so many valuable privileges under the sovereigns of the country, and grew so powerful, that they at length elected kings out of their own nation and religion.

In respect to their religious ceremonies they observe at Easter a kind of public collation, which bears some affinity with the *Agapæ* of the primitive Christians. This feast or entertainment consists generally of nothing but a few herbs, fruits, and rice; and is made in the fore-court before the church-porch. The priests at those times have a double, and the bishop a triple portion of what is provided. To these *Agapæ*, we must add another ceremony, called by the Christians of St. Thomas their Casture, which is said to be an emblem, or symbol of brotherly love. During the time they are in the church, they take hold of the hands of one of their most ancient Cacanares, or priests, and in that posture receive his benediction.

These Christians have holy water placed at their church-doors, with which they make the sign of the cross, repeating at the same time a prayer in commemoration of Nestorius. It is merely a little common water mixed with a small quantity of mold, taken out of the road through which St. Thomas had traveled. In case they have no such mold, they throw a few grains of frankincense into it. They have crosses erected not only in their streets and high-roads, but in the most solitary places. They are erected on a pedestal, in which there is a hole or cavity, large enough to contain a burning lamp. In the Lord's Supper their form is more Protestant than Roman. The cross alone is admitted into their churches, in which the Syriac language is used. For many years they have been under the protection of the British government, and secured in the management of their own affairs.

THE MONOPHYSITES OF THE LEVANT.

This sect originated in the fifth century, and maintained that the divine and human natures of Christ were so united as to constitute but one nature. They were the followers of Eutyches, who had the controversy with Nestorius, and branched into several sects. The term Monophysites was first used after the condemnation of the doctrines by the fourth general council, held at Chalcedon in 451. In Egypt and the East they are called Jacobites. The head of the Asiatic Jacobites is the Patriarch of Antioch. He has an assistant, called the Primate of the East, who resides in the monastery of St. Matthew, near the city of Mosul, in Mesopotamia. All the Jacobite Patriarchs assume the name of Ignatius. The African Monophysites, or Jacobites, are subject to the Patriarch of Alexandria, who usually resides at Cairo, Egypt.

The Jacobites neither deny a state of purgatory, nor reject prayers for the dead ; but their beliefs in these particulars are the same as those of the Greeks and other oriental nations. They do not consecrate the sacrament with unleavened bread, the Armenians, and, according to Alvares, the Ethiopians, only excepted ; for the true Jacobites make use of

leavened bread. Gregory XIII., who purposed to found a college at Rome for the Jacobites, there being one antecedently erected for the encouragement of the Maronites, would no doubt have indulged them, as well as the Greeks, with the administration of the sacrament with leavened bread ; but in regard to *confession*, the claim that it is not practiced among them, is a gross mistake ; for as it is not looked upon by them as of divine institution, it is consequently very much neglected. A great distinction must be made between the Jacobites, when the Copts, Abyssinians, and Armenians are included under that denomination, for though they are all followers of *that* St. James, from whom they derive their title, yet, they do not all observe the same ceremonies. James was the disciple of Severus, Patriarch of Antioch, in the sixth century. He is revered as a saint by the Jacobites as well as Dioscorus, who was his contemporary. Before baptism the Jacobites imprint the sign of the cross, not only on the arm, but on the face of the infant to be baptized. It is likewise a belief among them, that the souls of the righteous reside on earth till the day of judgment, waiting for the second coming of Jesus Christ ; also, that the angels consist of two substances, fire and light.

THE COPTS.

The Copts, according to Scaliger and Father Simon, derive their name from Coptos, once a celebrated town of Egypt, and the metropolis of Thebaid ; but Volney and others are of opinion, that the name Copts is only an abbreviation of the Greek word Aigouptios, an Egyptian. The Copts have a patriarch, whose jurisdiction extends over both Egypts, Nubia, and Abyssinia, who resides at Cairo, but who takes his title from Alexandria. He has under him eleven or twelve bishops, besides the abuna, or bishop of the Abyssinians, whom he appoints and consecrates. The rest of the clergy, whether secular or regular, are composed of the orders of St. Anthony, St. Paul, and St. Macarius, who have each their monasteries. Their arch-priests are next in de-

gree to bishops, and their deacons follow. Next to the patriarch is the bishop or titular patriarch of Jerusalem, who also resides at Cairo, because there are few Copts at Jerusalem. He is, in reality, little more than bishop of Cairo, except that he goes to Jerusalem every Easter, and visits some other places in Palestine, within his own jurisdiction. To him belongs the government of the Coptic church, during the vacancy of the patriarchal See.

They have seven sacraments: baptism, the eucharist, confirmation, ordination, faith, fasting, and prayer. They admit only three oecumenical councils: those of Nice, Constantinople, and Ephesus. They observe four Lents, as do the Greeks and most Eastern Christians. There are three Coptic liturgies: one attributed to St. Basil, another to St. Gregory, and the third to St. Cyril. These are translated into Arabic for the use of the clergy and the people. The Copts are fond of rites and ceremonies. During the time of service, they are always in motion. In particular, the officiating priest is in continual motion, incensing the saints, pictures, books, etc., every moment. They have many monasteries, in which the monks bury themselves from society in remote solitudes. Their nunneries are properly hospitals; and few enter them except widows reduced to beggary.

Their nuptial ceremonies do not essentially differ from those practiced by the Greeks. After midnight service, or, as the Romans would express it, after matins, the bridegroom in the first place, and then the bride, were conducted from their own apartments to church, accompanied by a long train of attendants with wax-tapers, and other lights. During the procession several hymns were sung in the Coptic language, and the performers beat time, or accompanied the vocal with instrumental music, by striking little wooden hammers upon small ebony rulers. The bridegroom was conducted into the inner choir of the church, and the bride to the place appointed for the women. Then the priests and the people began several prayers, interspersed with hymns, within the choir. This ceremony was very long. At the

conclusion, the priest who solemnized the nuptials went up to the bridegroom, and read three or four prayers, making the sign of the cross both at the beginning and at the conclusion of each prayer. After that, he made him sit down upon the ground, with his face towards the Heikel. The priest who stood behind him held a silver cross over his head, and in that posture continued praying.

Whilst this ceremony was performing in the inner choir, the sacristan had placed a form or bench at the door of the outer choir, for the bride to sit on with one of her relations. The priest having finished in the inner choir what the Copts call the Prayer of the Conjugal Knot, the other priest, who solemnized the nuptials, dressed the bridegroom in an alb, tied it with a surcingle about his waist, and threw a white napkin over his head. The bridegroom thus equipped was conducted to his spouse. The priest then made him sit down by her side, and laid the napkin, which before covered the bridegroom's head, over them both. After this, he anointed each of them on the forehead, and above the wrist. To conclude the ceremony, he read over to them, after their hands were joined, an exhortation, which principally turned on the duties incumbent on all those who enter into the holy state of matrimony. Then followed sundry prayers; and after them the mass, at which the bridegroom and the bride received the blessed sacrament, and then departed.

THE ARMENIANS.

The Armenians, from Armenia, a province of Asia, consisting of the modern Turcomania, and part of Persia, were formerly a branch of the Greek Church. They professed the same faith, and acknowledged the same subjection to the See of Constantinople, until nearly the middle of the sixth century, when the doctrines of the Monophysites spread through Africa and Asia, and comprehended the Armenians. But, though the members of this church still agree with the other Monophysites in the principal doctrine of that sect, respecting the *unity* of the divine and human nature in

Christ, they differ from them in so many points of faith, worship, and discipline, that they hold no communion with that branch of the Monophysites who are Jacobites in the more limited sense of that term, nor with the Copts or the Abyssinians.

The Armenians allow and accept the articles of faith according to the Council of Nice, and use the Apostles' Creed. With respect to the Trinity, they agree with the Greeks in acknowledging three persons in one divine nature, and that the Holy Ghost proceeds only from the Father. They believe that Christ descended into hell, and liberated thence all the souls of the damned, by the grace and favor of his glorious presence; that this liberation was not forever, nor by a plenary pardon or remission, but only until the end of the world, when the souls of the damned shall again be returned into eternal flames. They worship after the Eastern manner, by prostrating their bodies, and kissing the ground three times. When they first enter the church, they uncover their heads, and cross themselves three times; but afterwards they cover their heads, and sit cross-legged on carpets. The greatest part of their public divine service is performed in the morning, before it is light. They are very devout on vigils to feasts, and on Saturday evenings, when they all go to church, and, after their return home, perfume their houses with incense, and adorn their little pictures with lamps. In their monasteries, the whole Psalter of David is read over every twenty-four hours; but in the cities and parochial churches, the Psalter is divided into eight portions, and each portion into eight parts, at the end of each of which is said the *Gloria Patria*.

The rites and ceremonies of the Armenian Church greatly resemble those of the Greeks. Their liturgies also are essentially the same, or at least ascribed to the same authors. The fasts, which they observe annually, are not only more numerous, but kept with greater rigor and mortification than is usual in any other Christian community. They mingle the whole course of the year with fasting; and there is not a single day which is not appointed either for a fast or a festi-

val. They commemorate our Lord's Nativity on the 6th of January, and thus celebrate in one festival his birth, epiphany, and baptism. The Armenians practice the triple immersion, which they consider as essential to baptism. After baptism, they apply the chrism, and anoint the forehead, eyes, ears, breast, palms of the hands, and soles of the feet with consecrated oil, in the form of a cross. Then they administer to the child the eucharist, with which they only rub its lips. The sacrament of the eucharist is celebrated only on Sundays and festivals. They do not mix the wine with water, nor put leaven into their bread, as do the Greeks. They steep the bread in the wine, and thus the communicant receives both kinds together.

In their fasts they are much more rigorous than the Greeks, and no dispensation is allowed on any account. During the forty days of their Lent, which precedes their Easter, they must eat nothing but herbs, roots, beans, peas, and the like, and no greater quantity of them than is just sufficient to support nature. The Armenians, however, are allowed to eat fish on Sundays. They have an established custom of having no mass on fast-days and during their Lent; but on Sundays only there is a kind of spiritual humiliation. This mass is celebrated at noon, and is called low-mass; because there is a curtain drawn before the altar, and the priest, who is unseen, pronounces nothing with an audible voice, but the gospel and the creed. All their fasts in general are observed with the same strictness and austerity as their grand Lent.

Children generally leave the choice of the person whom they are to marry, as well as the settlement of the marriage articles, to their parents or nearest relations. Their marriages are the result of the mother's choice, who very seldom advises with any persons upon the subject except her husband, and even that deference is paid with no small reluctance. After the terms of accommodation are settled and adjusted, the mother of the young man pays a visit to the young lady, accompanied by a priest and two venerable matrons, and presents her with a ring, as the first tacit promise of her intended husband. He generally makes his appear-

ance at the same time, with all the seriousness he is able to assume, or perhaps with all the perplexity of one who has not the liberty to make his own choice. The Armenians never publish their banns of matrimony, as is customary with other Christian churches. The evening before the wedding the bridegroom and the bride send each other some presents. On the wedding-day there is a procession on horseback, and the bridegroom rides in the front from his mistress' house, having on his head a gold or silver network, or a flesh-colored gauze veil, according to his quality. This network hangs down to his waist. In his right hand he holds one end of a girdle, whilst the bride, who follows him on horseback, covered with a white veil which reaches down to her horse's legs, has hold of the other.

The relations and friends (generally young men and maids), either on horseback or on foot, accompany them to the church with great order and decorum in the procession, having wax-tapers in their hands and a band of music marching before them. They alight at the church-door, and the bridegroom and bride walk up to the very steps of the sanctuary, still holding the ends of the girdle in their hands. They there stand side by side, and the priest, having put the Bible upon their heads, pronounces the sacramental form. He then performs the ceremony of the ring, and says mass. The nuptial benediction is expressed in the following words: "Bless, O Lord! this marriage with thy everlasting benediction; grant that this man and this woman may live in the constant practice of faith, hope, and charity; endow them with sobriety; inspire them with holy thoughts, and secure their bed from all manner of pollution."

When an infant dies under nine years of age, the father, or his nearest relation, provides prayers to Almighty God, eight days successively, for the soul of the deceased; and during all that time pays the expenses of the priest to whose care that act of devotion is intrusted. On the ninth day the solemn service for the soul is performed. Those who are pious, and in good circumstances, have a particular day set apart for the commemoration of their relations, and for the

due celebration of all the requisite offices. It is a received custom among them to visit the monuments of the dead upon Easter Monday, at which time the men sigh and groan, but the women actually scream. This they call the visible testimonies of their sorrow and concern. A more agreeable scene immediately succeeds. They all withdraw under the refreshing shade of some luxuriant tree, where an elegant entertainment erases the idea of affliction.

The Maronites are a sect of Eastern Christians subject to the authority of the Pope. Their principal habitation is on Mount Libanus. They have a patriarch who resides in a monastery on the mount. They were connected with the Monothelites until the twelfth century, when they united with the Roman Church on the condition that they should retain all their ancient rites and customs.

It is claimed by many ecclesiastical historians that the Abyssinians and Ethiopians, as well as other sects in Africa, are in reality branches of the Greek or Eastern Church, cut off in the very remote past. As Christianity has been introduced into every important section of "The Dark Continent," and as the representatives of all creeds have met with an encouraging degree of toleration, and in many instances success, the reader will doubtless better appreciate narratives of the condition of the various denominations in operation there at the present time, than a repetition of statements that have the indefiniteness of tradition and the flavor of extreme antiquity. For a view of the present state of the various denominations in Africa, the reader is referred to Chapter VIII., and those in which the denominations of the United States are treated.

THE

Russian Greek Church.

EARLY ECCLESIASTICAL HISTORY OF RUSSIA.

IT is impossible to settle with any certainty at what period, or by whom, Christianity was first introduced into Russia. What we learn with most appearance of probability is, that the Grand Duchess Olga, grandmother to Vladimir, was the first person of distinction converted to Christianity in Russia, about the year 955, and that she assumed the name of Helena at her conversion; under which name she still stands as a saint in the Russian calendar. Methodius, and Cyril the philosopher, traveled from Greece into Moravia, about the year 900, to plant the gospel; where they translated the service of the church, or some parts of it, from the Greek into the Sclavonian language, the common language at that time of Moravia and Russia; and thus it is thought that this princess imbibed the first principles of Christianity. And, being herself fully persuaded of its truth, she was very earnest with her son, the Grand Duke Sviatoslav, to embrace it also; but this, from political motives, he declined to do. In the course, however, of a few years, Christianity is said to have made considerable progress in that nation.

Little occurred in the ecclesiastical history of Russia, ex-

cept, perhaps, the rise of the sect of the Raskolniki, which excited considerable tumults and commotions in that kingdom, till Peter the Great ascended the throne of Russia. He resolved to be the reformer of his church as well as of his empire. While he made no change in the articles of faith entertained by his countrymen, which contained the doctrine of the Greek Church, he took the utmost pains to have this doctrine explained in a manner conformable to the dictates of sound reason and the spirit of the gospel. He extinguished the spirit of persecuticn, and renewed and confirmed to Christians, of all denominations, liberty of conscience, and the privilege of performing divine worship in the manner prescribed by their respective liturgies and institutions. This liberty, however, was modified in such a manner as to restrain and defeat any attempts that might be made by the Jesuits and other members of the Roman Church to promote its interests in Russia, or to extend the jurisdiction of the Roman pontiff beyond the chapels of that communion that were tolerated by law ; and particular charge was given to the council, to which belonged the cognizance of ecclesiastical affairs, to use their utmost care and vigilance to prevent the propagation of Roman tenets among the people. All this caution had, no doubt, arisen from the repeated efforts of the Roman pontiffs and their missionaries to extend the Papal empire over the Greek churches, under the claim of uniting the two communions. Peter abolished the office of Patriarch, putting himself at the head of the church, which, under him, was to be governed by a synod.

Proposals for uniting the two communions have been made by different popes, as Honorius III., Gregory IX., Innocent IV., Gregory XIII., and last of all, by the Academy of Sorbonne in 1718 ; but the Russian sovereigns and the nation have always remained firm and true to their religion ; at the same time, all religions, without exception, are tolerated in Russia. In the year 1581, in the reign of Czar John Vasilievitz, Pope Gregory XIII. proposed to that sovereign that the Lutheran clergy should be banished from Russia ; but he was answered, that “ in that country all nations have a free



THE LAST PRAYER.—GEROME.—An Amphitheatre scene in the early Christian days, when men and women, to gratify a heathen populace, were thrown to the lions for refusing to take part in the popular idol worship.



JOAN OF ARC MEETING THE SPIRITS.—D. MAILLART.—A striking illustration of an experience of exceptional persons in all ages and under all religions, in which spirits of the dead become inspirers of the living, through the imagination at least if not in reality.

exercise of their religions"; and now in Russia there are Lutherans, Calvinists, HERNHUTTERS, Armenians, Jews, Mohammedans, Pagans, Hindoos, Roman Catholics, and representatives of nearly every creed in Christendom.

In her doctrines, the Russian Church agrees with the Greek Church; like her, she receives the seven sacraments or mysteries; allows no statues or graven images, but admits pictures and invocation of saints. Their Bible is translated into the Slavonian language from the Greek Septuagint; but they never suffer it to be carried into church, for fear of profaning it by several passages that are to be met with in the Old Testament. It is the New Testament only, and some particular passages extracted from the Psalms and the Prophets, which are read in their churches; they are, however, allowed to read the whole Scriptures at home.

THE RUSSIAN MASS.

During the celebration of the mass, the laity, not excepting the sovereign himself, are obliged either to stand or to kneel, and be uncovered; and to observe the same position during the performance of all the other parts of divine service. The Russian mass is always performed in the ancient Slavonian language; and a great part of it is said in a low voice. Like the Greeks, the Russians bow down before the host, and adore it. From the preface of the mass to the communion, the doors of the sanctuary are shut, and a curtain is drawn before it, which covers the altar. In Easter-week, however, the sanctuary doors are always open, even during mass. To the other ceremonies observed at the communion, in conformity with those of the Greeks, we must add, according to Olearius, that the Muscovites administer the sacrament to those who are deprived of their reason, by touching their lips only with the bread dipped in the wine; that they are not allowed to give the communion to a woman who lies in, in the room where she was brought to bed. Those who have taken a false oath before a court of judicature, or have been guilty of any notorious crime, cannot re-

ceive the sacrament of the eucharist till they are at the point of death. It is customary to give those who are sick, some water or some brandy, in which several of their sacred relics have been first infused, before they give them the communion.

REVERENCE OF RELICS, IMAGES, AND PICTURES.

The Russians have a peculiar regard for relics, images, and pictures of saints ; for the invocation of saints, the crucifix, and the sign of the cross ; for an infinite number of inclinations, genuflexions, and prostrations, not only before those objects which are adorable, but those likewise which demand only a common reverence and esteem ; and also for numberless processions and pilgrimages. The cathedral church at Moscow is in possession of what is called the garment of Jesus Christ, and a picture of the Blessed Virgin, drawn by St. Luke. The Russians look upon this picture as the palladium of their state. Other churches claim of being possessed of the bodies of several Russian saints ; and thirty-six gold and silver shrines, full of very valuable relics, are to be seen in the church of the Annunciation. These shrines, or boxes, are said to contain, among other things, some of the precious blood of the Lord Jesus Christ, one of the hands of St. Mark, and some of the bones of the prophet Daniel, etc.

Every Russian, whether his condition be high or low, has his own titular saint, to whom he offers up his morning and evening prayers, and whom he never fails to consult on all occasions of a doubtful or hazardous nature. No one can pay a Russian a higher compliment than by taking some deferential notice of the picture of his saint, upon entering and leaving his dwelling or place of business. The walls of their churches are all covered with pictures, which are not only representations of Jesus Christ and the Blessed Virgin, but of St. Nicholas and several other saints, whom the Russians have made choice of for their patrons and protectors.

The invocation of saints constitutes a considerable part of the religious worship of the Russians ; but greater demon-

strations of respect are shown to St. Nicholas than to any of the rest. It is customary, in Russia, to mention God and the Czar at the same time when they have any affair of importance to transact. Thus they frequently say, "God is powerful as well as the Czar." "With God and the Czar's permission." Their devotees go in pilgrimage, for the most part, to those places where their saints have especially distinguished themselves.

THE BENEDICTION OF THE WATERS.

The number of ceremonies and religious customs among the Russians nearly equals that of the Roman Church. The most rigorously observed and ostentatiously conducted of all these is the festival called the "Benediction of the Waters." This solemnity is celebrated at the beginning of the year at St. Petersburg, in the following manner: On the river Neva, upon the ice, which is then very strong, there is erected a kind of temple, of wood, usually of an octagonal figure, painted and richly gilt, having the inside decorated with various sacred pictures, representing the baptism of our Saviour, his transfiguration, and some other parts of his life, and on the top a picture of St. John the Baptist. This is called the "Jordan," which name used to signify the baptistery or font, or any basin in which holy water is consecrated. There the attention of the spectators is drawn to a large emblem of the Holy Ghost, appearing to descend from heaven, a decoration common to almost all Greek churches, in which a *peristerion* or dove, as a symbol of the Holy Ghost, is usually suspended from four small columns which support a canopy over the Holy Table. The "Jordan" is surrounded by a temporary hedge of the boughs of fir-trees; and, in the middle of the sanctuary or chancel is a square space, where the broken ice leaves a communication with the water running below, and the rest is ornamented with rich tapestry. Around this temple a kind of gallery is erected, and a platform of boards, covered with red cloth, is laid for the procession to go upon, guarded also by a fence of boughs.

The gallery communicates with one of the windows of the imperial palace, at which the emperor and his family come out to attend the ceremony, which begins as soon as the liturgy is finished in the chapel of the imperial palace, and the regiments of guards have taken post on the river. Then, at the sound of the bells, and of the artillery of the fortress, the clerks, the deacons, the priests, the archimandrites, and the bishops, dressed in their richest robes, carrying in their hands lighted tapers, the censer, the Gospel, and the sacred pictures and banners, proceed from the chapel to the "Jordan," singing the hymns appointed in the office, and followed by the emperor, the grand dukes, the nobles, and the whole court.

When arrived at the place where the ice is broken the Archbishop of Moscow, or other officiating bishop, descends, by means of a ladder, to the side of the water. There he reads the prayers appointed in the office, dips his cross three times, and ends the ceremony by an exhortation appropriate to it. As soon as the service is finished the artillery and soldiers fire; after which the prelate sprinkles the water on the company around him, and on the colors of all the regiments that happen to be at St. Petersburg, which are planted round the "Jordan." He then retires, when the people crowd towards the hole in the ice and drink of the waters with avidity. Notwithstanding the cold the mothers plunge their infants, and the old men their heads, into them. Everybody makes it a duty to carry away some for the purification of their houses, and curing certain distempers, against which the good Russians believe this water to be a powerful specific.

OBSERVANCES OF LENT.

The first grand ceremony in the Lenten season takes place on Palm Sunday. On the eve of this day all the inhabitants of Moscow resort, in carriages, on horseback, or on foot, to the Kremlin, for the purchase of palm-branches to decorate the sacred pictures in the streets or elsewhere. The governor, attended by the *maître de police*, the commandant, and a

train of nobility, go in procession mounted on fine horses. The streets are lined with spectators, and cavalry are stationed on each side to preserve order. Arriving in the Kremlin, a vast assembly, bearing artificial bouquets and boughs, are seen moving here and there, forming the novel and striking spectacle of a gay and moving forest. Upon this occasion every person who visits the Kremlin, and would be thought a true Christian, purchases one or more of the branches ; and in returning the streets are crowded with droskis, and all kinds of vehicles, filled with devotees, holding in their hands one or more branches, according to their circumstances or desires. The same custom is observed in St. Petersburg and all the large cities in the vast empire.

The second ceremony takes place on Thursday before Easter at noon, when the archbishop washes the feet of the apostles. The priests appear in their most gorgeous apparel. Twelve monks, designed to represent the twelve apostles, are placed in a semicircle before the archbishop. The ceremony is performed in the cathedral, which is crowded with spectators. The archbishop, performing all that is related of our Saviour in the thirteenth chapter of St. John, takes off his robes, girds up his loins with a towel, and proceeds to wash the feet of all, until he comes to the representative of Simon Peter, who rises ; and the same interlocation takes place between him and the archbishop which is said to have taken place between our Saviour and that apostle.

The third and most magnificent ceremony of all is celebrated two hours after midnight, in the morning of Easter Sunday. It is called the ceremony of the resurrection, and exceeds in splendor anything of the kind celebrated anywhere. A learned spectator of this ceremonial thus describes its magnificence :

“At midnight the great bell of the cathedral tolled. Its vibrations seemed the rolling of distant thunder, and they were instantly accompanied by the noise of all the bells in Moscow. Every inhabitant was stirring, and the rattling of carriages in the streets was greater than at noonday. The whole city was in a blaze ; for lights were seen in all the windows.

and innumerable torches in the streets. The tower of the cathedral was illuminated from its foundation to its cross.

“We hastened to the cathedral, which was filled with a prodigious assembly of all ranks and sexes, bearing lighted wax-tapers, to be afterwards heaped as vows on the different shrines. The walls, ceilings, and every part of this building are covered with the pictures of saints and martyrs. In the moment of our arrival the doors were shut; and on the outside appeared the archbishop, preceded by banners and torches, and followed by all his train of priests with crucifixes and censers, who were making three times, in procession, the tour of the cathedral; chanting with loud voices and glittering in sumptuous vestments, covered with gold, silver, and precious stones. After completing the third circuit they all halted opposite the great doors, which were shut; and the archbishop, with a censer, scattered incense against the doors and over the priests. Suddenly those doors were opened, and the effect was great beyond description. The immense throng of spectators within, bearing innumerable tapers, formed two lines, through which the archbishop entered, advancing with his train to a throne near the centre. The profusion of lights in all parts of the cathedral, and, among others, of the enormous chandelier which hung from the centre, the richness of the dresses, and the vastness of the assembly, filled us with astonishment. Having joined the suite of the archbishop, we accompanied the procession and passed even to the throne, on which the officials permitted us to stand among the priests, near an embroidered stool of satin placed for the archbishop. The loud chorus, which burst forth at the entrance to the church, continued as the procession moved towards the throne, and after the archbishop had taken his seat.

“Soon after, the archbishop descended, and went all round the cathedral; first offering incense to the priests, and then to the people as he passed along. When he had returned to his seat, the priests, two by two, performed the same ceremony; beginning with the archbishop, who rose and made obeisance with a lighted taper in his hand. From the mo-

ment the church doors were opened, the spectators had continued bowing their heads and crossing themselves.

“I had now leisure to examine the dresses and figures of the priests, which were, certainly, the most striking I ever saw. Their long dark hair, without powder, fell down in ringlets, or straight and thick, far over their rich robes and shoulders. Their dark thick beards also entirely covered their breasts. On the heads of the archbishop and bishops were high caps, covered with gems, and adorned with miniature paintings, set in jewels, of the crucifixion, the virgin, and the saints. Their robes of various-colored satin were of the most costly embroidery, and even on these were miniature pictures set with precious stones.

“After two hours had been spent in various ceremonies, the archbishop advanced, holding forth a cross, which all the people crowded to embrace, squeezing each other nearly to suffocation. As soon, however, as their eagerness had been somewhat satisfied, he retired to the sacristy; where putting on a plain purple robe, he again advanced, exclaiming three times in a very loud voice—‘Christ is risen!’ Thus was Easter proclaimed.”

THE SACRAMENT OF BAPTISM.

As soon as an infant comes into the world, the parents send immediately for a priest to purify him. The godfathers and godmothers of the first child must stand sureties for all the other children in that family, however great may be the number. After entering the church, these godfathers deliver nine wax-tapers into the hands of the priest, who illumines them all, and sticks them in the form of a cross about the font or vessel in which the infant is to be baptized. The priest then thrifies the godfathers, and consecrates the water; and after that he and the godfathers go thrice in procession round it. The clerk, who marches in the front, carries the picture of St. John. After this, they all arrange themselves in such a manner that their backs are turned towards the font, as a testimony of their aversion to the

three questions which the priest proposes to the godfathers ; that is to say,—First, “Whether the child renounces the devil?” Second, “Whether he abjures his angels?” and Third, “Whether he abhors and detests their impious works?” At each question the godfathers answer “yes,” and spit upon the ground. The exorcism follows, which is performed out of the church, lest the devil, as he comes out of the infant, should pollute or profane it. After the exorcism is over, the priest cuts some hair off the child’s head in the form of a cross, and puts it into a book, or wraps it up in wax, and deposits it in some particular place belonging to the church appropriated for that purpose. The baptism which ensues is performed by a triple immersion, as we have before observed with respect to the Greeks. The priest, having now put a grain of salt into the infant’s mouth, anoints him several times in the form of a cross, which may properly enough be called his confirmation ; and as he puts on him a clean shirt, he says, “Thou art now as clean as this shirt, and purified from the stain of original sin.” To conclude this ceremony, a little gold or silver cross, or one of inferior value, according to the circumstances of the parent, is hung about the infant’s neck, which is the badge or token of his baptism. He must wear this not only as long as he lives, but carry it with him to his grave. To this cross must be added some saint, appointed by the priest to be his guardian and protector, the picture of whom he delivers into the godfathers’ hands, and in express terms charges them to instruct the child in what manner he may pay a peculiar respect and veneration to his patron saint. After the baptism is over, the priest salutes the infant and his sponsors.

THE SACRAMENT OF MATRIMONY.

In the evening of their wedding-day, the bridegroom, accompanied by a numerous train of his nearest relations and acquaintances, proceeds to wait on his mistress, the priest who is to solemnize their nuptials riding on horseback before them. After the congratulations, and other compli-

ments, customary on such joyful occasions in all countries, the company sit down to table. But notwithstanding there are three elegant dishes instantly served up, no one takes the freedom to taste of them. At the upper end of the table is a vacant seat intended for the bridegroom. While he is in earnest discourse with the bride's relations, some young gentleman takes possession of his chair, and does not resign it without some valuable consideration. As soon as the bridegroom has thus redeemed his seat, the bride is introduced into the room, dressed as gayly as possible, but covered with a veil. A curtain of crimson taffeta, supported by two young gentlemen, now parts the lovers, and prevents them from stealing any glances from each other's eyes. In the next place, the bride's Suacha, or agent, wreathes her hair, and after she has turned up her tresses, puts a crown upon her head, which is either of gold or silver gilt, and lined with silk, and of greater or less value, in proportion to the quality or circumstances of the person for whom it is intended. The other Suacha is employed in setting the bridegroom off to the best advantage. During this interval, some women that are present sing a number of little merry catches to divert them, while the bridesmaids strew hops upon the heads of the company. Two lads after this bring in a large cheese, and several rolls or little loaves, in a hand-basket, with curious sable tassels to it. Two of the bride's attendants bring in another cheese, and the same quantity of bread, upon her particular account. All these provisions, after the priest has blessed them, are carried to the church. At last there is a large silver basin set upon the table, full of small remnants of satin and taffeta, with several small square pieces of silver, hops, barley, and oats, all mingled together. The Suacha, after she has put the bride's veil over her face again, takes several handfuls of this medley out of the basin, and strews it over the heads of all the company. The next ceremony is the exchange of their respective rings, which is performed by the parents of the newly-married couple. The Suacha now conducts the bride to church, and the bridegroom follows with the priest.

One part of the pavement of the church, where the ceremony is performed, is covered with crimson taffeta, and another piece of the same silk is spread over it, where the bride and bridegroom are appointed to stand. The priest, before he enters upon his office, demands their oblations, which consist of fish, pastry, etc. Then he gives them his benediction, and holds over their heads the pictures of those saints who were made choice of to be their patrons. After which, taking the right hand of the bridegroom and the left of the bride within his own hands, he asks them three times, whether they sincerely consent to and approve of their marriage, and whether they will love each other for the future as is their bounden duty so to do. When they have answered "Yes," all the company in general take hands and join in a solemn dance, while the priest sings the 128th Psalm (according to the Hebrew computation), in which almost all the blessings that attend the married state are enumerated. The priest, as soon as the psalm is finished, puts a garland of rue upon their heads; but if the man be a widower, or the woman a widow, then he lays it upon their shoulders. The blessing attendant on this ceremony begins with these words, "Increase and multiply"; and concludes with that other solemn direction, which is contained in so many marriage ceremonies, "Whom God hath joined, let no man put asunder." As soon as this is pronounced, all the company light their wax-tapers, and one of them presents the priest with a glass of wine, which he drinks, and the newly-married couple pledge him. This is done thrice, and then the bride and bridegroom dash their glasses down upon the floor, and tread the pieces under their feet, denouncing several maledictions on all those who shall hereafter endeavor to set them at variance. At the same time, several women strew linseed and hempseed upon their heads. After this ceremony is over, the usual congratulations are repeated, with such other demonstrations of gayety and rejoicing as generally accompany the nuptial rites in other countries.

FUNERAL CEREMONIES.

The Russian funeral solemnities are as remarkable in all respects as their nuptial ceremonies. As soon as a sick person has expired, they send for the relations and friends of the deceased, who place themselves about the corpse. There are women likewise who attend as mourners, and ask the deceased, "What was the cause of his death? Were his circumstances narrow and perplexed? Did he want either the necessities or conveniences of life?" In the next place, the corpse is well washed, dressed in clean linen, or wrapped in a shroud, and shod with Russia leather, and put into a coffin, the arms being laid over the stomach, in the form of a cross. The corpse is not carried, however, to church, till it has been kept eight or ten days at home, if the season or circumstances of the deceased will admit of such a delay; for it is a received opinion, that the longer they stay in this world, the better reception they will meet with in the next. The priest thurifies the corpse, and sprinkles it with holy water, till the very day of its interment.

The funeral procession is arranged in the following manner: A priest marches in the front, carrying the image of the particular saint who was made choice of as patron of the deceased at the time he was baptized. Four young virgins, who are the nearest relations to the deceased, and the chief mourners, follow him; or, for want of such female friends, the same number of women are hired to attend, and to perform that melancholy office. After them comes the corpse, carried on the shoulders of six bearers. If the party deceased be a monk or a nun, the brothers or sisters of the convent to which he or she belonged perform this last friendly office. The relations and friends bring up the rear, each having a wax-taper in his hand. As soon as they are arrived at the grave, the coffin is uncovered, and the image of the deceased's favorite saint is laid over him, while the priest repeats some prayers suitable to the solemn occasion, or reads some particular passages out of the liturgy. After that, the relations and friends bid their last sad adieu, either by saluting the deceased himself, or the

coffin in which he is interred. The priest, in the next place, comes close to his side, and puts his certificate into his hand, which is signed by the archbishop, and likewise by his father confessor. This is a testimonial of the virtue and good actions of the deceased, or, at least, of his sincere repentance of all his sins. When a person at the point of expiring is so happy as to have the benediction of his priest, and after his decease his certificate in his hand, his immediate reception into heaven is, in their opinion, infallibly secured. The priest always recommends the deceased to the favor and protection of St. Nicholas. To conclude, the coffin is nailed up and let down into the grave, the face of the deceased being turned towards the east. The friends and relations now take their last farewell.

During their mourning, which continues forty days, they make three funeral entertainments, that is to say, on the third, the ninth, and the twentieth day after the interment. A priest must spend some time in prayer for the consolation and repose of the soul of the deceased every night and morning, for forty days successively in a tent, which is erected on that occasion over the grave. They commemorate their dead, likewise, once a year. This ceremony consists, principally, in mourning over their tombs, and in taking care that they be duly perfumed with incense by some priest.

THE SECT OF RASKOLNIKI.

This is the only sect that has separated from the established church in Russia. The date of the separation was about the year 1666. They profess to be ardent lovers of the Holy Scriptures, and distinguished for their piety. Its members assume the name of *Ibraniki*, that is, the multitude of the elect; or, according to others, *Straoivertsi*, that is, believers in the ancient faith; but the name given them by their opponents, and that by which they are generally known, is *Raskolniki*, that is, schismatics. In defence of their separation, they allege the corruptions, in both doctrine and discipline, that had been introduced into the Russian

Church. They profess a rigorous zeal for the letter of the Holy Scripture ; and the transposition of a single word in a new edition of the Russian Bible, though this transposition was intended to correct an uncouth phrase in the translation commonly received, threw them into the greatest tumult. They hold that there is no subordination of rank, no superior or inferior among the faithful ; that a Christian may kill himself for the love of Christ ; that "Hallelujah" must be only twice pronounced, that it is a great sin to repeat it thrice ; and that a priest must never give a blessing except with three fingers. They are regular, even to austerity, in their manners. They have suffered much persecution ; and various means have been used to lead them back into the bosom of the church, but in vain. Some wealthy merchants and great lords are attached to this sect ; and it is widely diffused among the peasants.

THE Church of England EPISCOPALIAN.

EARLY HISTORY.

IT is asserted by some authorities that the Gospel was introduced into Britain as early as A.D. 63. To Lucius and to Joseph of Arimathea, among others, the honor of its introduction has been accorded, and St. Paul is said to have preached there in A.D. 66. The British Church is often mentioned by writers of the second and third centuries; and British martyrs suffered under the edicts against the Christians issued by Diocletian in 303. British bishops were present at the councils of Arles, in 314, and of Nicæa, the first general council, in 325. About 597 Gregory I. sent Augustine and a band of monks to endeavor to bring the British Church into subjection to Rome. Ethelbert, king of Kent, was converted, and a struggle between the early British Church and Gregory's representatives at once began. At the Reformation the entire system, which had at length been established by Rome, was overthrown, and the British Church restored to that state of independence in which it had originally existed throughout the islands. Many laws for the regulation of the Church were made by the Anglo-Saxon kings. Its right of sanctuary was rigidly enforced. Attempts at encroachment by the Roman Church were fre-

quently opposed, and the first article of the Magna Charta (1215) provided that the Church of England should be free, and enjoy her whole rights and liberties inviolable. In 1530 the clergy in convocation acknowledged Henry VIII. as supreme head of the English Church; and by 25 Hen. VIII. c. 21 (1534), the Papal power in England was abrogated. The king was appointed supreme head of the Church by 26 Hen. VIII. c. 1 (1534). The Articles were drawn up in 1551, and published in 1553. They were forty-two in number. They were revised and reduced to thirty-nine in 1562. At the Union in 1800, the Church of Ireland was united with that of England, under the title of "The United Church of England and Ireland." A bill introduced into Parliament March 1, 1869, to disestablish and disendow the Irish Church, received the royal assent, July 26. The act took effect from Jan. 1, 1871. For further historical mention of the Established Church, the reader is referred to the notice of the Presbyterian Church in England.

In Scotland Episcopacy was abolished in 1561, restored in 1606, again abolished in 1639, again restored in 1661, and abolished at the Revolution in 1689, when the bishops were expelled. Before the Revolution there were two archbishoprics and twelve bishoprics in Scotland, the last, that of Edinburgh, having been founded by Charles I. in 1633. Though the Presbyterian Church was acknowledged as the national church at the Revolution, many of the old Episcopalian bishoprics were revived, and are still in healthful operation. The founding of the Protestant Episcopal Church in the United States, although a practical offspring of the Church of England, is due to the Episcopacy of Scotland, for Dr. Samuel Seabury, the first Bishop, was refused consecration in England, and obtained it at the hands of the Scottish bishops in Aberdeen.

The religious tenets or doctrines of the Church of England are to be found in the Book of Homilies, consisting of short moral and doctrinal discourses, and in the Thirty-nine Articles, which, with the three Creeds and Catechism, are inserted in the Book of Common Prayer.

THE THIRTY-NINE ARTICLES.

I.—*Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II.—*Of the Word, or Son of God, which was made very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the Blessed Virgin, of her substance: so that two whole and perfect natures—that is to say, the Godhead and Manhood—were joined together in one Person, never to be divided; whereof is one Christ very God and very Man; who truly suffered, was crucified, dead and buried, to reconcile his father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III.—*Of the going down of Christ into Hell.*

As Christ died for us, and was buried, so also it is to be believed, that he went down into Hell.

IV.—*Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

V.—*Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI.—*Of the Sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to salvation: So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical Books of the Old and New Testament of whose authority was never any doubt in the Church.

OF THE NAMES AND NUMBER OF THE CANONICAL BOOKS.

Genesis.	The First Book of Chronicles.
Exodus.	The Second Book of Chronicles.
Leviticus.	The First Book of Esdras.
Numbers.	The Second Book of Esdras.
Deuteronomy.	The Book of Esther.
Joshua.	The Book of Job.
Judges.	The Psalms.
Ruth.	The Proverbs.
The First Book of Samuel.	Ecclesiastes, or Preacher.
The Second Book of Samuel.	Cantica, or Songs of Solomon
The First Book of Kings.	Four Prophets the greater.
The Second Book of Kings.	Twelve Prophets the less.

And the other Books, as Hierome saith, the Church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine: such are these following:—

The Third Book of Esdras.	Baruch the Prophet.
The Fourth Book of Esdras.	The Song of the Three Children.
The Book of Tobias.	The Story of Susanna.
The Book of Judith.	Of Bel and the Dragon.
The rest of the Book of Esther.	The Prayer of Manasses.
The Book of Wisdom.	The First Book of Maccabees.
Jesus the Son of Sirach.	The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII.—*Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the New and Old Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God to Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any Commonwealth: yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called moral.

VIII.—*Of the Three Creeds.*

The three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

IX.—*Of Original, or Birth Sin.*

Original sin standeth not in the following of Adam—as the Pelagians do vainly talk—but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the Flesh lusteth always contrary to the Spirit; and therefore, in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain—yea, in them that are regenerated; whereby the lust of the flesh, called in Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath of itself the nature of sin.

X.—*Of Free Will.*

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and working with us, when we have that good will.

XI.—*Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort: as more largely is expressed in the Homily of Justification.

XII.—*Of Good Works.*

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out, necessarily, of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

XIII.—*Of Works before Justification.*

Works done before the grace of Christ, and the inspiration of the Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ: neither do they make men meet to receive grace, or, as the School Authors say, deserve grace of congruity; yea rather, for that

they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV.—*Of Works of Supererogation.*

Voluntary works besides, over and above God's Commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye hath done all that are commanded to you, say, We are unprofitable servants.

XV.—*Of Christ alone without Sin.*

Christ, in the truth of our nature, was made like unto us in all things, sin only except: from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world: and sin, as St. John saith, was not in him. But all we the rest, although baptized and born again in Christ, yet offend in many things; and, if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI.—*Of Sin after Baptism.*

Not every deadly sin, willingly committed after Baptism, is sin against the Holy Ghost and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII.—*Of Predestination and Election.*

Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore, they which be endued with so excellent a benefit of God, be called, according to God's purpose, by his Spirit working in due season: They through grace obey the calling: They be justified freely: They be made sons of God by adoption: They be made like the image of his only begotten Son Jesus Christ: They walk religiously in good works: and, at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things ; as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God : so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture : And in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

XVIII.—*Of Obtaining Eternal Salvation only by the Name of Christ.*

They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

XIX.—*Of the Church.*

The visible Church of Christ is a Congregation of faithful men, in the which the true word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

XX.—*Of the Authority of the Church.*

The Church hath power to decree Rites or Ceremonies, and authority in controversies of faith : And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written ; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

XXI.—*Of the Authority of General Councils.*

General Councils may not be gathered together without the commandment and will of Princes : and when they be gathered together—forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God—they may err, and sometimes have erred, even in things pertaining unto God. Wherefore, things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

XXII.—*Of Purgatory.*

The Romish doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII.—*Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV.—*Of Speaking in the Congregation in such a Tongue as the People Understandeth.*

It is a thing plainly repugnant to the Word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

XXV.—*Of the Sacraments.*

Sacraments ordained of Christ, be not only badges or tokens of Christian men's profession ; but rather they be certain sure witnesses, and effectual signs of grace, and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures ; but yet have not like nature of Sacraments with Baptism and

the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.

XXVI.—*Of the Unworthiness of the Ministers, which Hinders not the Effect of the Sacraments.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as, by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

XXVII.—*Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of Regeneration, or New Birth; whereby, as by an instrument, they that receive baptism rightly, are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased, by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII.—*Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ; and likewise, the cup of blessing is a partaking of the blood of Christ.

Transubstantiation—or the change of the substance of bread and wine in the Supper of the Lord—cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean, whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX.—*Of the Wicked which Eat not the Body of Christ in the Use of the Lord's Supper.*

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth, as St. Augustine saith, the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ, but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing.

XXX.—*Of both Kinds.*

The Cup of the Lord is not to be denied to the Lay-people; for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI.—*Of the One Oblation of Christ finished upon the Cross.*

The offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII.—*Of the Marriage of Priests.*

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: Therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII.—*Of excommunicated Persons, How they are to be Avoided.*

That person, which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen or Publi-

can, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV.—*Of the Traditions of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been diverse, and may be changed according to the diversity of Countries, Times, and Men's Manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly—that others may fear to do the like—as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

XXXV.—*Of Homilies.*

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times ; as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth ; and therefore we judge them to be read in Churches by the Ministers diligently and distinctly, that they may be understood of the people.

OF NAMES OF THE HOMILIES.

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| 1. Of the right Use of the Church. | 10. Of the Reverent Estimation of |
| 2. Against Peril of Idolatry. | God's Word. |
| 3. Of Repairing and Keeping clean | 11. Of Alms-doing. |
| of Churches. | 12. Of the Nativity of Christ. |
| 4. Of Good Works ; first of Fast- | 13. Of the Passion of Christ. |
| ing. | 14. Of the Resurrection of Christ. |
| 5. Against Gluttony and Drunk- | 15. Of the worthy Receiving of the |
| enness. | Sacrament of the Body and |
| 6. Against Excess of Apparel. | Blood of Christ. |
| 7. Of Prayer. | 16. Of the Gifts of the Holy Ghost. |
| 8. Of the Place and Time of | 17. For the Rogation Days. |
| Prayer. | 18. Of the State of Matrimony. |
| 9. That Common Prayer and Sac- | 19. Of Repentance. |
| raments ought to be admin- | 20. Against Idleness. |
| istered in a known Tongue. | 21. Against Rebellion. |

XXXVI.—*Of Consecration of Bishops and Ministers.*

The book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it any thing that of itself is superstitious and ungodly. And therefore, whosoever are consecrated or ordered according to the rites of that book since the second year of the fore-named King Edward, unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII.—*Of the Civil Magistrates.*

The King's Majesty hath the chief power in this realm of England and other his dominions, unto whom the chief government of all estates of this Realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

Where we attribute to the King's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, We give not to our Prince the ministering either of God's Word or of the Sacraments, the which thing the Injunctions also, lately set by Elizabeth our Queen, do most plainly testify; but that only prerogative which we see to have been given always to all godly Princes in Holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The laws of the Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons and serve in the wars.

XXXVIII.—*Of Christian Men's Goods, which are not Common.*

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX.—*Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle; so we judge that

Christian religion doth not prohibit but that a man may swear when the Magistrate requireth, in a cause of faith and charity ; so it be done, according to the Prophet's teaching, in justice, judgment, and truth.

THE HIERARCHY OF THE CHURCH.

TWO ARCHBISHOPS are at the head of the Church of England, who take their titles from the cathedral towns of Canterbury and York. As their episcopal rank is equal, the Archbishop of Canterbury is known officially as the Primate of all England, while the Archbishop of York is similarly designated the Primate of England.

When a bishopric becomes vacant, the canons of the cathedral give notice of it to the sovereign, and desire leave to choose another. The sovereign, at the same time that he or she sends the *congé-d'élire*, recommends the individual whom it is his or her will they should elect ; and then the dean and chapter choose the person so named. The bishop so chosen is consecrated, installed, renders homage to the sovereign, takes the oath, and pays the first fruits. The other prerogatives which the sovereign enjoys, as head of the church, are to make ordinances respecting ceremonies and exterior rites ; to call or prorogue the convocation ; and to enact the decrees of synods into laws. But all this still leaves the sovereign in the state and condition of a lay head, and the profession of faith says, that the supreme governing of all the states of the kingdom, whether ecclesiastical or spiritual, in all cases whatever, belongs to him, yet so that he is not invested with a power to preach the word of God, or administer the sacraments.

The bishop is superior to a priest, and a priest to a deacon. The essential office of a DEACON is to see that the wants of the poor are supplied, to assist the priest (or minister) at the communion service, to bless those who present themselves to be married, to baptize, to bury the dead, to preach, and to read to the people the Holy Scriptures, or the homilies. Their ordination consists first in a sermon or exhortation preached to them, which being concluded, the archdeacon, or whoever

officiates in his stead, presents them to the bishop, who inquires of the said archdeacon, whether he has examined them and found them deserving. He then directs his speech to the congregation present, both to know if there be any existing impediment to the election, and to recommend the candidates to the prayers of the congregation. After some prayers and litanies, the third chapter of St. Paul's first epistle to Timothy, from v. 8 to the end of that chapter, is read to the deacons, or chapter vi. of the Acts of the Apostles, from v. 2 to 8. Then they take the oath of supremacy, and among several questions put to them, the bishop asks them whether they have in them an interior call from the Holy Ghost to take upon them the office of a deacon. The answer to this question being made in the affirmative, the bishop puts the New Testament into their hands, and gives them authority to read and preach the word of God to the faithful. He receives the communion himself, and gives it to all whom he has ordained. The whole ceremony is concluded with a prayer suitable to the occasion, and the blessing.

The ordination of PRIESTS consists of prayers, exhortations, and imposition of hands. By the constitutions of the year 1603, the time appointed for giving orders was on those Sundays which follow the Ember weeks during the service, in the cathedral or parochial churches where the bishops reside, in the presence of the archdeacon, the dean, and two prebendaries, or at least of four grave persons, who must be masters of arts, and have lawful power to preach. They are only as witnesses to the ordination, which belongs solely to the bishop; he alone has authority to say to those who are ordained, "Receive the Holy Ghost": the other four only pray with the bishops, and lay their hands upon the ordained. To become a priest, it is necessary to be made first a deacon; but both orders may be received on one and the same day. After the examination and the exhortation which is immediately before the communion service, the epistle is read, Acts, chap. xx. from v. 17 to 36, and if both orders are to be given on the same day, the third chapter of the first epistle to Timothy is added. The reading of the gospel follows, out of the last

chapter of St. Matthew, from v. 11 to the end of that chapter ; or out of St. John, chap. xx. from v. 10 to 24. Then the *Veni Creator* is sung or read. The rest differs but little from the deacon's ordination. The congregation is desired to join in mental prayer for the happy success of this ceremony. Silence is maintained for some short time ; then the bishop prays aloud, and immediately lays his hands, and the priests then present lay theirs upon those who are ordained, and who are kneeling. The bishop uses at the same time these words : "Receive the Holy Ghost. Sins shall be forgiven to all those to whom you forgive them. Be faithful dispensers of the word of God and of the sacraments." This being said, he puts the Bible into their hands.

The BISHOP is, under Christ, according to the doctrine of the Church of England the first pastor of the church. Subordinate ministers are only his deputies. When he is absent, the priest may bless the people, but whenever he is present at the divine service, it belongs to him to pronounce the blessing. There are two archbishops and twenty-four bishops in England. They enjoy the dignity of barons, and take place before those of the laity. Thus the Bishop of London, being the first bishop, is likewise the first baron. All are peers of the realm, and sit in the House of Lords, except the Bishop of the Isle of Man, who is named by and holds of a subject. The archbishops are called *Your Grace*, which title is also bestowed on dukes. The bishops are styled *Right Reverend Fathers in God*.

At the consecration of bishops or archbishops, the third chapter of St. Paul's first epistle to Timothy, from v. 1 to 8, is read ; then some verses out of chap. x. or xxi. of St. John's gospel ; the creed is said ; the bishop-elect is presented by two other bishops to the archbishop of the province, or to another bishop officiating for him. "Right Reverend Father in God," they say, "we present to you this pious and learned man, to be consecrated bishop." The sovereign's order for his consecration is produced and read openly. The bishop elect takes the oath of supremacy and that of obedience. The consecrator leads the congregation in prayer, saying to

them: "Brethren, it is written in the gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples did fast and pray before they laid hands on Paul and Barnabas and sent them forth. Let us, therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer." Then the litany is said; and after this passage, That it may please thee to illuminate all bishops, etc., the following prayer is inserted: "That it may please thee to bless this our brother elected, and to send thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy church." The people answer, "We beseech thee to hear us." The litany ends with a prayer, after which the archbishop, sitting in his chair, says to him that is to be consecrated, "Brother, forasmuch as the Holy Scripture and the ancient canons command that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he has purchased with no less price than the effusion of his own blood; before I admit you to this administration, I will examine you." The question ends with a prayer, which is followed by the hymn of the Holy Ghost, or the *Veni Creator*, said or sung, at the end of which the archbishop repeats another long prayer. Then the archbishop and bishops present lay their hands upon the head of the elected bishop, the archbishop saying: "Receive the Holy Ghost; and remember that thou stir up the grace of God which is given thee by this imposition of our hands." Still keeping one hand on the head of the bishop-elect, with the other he delivers him the Bible, saying, "Give heed unto reading, exhortation, and doctrine; think upon the things contained in this book. Be to the flock of Christ a shepherd, not a wolf; hold up the weak; be so merciful; so minister discipline." Then the archbishop and the new bishops, with others, receive the communion; and the whole ceremony concludes with a prayer by way of collect, to desire Almighty God to pour down his blessing on the new bishop.

English bishops have their own vicars and officials; but the officials are better known in England by the name of chancellors. These are the true and chief officials, but there are some commissioners who are often mistaken for them. Their archdeacons, who in ancient times were only the first among deacons, are now in the English Church above priests. Bishops are called *reverend*, archbishops *most reverend*, archdeacons *venerable*, while common priests have no title bestowed upon them. The archdeacon's chief function is to visit the diocese by procuration in default of the bishop or vicar, at least once in three years. No one can be made a deacon before twenty-three, nor a priest before twenty-four, nor a bishop before thirty.

The convocation of the clergy is a kind of parliament. The archbishops and bishops are the upper house; the lower is composed of the subordinate clergy, viz.: twenty-six deans, sixty archdeacons, five hundred and seventy-six canons, besides curates and deacons. They meet upon the concerns of the Church, tithes, raising taxes, ecclesiastical laws, which must afterwards be approved by the sovereign and parliament. They hold likewise national synods, which keep an exact correspondence in their deliberations, and make no absolute definition, but with a unanimous consent.

DIVINE SERVICE IN THE CHURCH.

The customs established in the performance of divine service, and appointed by the English liturgy are: That all priests and deacons are required to say daily the morning and evening prayers. The order of both is the same. They begin with several passages of Scripture, which the minister says aloud. These passages are followed by an exhortation to prepare for the general confession of sins, which is said kneeling, by the minister and the whole congregation. The Church of England uses three different forms of absolution: one in the morning and evening prayer, another at the visitation of the sick, and a third at the communion service. After the absolution, the priest and congregation, all kneel-

ing, say the Lord's prayer, which is followed by some responses, a psalm, some lessons out of the Old Testament, as set down in the calendar at the beginning of the liturgy, the singing or reciting of the *Te Deum* or *Benedicite omnia*; another lesson out of the New Testament, a hymn, or a psalm; the creed said or sung, during which the people stand; the Lord's prayer a second time; several responses, three collects, a prayer for the sovereign, another for the royal family, a third for the clergy, St. Chrysostom's prayer, and the blessing. The rubric says, that the minister must stand when he reads the lessons, and turn himself towards the congregation, that he may be heard the better; this is very rational, for those lessons, the decalogue, etc., are an instruction to the people; but when he addresses himself to God by prayer, by saying or singing a psalm, or by confession, he must then turn from the people and look towards the upper end of the chancel, which is the chief and most reverential part of the church. The prayers, collects, and lessons often vary, on some days, as Christmas, Epiphany, etc. The Athanasian creed is said or sung instead of that of the Apostles' or of Nice. Sunday morning, Wednesday, and Friday, the long litany is said or sung. Particular prayers are said likewise on special occasions, as for rain, for fair weather, for a time of famine, or great dearth, for success in war, against popular commotions, epidemic or contagious distempers; every day also in Ember weeks, for those who are to be ordained, for the parliament while it sits; which prayers are all either to obtain mercy from God, or to give him thanks for favors received.

SACRAMENT OF THE LORD'S SUPPER.

The communion is one of the principal sacraments of the Church of England, for which purpose the altar, for this name is often given by the members of the Church of England to the communion table, ought to have a clean white linen cloth upon it, and to stand in the body of the church, or in the chancel, where morning and evening prayers are

appointed to be said. At all other times the said table is covered with silk, and set in a decent place altar-wise. The priest, standing at the north side of the table, repeats the Lord's prayer, with a collect, then rehearses distinctly the ten commandments; after each, the people, kneeling, say, "Lord, have mercy on us, and incline our hearts to keep this law." This is followed by a collect for the sovereign, which the priest says standing; the collect of the day, the epistle, and gospel, at which last the people stand, as they do likewise at the singing or reciting the Nicene or Constantinopolitan creed, which is done immediately after the gospel. Then the curate declares unto the people what holidays and fasting days are in the week following to be observed; and, if occasion be, publishes the banns of matrimony, reads briefs, citations, and excommunications.

Then follows the sermon, which being ended, alms are taken for the poor, or church purposes. This is followed by prayers and exhortations; after which, the priest stands up before the table, and having so ordered the bread and wine that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, repeats the prayer of consecration, which begins the third part of the communion service; the wording of it is very remarkable, and runs thus:—"Hear us, O merciful Father, and grant that we, receiving these thy creatures of bread and wine, according to Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood, who in the same night that he was betrayed took bread, and when he had given thanks, he break it, and gave it to his disciples, saying, 'Take, eat, this is my body which is given for you, do this in remembrance of me.' Likewise, after supper, he took the cup, and when he had given thanks, he gave it to them, saying, 'Drink ye all of this, for this is my blood of the new testament, which is shed for you, for the remission of sins. Do this as oft as ye shall drink it in remembrance of me.'"

The priest first receives the communion in both kinds himself, then proceeds to deliver the same to the bishops, priests,

and deacons (if any be present); and after that, to the people also in order into their hands, all meekly kneeling.

The priest repeats a prayer when he gives the bread, and another when the cup is given to any one. If the consecrated bread or wine be exhausted before all have communicated, the priest is to consecrate more. If, on the contrary, there remains any when all have communicated, the minister returns to the Lord's table, and reverently places upon it what remains of the consecrated elements, covering the same with a clean linen cloth. Here begins the fourth and last part of the communion service. The Lord's prayer is recited by the minister, the people repeating after him every petition; then follows another form of thanksgiving; after which, "Glory be to God on high," a hymn to which antiquity has given the appellation of angelical. The whole service is concluded by the priest (or bishop, if he be present) dismissing the congregation with a blessing.

THE SACRAMENT OF BAPTISM.

The rubric says, that it is most convenient baptism should not be administered but upon Sundays, and other holydays, when the greatest number of people are assembled; as well for that the congregation there present may testify the receiving of them that are newly baptized into the number of Christ's church; as also because, in the baptism of infants, every man present may be put in remembrance of his own profession made to God in his baptism, or that made for him by his godfathers or godmothers. Nevertheless, if necessity so require, children may be baptized on any other day. Every male child must have two godfathers and one godmother, and every female one godfather and two godmothers, who, with the children, must be present at the font immediately after the last lesson of the morning or evening prayer. The priest coming to the font, which is then to be filled with pure water, and standing there, asks the usual question, exhorts the people to pray, says two prayers for the child, reads a gospel (Mark x. 13, and following), ex-

plains it, gives God thanks, instructs the godfathers and godmothers in their duty, receives their renunciation of the devil in behalf of the child, and repeats with them the profession of faith. After this and a few more prayers, he takes the child into his hands, desires the godfathers and godmothers to name him or her ; and then, naming it after them, he sprinkles it with the water, saying, N., I baptize thee, etc. The ceremony ends with the minister's signing the child with the cross, repeating the Lord's prayer, giving thanks to God, and a second charge to the godfathers and godmothers.

CEREMONY OF CONFIRMATION.

In the Church of England the bishops are sole ministers of the religious ceremony of confirmation. The short catechism, which every person is to learn before he is brought to be confirmed by the bishop, is to be found in the Book of Common Prayer. The Church of England orders that, for the instruction of the faithful beginners, "The curate of every parish shall diligently upon Sundays and holydays, after the second lesson at evening prayer, openly in the church instruct and examine so many children of his parish, sent unto him, in the catechism. All fathers, mothers, masters, or mistresses, shall cause their children, servants, and apprentices, who have not learned their catechism, to come to the church at the time appointed, and obediently to hear and be ordered by the curate, until such time as they have learned all that is appointed for them to learn. The children who are sufficiently instructed shall be brought to the bishop, and every one shall have a godfather or a godmother as a witness of their confirmation. All being placed and standing in order before the bishop, he or some other minister appointed by him shall read what is called the preface of confirmation, which briefly explains the nature and end of it ; then he makes them renew and confirm the promises which were made for them by their godfathers and godmothers at baptism, and prays for them, that they may receive the gifts of the Holy Ghost ; then all of them kneeling in order before

the bishop, he lays his hand upon the head of every one severally, repeats another prayer, then the Lord's prayer, and two collects, and dismisses them with his blessing."

MARRIAGE CEREMONY OF THE CHURCH.

According to the ritual of the Church of England the banns of all those who are to be married must be published in the church three several Sundays or holydays, in the time of divine service, immediately before the sentence of the offertory. If the persons who are to be married dwell in different parishes, the banns must be asked in both parishes; and the curate of the one parish shall not solemnize matrimony without a certificate of the banns being thrice asked from the curate of the other parish. At the day and time appointed for the solemnization of matrimony, the persons to be married come into the body of the church, with their friends and neighbors, and there standing together, the man on the right hand and the woman on the left, the priest reads an exhortation on the duty, condition, and chastity of a married state; then another, particularly directed to the persons who are to be married. At which day of marriage if any man do allege or declare any impediment why they may not be united in matrimony by God's law, or the laws of the realm, then the solemnization must be deferred until such time as the truth be ascertained. If no impediment be alleged, then the curate asks their mutual consent, which being declared, they give their troth to each other, taking alternately each other by the right hand and saying: "I, N., take thee, N., to be my wedded wife (or husband); to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish (the wife says to love, cherish, and obey), till death us do part, according to God's holy ordinance, and thereto I plight thee my troth." Then they again loose their hands, and the man produces a ring. The priest, taking the ring, hands it to the man, who puts it upon the fourth finger of the woman's left hand, and the man, taught by the priest, says: "With this

ring I thee wed, with my body I thee worship." Both kneel down, the minister says a prayer, joins their hands together, and adds a blessing. Then going to the Lord's table, repeats or sings a psalm, which being ended, the man and the woman kneeling before the Lord's table, the priest, standing at the table, recites a litany, followed by some prayers, and an instruction concerning the duties of man and wife, and so concludes. The rubric adds, that if it is convenient the new married persons should receive the holy communion at the time of their marriage, or at the first opportunity after their marriage.

But though the ritual of the Church of England requires the publication of the banns of such persons who are about to marry, and though the lower classes always have their marriage banns published, yet it is the custom of the higher, and to a great degree of the middle classes also, to marry by license, dispensing with the publication of banns. A license may be had on application to a surrogate. In the year 1837 a new Marriage Act was passed, which made a very considerable change in the marriage ceremony, to those who were desirous to avail themselves of it, while it left at liberty all who preferred the former course to pursue it as before. Members of the Church of England still marry in the churches by banns or license, while Dissenters more generally avail themselves of the provisions of the new act.

By the new act, persons wishing to marry may be joined together either in dissenting meeting-houses, licensed for the purpose, or in the offices of the Superintendent-Registrars of the Poor-Law Unions, in the districts of which the parties may live. The presence of the registrar of the district, and two witnesses, is indispensable to the lawfulness and validity of the ceremony. Before any marriage can be contracted under the new act, either a license must be purchased of the registrar, on giving seven days' notice, or three several notices of such intended marriage must be read and published at the Union Workhouse, before the Poor-Law Guardians of the Union, at three of their successive weekly meetings, which may be held within the twenty-one days which must

pass between the day of giving notice to the registrar and the day of marriage. A certificate also must be obtained of the registrar, before the marriage can take place, stating that no one has forbidden the marriage. In cases where the marriage takes place at the office of the superintendent-registrar, he, as well as the registrar of the district, must be present with the two witnesses, and the ceremony must take place, with open doors, between the hours of eight and twelve in the forenoon. An office is appointed, called "The General Register Office," for keeping a register of all births, deaths, and marriages in England, as well as a register-general to discharge the important duties of the same.

Marriage between persons related to each other within the Levitical decrees is unlawful; and this prohibition embraces relationship by affinity as well as that by consanguinity. A marriage between a man and the sister of his deceased wife, is, therefore, void. Parliament has been frequently urged to abolish this particular restriction, but, up to 1886, without success, although the vote in favor of the change perceptibly increased during several years preceding that date.

In 1894 there were reported 2 archbishops, 32 bishops, 17 suffragan bishops, 30 deans, 89 archdeacons, 132 residentiary canons, 810 rural deans, 14,300 beneficed clergy, and 9,500 unbeneficed, making the total clergy about 23,000. Both archbishops and 24 of the bishops had seats in the House of Lords. The educational work of the Church was represented by about 11,960 schools of all grades, with an average attendance of 1,677,123 pupils and scholars. There were in addition 30 training colleges for school teachers, and 28 schools for secondary education. The Church has an enormous endowment. The amount annually raised by voluntary means averages £1,000,000 for church building and restoration, £539,510 for foreign missions, £528,000 for elementary education, and £500,000 for home missions, temperance work, and other activities,—a total of £2,567,510, or \$12,478,098. The total revenue of the Church from all sources is estimated at £7,250,000, or \$35,235,000.

The Protestant Episcopal Church

OF THE

UNITED STATES.

EARLY HISTORY.

THE Protestant Episcopal Church of the United States is a daughter of the Church of England. The Church of England in the Colonies labored under many disadvantages. In the absence of bishops, its ministry could be replenished only by emigration from the mother Church of England, or by a double voyage of candidates across the Atlantic. The same cause naturally led to a relaxation of discipline. Although many of the clergy in the Colonies were exemplary and devoted men, yet the condition of things, in those distant dependencies, was such as to open a refuge there for clergymen of doubtful reputation and antecedents in the Church of England. The evils resulting from this state of things led to early, but unsuccessful attempts to secure the introduction of bishops into the American Colonies.

The Episcopal oversight of the Colonies was committed to the Bishop of London. Commissioners of the Bishop, who were charged by him with authority to enforce the discipline of the Church, were appointed for Virginia, Maryland, New York, and South Carolina. But the effort on the part of the clergy of the Colonies to secure the Episcopacy not

only encountered the indifference of the mother Church, but was also met by violent resistance on the part of the other denominations. They declared that Bishops from England would come into the Colonies possessed of all the prerogatives which they enjoyed at home, and would thus bring other churches under Episcopal jurisdiction, and subject them to the action of ecclesiastical courts.

When the Revolutionary War began there were not more than eighty parochial clergymen to the north and east of Maryland. In Connecticut the Episcopal Church received an impulse, in the early part of the eighteenth century (1722-'27), from the accession to its ranks of several eminent Presbyterian clergymen—some of them members of the faculty of Yale College—and soon became “rooted” in that Colony “amid storms and persecutions.” The larger part of the clergy in this and other Colonies were supported by the Society for the Propagation of the Gospel in Foreign Parts.

ORGANIZATION OF THE CHURCH AFTER THE REVOLUTION.

The Episcopal Churches in the American Colonies established, as we have seen, by the Society for the Propagation of the Gospel in Foreign Parts, and placed under the jurisdiction of the Bishop of London, were called collectively “the Church of England in America.” When the Colonies became independent, the Episcopal Churches became, of necessity, severed from all connection with the Church of England. Their organic *union* with it was dissolved, but their essential *unity* in the ministry, creeds, liturgy, and articles was maintained.

At the close of the Revolution the Episcopal Church was in an exceedingly feeble state. Most of its clergy in the Northern States had adhered to the parent government, and had fled to England, or to other Colonies, on the breaking out of the war. Those who remained and refused to omit the prayers for the king, or to pray for Congress, were treated with much violence. In many of the Northern Colonies not one church remained open; and in Pennsyl-

vania only the one church, of which Dr. White (subsequently Bishop White) was rector, was left undisturbed. In Virginia the loyal clergy were ejected from their livings. The consequence of this state of things was that when peace was proclaimed in 1783, the Episcopal Church was found to have been almost destroyed. Virginia had entered in the war with one hundred and sixty-four churches and chapels, and ninety-one clergymen spread through her sixty-one counties. At the close of the war ninety-five parishes had become extinct, and of the ninety-one clergymen only twenty-eight remained. A similar state of things existed in Maryland. But twenty of the clergy remained there, and the parishes had suffered in an equal proportion with those of Virginia. In North and South Carolina the Church was, if possible, in a still worse condition.

The existence of separate States in a Federal Union, furnished an occasion for realizing the theory of the Episcopal Church, viz.: that of a National Church consisting of dioceses, each one distinct from the others, but all united in one body. Conventions of members of the Church, both clergy and laity, began to be held in the several States; and in time the Church in each State was organized with its own Constitution and Canons, and with a Bishop presiding over it. But without waiting for the accomplishment of this result the effort was made to establish a common organization by the united action of delegates authorized to represent the Church in each State. As to this matter, however, a different policy prevailed in different quarters. The Church in Connecticut proposed first to complete itself by obtaining a Bishop, and afterwards to consider the question of union with others. The Churches in the Middle and Southern States proposed first to organize a common representative government, and afterwards to seek Bishops.

The first step towards the forming of a collective body of the Episcopal Church in the United States was taken at a meeting of a few clergymen from New York, New Jersey, and Pennsylvania, at New Brunswick, N. J., on the 13th and 14th of May, 1784. Their plans were not matured until

the 5th of October ensuing, when an adjourned meeting was held in New York City. It consisted of fifteen clergymen and eleven laymen from New York, New Jersey, Pennsylvania, Delaware, Maryland, and Virginia. The general principles which they agreed should be the basis of the union were as follows: The continuance of the three orders of the ministry; the use of the Book of Common Prayer; the establishment of a representative body of the Church, consisting of the clergy and laity, who should vote in separate orders. They recommended to the Churches in the several States to send clerical and lay deputies to a Convention, to be held in Philadelphia, on the 27th of September, 1785.

EFFORTS TO UNITE THE SEPARATE CHURCHES.

The clergy of Connecticut, pending their proceedings to obtain a Bishop, did not feel at liberty to unite in the general organization. As soon as peace had made it possible (March 25, 1783), the clergy had met in convention and elected Dr. Samuel Seabury, of New York, to be their Bishop. Dr. Seabury had sailed for England to obtain consecration there, before the British troops had evacuated New York. He made application for consecration to the Archbishop of York, the See of Canterbury being then vacant; but the Archbishop could not consecrate a citizen of the United States without a special Act of Parliament. Hence Dr. Seabury had recourse to the Scottish bishops, who were not connected with the State, and who could, therefore, if they were so disposed, consecrate a Bishop for the United States. The application of Dr. Seabury was readily granted; and he was consecrated at Aberdeen, November 14, 1784, by Bishop Kilgour, of Aberdeen, Bishop Petrie, of Moray and Ross, and Bishop Skinner, Coadjutor of Aberdeen.

The General Convention of the Protestant Episcopal Church called for September 29, 1785, met at the appointed time, and was composed of clerical and lay deputies from seven of the thirteen States of the Union, viz.: New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Car-

olina. They made such changes in the Prayer-Book as were necessary to accommodate it to changes in the State. A general Constitution was proposed ; measures were taken to obtain the Episcopacy ; and changes in the Prayer-Book and Articles were proposed and published in a volume called "The Proposed Book."

The outlines of the Constitution, as finally agreed upon, were as follows : There shall be a triennial convention, consisting of a deputation from each diocese of not more than four clergymen and four laymen ; they shall vote by dioceses, each order having a negative on the other ; when there shall be a Bishop in the State he shall be *ex officio* a member of the convention ; the different orders of the clergy shall be accountable only to the ecclesiastical authority of their own dioceses ; previous to ordination there shall be a declaration of belief in the Holy Scriptures and conformity to the doctrines and worship of the Church. The convention appointed a committee to correspond with the Archbishops and Bishops of the Church of England, with a view to obtain the Episcopate. The convention then adjourned to meet in Philadelphia on the 20th of June of the following year.

The address of the committee to the English prelates was forwarded to John Adams, then the American Minister in England, with the request that he should present it to the Archbishop of Canterbury. The Governors of New York, Maryland, Pennsylvania, and Virginia, for which States it was contemplated that Bishops should be consecrated, also sent certificates testifying to and approving the acts of the convention. In the spring of 1786, the committee received an answer signed by two Archbishops, and seventeen of the twenty Bishops of England. It was courteous in its tone, and expressed a desire to comply with the request, but delayed compliance until they could be advised of the alterations which were to be made in the Prayer-Book. The General Convention held in June, 1786, and the subsequent one which met in Wilmington in October, made such satisfactory representations to the English Bishops that all ob-

stacles to the consecration of the American Bishops were removed. Accordingly, Dr. White, of Pennsylvania, and Dr. Provost, of New York, sailed to England; and were consecrated in the Chapel of Lambeth Palace on Sunday, February 4, 1787, by the two Archbishops and the Bishops of Bath and Wells, and Peterborough. Dr. Madison was consecrated for Virginia in 1790 by the Archbishop of Canterbury, and the Bishops of London and Rochester. Thus the Episcopate, in the line of succession from the English Church, was finally secured to the American branch; and these three Bishops representing the line of the Church of England, uniting, in 1792, with the Bishop of Connecticut, representing the line of the Scottish Church, consecrated at Trinity Church, N. Y., Dr. Claggett, for Maryland, through whom every subsequent Bishop of this branch traces his Episcopal succession. In the Convention of 1789, in Philadelphia, after the provision for the power, on the part of the House of Bishops, of originating acts and of a negative on the proceedings of the lower house, the Prayer-Book received certain modifications, some of which had long been desired by many eminent bishops and divines in the English Church, and thus the Protestant Episcopal Church in the United States was finally established with the Constitution, Ritual, and Discipline which it has since, with a few unimportant modifications, retained.

The organization of the Church is singularly analogous to that of the Republic. Every regular member of a parish is a voter for the vestry, which administers the affairs of the parish. The vestry, thus elected, select a clergyman, fix his salary, and manage all the temporalities of the church. At an annual meeting of the vestry lay delegates are appointed to a Diocesan Convention, in which the clergy and laity have an equal voice, and which legislates for the Church in the diocese. A Diocesan Convention stands to the General Convention as State legislatures do to Congress.

The General Convention is composed of two houses—the House of Bishops and the House of Clerical and Lay Deputies—each house having a veto on the other.

The doctrines of the Church are found systematically stated in the Creeds and the XXXIX. Articles, which are the Articles of the Church of England adapted to the changed relation to the civil authority. The same adaptation was necessary in regard to services provided by the Prayer-Book, in which some other alterations were also made, designed chiefly to avoid repetition and obsolete phraseology. In substance the two Prayer-Books are the same: the only important difference being in the Liturgy, properly so called, or Communion Office, in which the American Book adds to the words of Institution recited in the Consecration Prayer of the English Book, the Oblation and Invocation derived from the Communion Office of the Scottish Church.

SUBSEQUENT HISTORY OF THE CHURCH.

Since the final settlement of the Episcopal Church in the United States it has made rapid progress. At that period there were but three bishops, and the number of the clergy was less than two hundred. Nearly one hundred years later, or in 1886, it published to the world the following grand record of advancement: Bishops, active, 66; retired, 4; clergymen, 3,729; parishes and missions, 4,565; families represented in membership, 192,019; individual members, 760,207; communicants, 397,192; Sunday-school teachers, 36,001; Sunday-school scholars, 326,203; aggregate of contributions and offerings, for the year, \$9,017,155.16. There were then 66 dioceses and missionary jurisdictions. Seventy new churches were consecrated during the year, and 50,602 persons baptized. The most important of the church institutions were the General Theological Seminary, New York City (est. 1817); Hobart College, Geneva, N. Y.; University of the South, Sewanee, Tenn.; a theological seminary at Nashotah, Wis.; Racine (Wis.) College; Trinity College, Hartford, Conn. (chartered 1823); Theological Seminary and Kenyon College, Gambier, O. (Inc. 1824, 1839); Griswold College, Davenport, Ia. (founded 1859); and the Western Theological Seminary, Chicago, Ill.; there were 13 Sisterhoods, 2 orders

of deaconesses, 2 orders of Sisters, and 1 community connected with the church.

In accordance with the provisions of the Constitution, a General Convention has been regularly held every three years, and a few special conventions, which are also provided for in cases of emergency, have also been convened. In the Northern States the progress of the Church has been steady and rapid. But in the South it continued long feeble. In the General Convention of 1811 the Church of Maryland was reported as "still in a deplorable condition," and the Church in Virginia was declared to be "in danger of her total ruin." In the next General Convention of 1814 the same representations, with regard to the Southern dioceses, were repeated. In Delaware the condition was "truly distressing, and the prospect gloomy." In Maryland the Church still continued "in a state of depression"; in many places "her ministers had thrown off their sacred profession," "her liturgy was either contemned or unknown," and "her sanctuaries desolate." From the reports made in the convention in 1820 the Church appears to have received a new impulse. The General Theological Seminary, begun in New York in 1817, and subsequently transferred to New York again, had been established at New Haven, and a General Missionary Society organized. "The Church was now rapidly extending on every side and the clergy lists record over three hundred names."

In the Convention of 1829 seventeen dioceses were represented by forty-seven clerical deputies, and thirty-seven lay deputies, from fifteen dioceses, and by nine bishops. Thirteen bishops, fifty-one clerical and thirty-eight lay deputies made up the Convention of 1832, which convened in New York on the 17th of October. The Convention of 1835 was one of the most important that was ever held; and was a turning-point in the policy, and a starting-point for an accelerated progress of the Church. Fourteen bishops and one hundred and twenty deputies, sixty-nine clerical and fifty-one lay, representing twenty-one dioceses, composed the convention. Illinois, with the Rt. Rev. Philander

Chase, was received into union. The Constitution of the Board of Missions was established, making every baptized member of the church a member of the missionary organization. Provision was made for Missionary Bishops, and for the division of dioceses. The Canons were revised and reported in one body. Arrangements were made for securing historical documents of the churches, and the Rev. Dr. Hawks was appointed their conservator. From this period the progress of the Church was much more rapid than before. Under the zealous labors of Bishops Moore and Meade, the Church in the diocese of Virginia revived, and became one of the most prosperous in the union. In Maryland, also, and in North and South Carolina a similar revival of spiritual life and of missionary zeal was awakened.

The Convention of 1853 was memorable for the memorial presented by the Rev. Dr. Muhlenberg and other prominent divines, in favor of Liturgical relaxation and Church comprehension. It resulted in the appointment of a commission having the consideration of these subjects committed to them. Notwithstanding the earnest desire of some of the most eminent of the bishops and clergy for the promotion of this object, nothing farther was effected than the development of the fact that some of the first minds of the Church anxiously desired larger liberty in the use of the Liturgy, and more flexibility in all the agencies for Church extension.

The Convention of 1862 met in New York in troublous times. No bishops or delegates, of course, appeared from the seceded States. The introduction of resolutions having reference to the disturbed state of the country, occasioned lengthy debate, and absorbed a large part of the session. One portion of the Convention desired that an emphatic testimony should be given to the sin of rebellion, and to the duty of supporting the government in putting it down; and another portion were anxious that the Convention should limit its action to strictly ecclesiastical and religious questions; and thus interpose no obstacles to the subsequent reunion of the separated dioceses. This reunion in fact

took place in the next Convention of 1865. The Churches in the seceded States had become formally separated by their independent action during the civil war, in organizing a Council, framing a Constitution and Canons, and proceeding to the consecration of a Bishop, with an express disavowal of the authority of the General Constitution of the Church. But a reconciliation was effected; and the Bishop of Alabama, who had been consecrated during this period, was received into the Episcopate of the Church of the United States, by signing an equivalent to the promise of conformity taken by the other Bishops at their consecration.

The ritualistic tendencies of some of the churches in England found their counterpart in the United States. In both countries the supreme authorities of the Church warned, presented, and disciplined their clergy for violations of the prescribed ceremonies; yet in almost every large city there were found in 1865 strong "High Church" and "Low Church" advocates, and churches in which extremely ritualistic customs were observed. Both the Presbyterian and the Protestant Episcopal Churches in the United States have been divided into two parties on the question of church government. In each case there was a separation, and in the Presbyterian alone a reunion. In the Protestant Episcopal Church the parties were diametrically opposed. After many years of controversy a separation occurred in 1873, and a new church, taking the name of the Reformed Episcopal Church, (*quod vide*), was organized in New York City, with the Rev. George David Cummins, D.D., as its first Bishop.

THE "MISSION SERVICE" OF 1885-'86.

A number of the bishops and clergy of the Church desired for a long time that some of her clergy should devote themselves to special evangelistic work. From time to time committees were appointed to report to "the next General Convention" the desirableness of an order of Evangelists, freed from parochial cares and duties, to itinerate among the "feeble parishes," and also to visit Zion's waste places.

Fearing that their services might result in religious excitement, and be followed by a speedy reaction, and that "revival services might interfere with the conservative and quiet ways" of the Episcopal Church, the matter was deferred from one General Convention to another, and no canon authorizing the appointment of an "order of Evangelists" had been adopted up to January 1, 1886.

But, as individual bishops have the power to appoint clergymen to do evangelistic work, some resolved to do so. A committee to consider the subject and formulate a plan was appointed in 1884. The committee, headed by Assistant Bishop Potter, of New York, prepared and published the following reasons for the projected missions:

1. A large class of well-to-do and refined people, who have ceased to be, or never have been, Church-goers.
2. Formal communicants.
3. The irreligion of the young men of our well-to-do families.
4. The evils in the life of men and women in fashionable society.
5. The feeble recognition on the part of masters and mistresses of the need of Church attendance by their servants, resulting largely from a want of care for the spiritual welfare of servants.
6. The evils of Class Churches.
7. The evils which come from the instability of Church connection.
8. The lack of opportunity for private prayer, consequent upon the condition of our tenement and boarding houses, and the fact that few churches are constantly open.
9. The want of definite, positive instruction in religious duties, and in what practical Christian living consists.
10. The lack of personal spiritual ministry to the rich.
11. The drain upon the mind, souls, and bodies of two classes: (1) of those who give themselves up to the demands of society life; (2) of those laden down with too much work—unfitting both classes for a healthful Christian life. Among the causes of this drain we specify, (a) late hours; (b) stores open late Saturday nights; (c) no Saturday half holidays.
12. The religious deprivation suffered by the large and rapidly increasing portion of the population called to labor at night, in connection with the homeless and the vicious classes abroad under cover of darkness.
13. The wrongs inflicted by employers upon their employés.
14. The lust of wealth, issuing in the manifold evils of unscrupulous

competition; over-work, under-pay, scamped work, and mutual enmity and discontent between employer and employé.

15. The immorality and irreligion caused by the unrighteous denial to a large and increasing class of one day's rest in seven.

16. The prevalence of the sins of intemperance and impurity.

17. The special religious difficulties caused by the constant flow of immigrants.

18. The hindrance to the growth of the Christian life caused by our luxuriousness and selfishness.

19. The ostentatious display by Church-goers of all classes.

20. The want of public spirit in its bearing upon both Church and State.

According to the recommendations of the committee, "missions" were conducted in many of the largest Protestant Episcopal churches in the country throughout the winter of 1885-'86. Eloquent "missioners" were employed; special services were held for children; and the great innovation for this conservative Church was proved beyond a doubt to be both popular and fruitful.

The official reports of the Church for 1893 showed: Dioceses 53, missionary jurisdictions 18, foreign missions 7, bishops 78, clergy 4,369, lay readers 1,495, parishes and missions 5,872, communicants 577,814, Sunday-school teachers 44,371, pupils 404,822, parish school teachers 405, pupils 10,120, hospitals 33, orphanages 31, homes 79, dispensaries 2, and reformatories 6. During the previous year the Domestic Missionary Society aided 818 missionaries, to the amount of \$342,611. The foreign field had 225 stations and outstations in Africa, China, Japan, and Haiti, and a mission school in Greece, with 499 helpers and 75 presbyters and deacons, of whom 58 were natives. In China there were 5 missionary physicians, 41 other lay workers of all grades, 372 native lay readers and teachers, 29 boarding-schools with 782 pupils, 77 day-schools with 2,929 pupils, and a total of 5,223 children under instruction. In Haiti there were 14 clergy, 19 mission stations, 216 Sunday-school pupils, and 141 day-school pupils. Mexico had 5 clergy, 23 congregations, and 11 day-schools with 400 pupils. Under charge of a bishop of the American Church there were in Europe 16 churches, 19 clergy, and 853 communicants.

The Reformed Episcopal Church.

ORIGIN.

THIS denomination originated in New York City in 1873. The Dean of Canterbury, Church of England, was a delegate to the World's Conference of the Evangelical Alliance which met in October of that year in New York. During the conference he participated one Sunday in the celebration of the communion service in conjunction with a number of clergymen representing several non-Episcopal bodies. The attention of Bishop Potter was called to the occurrence and letters were sent to the Dean and Archbishop of Canterbury, expressing regrets for his action. Assistant Bishop Cummins, of Kentucky, defended the Dean and acknowledged that he also had participated in a communion service outside his own church, and challenged the citation of any law of the Church prohibiting such participation. A very heated controversy arose, which was carried on in the pulpit and in the newspaper press, and it was emphasized by Bishop Potter publishing a letter commending his subordinate for censuring the Dean and explaining the objections to such mixed communions.

ORGANIZATION OF THE NEW CHURCH.

This letter was followed by the resignation of Bishop Cummins of his office in the Protestant Episcopal Church, on Nov. 10, in a long letter to Bishop Smith, of the Diocese of Kentucky, in which he fully explained his position. In it he declared, among the reasons for his course, that whenever called upon to officiate in certain churches, he had been most painfully impressed by the conviction that he was sanctioning and endorsing by his presence and official acts the dangerous errors symbolized by the services customary in ritualistic churches, and that he could no longer by participation in such services be a partaker of other men's sins, and must clear his own soul of all complicity in such errors. A call was issued five days later for a meeting to be held on Dec. 2, at Association Hall, New York City. A large number of laymen and ministers, who for various reasons had withdrawn from the church, presented themselves at the appointed time, and the "Reformed Episcopal Church" was organized. The Rt. Rev. George David Cummins, D.D., was unanimously elected Presiding Bishop, and the Rev. Charles Edward Cheney, of Chicago, was elected an additional Bishop, to be known as Missionary Bishop of the Northwest. A Declaration of Principles, several provisional rules, and a Constitution, to be in force until the first meeting of the General Council, were adopted. A prominent feature of the latter, as amended, was the reference to the communion service in these words :

"Our fellow-Christians of all other branches of Christ's Church, and all who love our Divine Lord and Saviour Jesus Christ in sincerity, are affectionately invited to the Lord's table."

THE FOUNDER OF THE CHURCH.

Dr. Cummins was born in Delaware, Dec. 11, 1822. He was educated at Dickinson College, Carlisle, Pa., and graduated from that institution in 1841. He entered upon the study of theology with Robert Emory, a Methodist minister, and spent two years as a preacher "on trial" in the Method-

ist Episcopal Church. He afterwards joined the Protestant Episcopal Church, and was ordained a deacon in that church by Bishop Lee, in October, 1845; a priest by the same Bishop in July, 1847; and was successively appointed to the following parishes: Christ Church, Norfolk, Va.; St. James Church, Richmond, Va.; Trinity Church, Washington, D. C.; St. Peter's Church, Baltimore, Md.; and Trinity Church, Chicago, Ill. While in charge of the last-named parish he was elected Assistant Bishop of Kentucky; and was consecrated in Christ Church, Louisville, in November, 1866. He officiated efficiently until the events occurred that led to his withdrawal from the church in 1873. He died June 26, 1876.

DECLARATION OF PRINCIPLES.

I. The Reformed Episcopal Church, holding "the faith once delivered unto the saints," declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole Rule of Faith and Practice; in the Creed, "commonly called the Apostles' Creed"; in the Divine institution of the Sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II. This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

III. This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

IV. This Church condemns and rejects the following erroneous and strange doctrines, as contrary to God's Word:

First, That the Church of Christ exists only in one order or form of ecclesiastical polity.

Second, That Christian ministers are "priests" in another sense than that in which all believers are "a royal priesthood."

Third, That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father.

Fourth, That the presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine.

Fifth, That Regeneration is inseparably connected with Baptism.

At the close of the first year of its existence, the new church had 40 ministers, 36 churches, and upward of 3,000 communicants. On June 1, 1885, there were reported, bishops, 10; ministers, 61; Sunday-school teachers, 960; Sunday-school scholars, 11,267; communicants, 7,877; value of church property, less incumbrances, \$1,009,843. The church was divided into the Synods of New York and Philadelphia, the Synod of Canada, the Synod of Chicago, and the Missionary Jurisdictions of the Pacific, of the South, of the Northwest and West, and the Special Missionary Jurisdiction of the South. It also had in Great Britain 2 bishops, 13 presbyters, 2 deacons, 17 parishes, 718 Sunday-school scholars, and 418 communicants.

MISSIONARY AND SYNODICAL JURISDICTIONS.

The First Synod in the Dominion of Canada comprised the churches in the several Canadian Provinces, except British Columbia, and was in charge of Bishop Edward Wilson, D.D.

The Missionary Jurisdiction of the Pacific comprised the Canadian province of British Columbia, and all the States and Territories of the United States west of the Rocky Mountains, and was in charge of Bishop Edward Cridge, B.A., Cantab.

The Synod of New York and Philadelphia comprised the churches in the New England States, and in the States of New York, New Jersey, Pennsylvania, and Delaware, and was in charge of Bishop William R. Nicholson, D.D.

The Missionary Jurisdiction of the South comprised the District of Columbia, the State of Maryland, and all other of the United States lying east of the Mississippi River and south of the Ohio River, not embraced in the Synod of New York and Philadelphia, and in the Special Missionary Jurisdiction of the South, and was in charge of Bishop James A. Latané, D.D.

The Special Missionary Jurisdiction of the South comprised all the colored parishes and congregations in the

Southern States, and was under the charge of Bishop P. F. Stevens.

The Missionary Jurisdiction of the Northwest and West comprised the States of Ohio, Michigan, Indiana, Illinois—not including the Synod of Chicago—Wisconsin, Minnesota, and all other of the States and Territories of the United States lying west of the Mississippi River, and east of the Rocky Mountains, and was in charge of Bishop Samuel Fallows, D.D.

The Synod of Chicago comprised the following churches : Christ's Church, Chicago ; Emmanuel Church, Chicago ; St. Matthew's Church, Chicago ; Grace Church, Chicago ; St. John's Church, Chicago ; Trinity Church, Englewood ; Christ Church, Peoria ; St. John's Church, Chillicothe ; Church of the Epiphany, Detroit, Michigan, and was in charge of Bishop Charles Edward Cheney, D.D.

The General Synod of Great Britain and Ireland comprised England, Scotland, and Ireland, under the charge of Bishops John Sugden, B.A., and A. S. Richardson, D.D.—Rev. P. X. Eldridge, Christ Church Parsonage, Peterborough, being Secretary—had a separate and independent existence, granted by resolution of the General Council, May 26, 1878.

THE BISHOPS AND OFFICERS.

The bishops living on Jan. 1, 1894, were : Charles Edward Cheney, D.D., consecrated by Bishop Cummins and five Presbyters, in Christ Church, Chicago, Ill., Dec. 14, 1873 ; William R. Nicholson, D.D., consecrated by Bishops Cummins, Cheney, Simpson—of the Methodist Episcopal Church—and nine Presbyters, in the Second Reformed Episcopal Church, Philadelphia, Pa., Feb. 24, 1876 ; Edward Cridge, B.A., Cantab., consecrated by Bishops Cheney, Nicholson, Carman—of the Methodist Episcopal Church—and nine Presbyters, in Emmanuel Church, Ottawa, Ontario, July 17, 1876 ; Samuel Fallows, D.D., consecrated at the same time and place as Bishop Cridge, and by the same Bishops and Presbyters ;

P. F. Stevens, consecrated by Bishops Nicholson and Fallows, assisted by several Presbyters, in the Second Reformed Episcopal Church, Philadelphia, Pa., June 22, 1879; James A. Latané, D.D., consecrated at the same time and place as Bishop Stevens, and by the same Bishops and Presbyters; Edward Wilson, D.D., consecrated by Bishops Nicholson and Latané, assisted by several Presbyters, in the Second Reformed Episcopal Church, Philadelphia, Pa., July 1, 1880; and Thomas W. Campbell.

The officers of the General Council for 1885-'7 were: President and Presiding Bishop, Bishop James A. Latané, D.D., of Baltimore, Md.; Secretary, Charles D. Kellogg, New York City; Assistant Secretary, Rev. Joseph B. North, Philadelphia, Pa.; Treasurer, John Heins, Philadelphia, Pa.

In 1890 there were reported 83 organizations, 84 church edifices, and 2 halls used for church purposes, 8,455 members, and \$1,615,101 invested in church property.

THE Presbyterian Church.

DOCTRINES OF PRESBYTERIANS.

PRESBYTERIANS hold in common with many other bodies of Christians the Calvinistic system of doctrines. Their faith is epitomized in the Westminster Confession. They derive their denominational name from the fact that there is no order in the Church, as established by Christ and his Apostles, superior to that of Presbyters; that all ministers being ambassadors of Christ, are equal by commission; that Presbyter or Elder, and Bishop, are merely different names for the same person; and that Deacons are laymen whose office is chiefly to take care of the poor. They regard a Presbytery as a society of clerical and lay Presbyters, or, as they usually call them, ministers and elders. They affirm that the primitive form of church government was universally Presbyterian, and that this form, having, after the time of the Apostles, been supplanted by Episcopacy, was restored in various parts of Europe after the Reformation had begun. They acknowledge no authority in respect to the doctrines and duties of the Christian church but the will of God as found in the sacred Scriptures; they maintain that God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men; that the rights of pri-

vate judgment, in all matters that respect religion, are universal and inalienable; that all ecclesiastical power is only ministerial and declarative; that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority, and that all their decisions ought to be founded upon the word of God. Ecclesiastical discipline is purely moral and spiritual in its object, and ought not to be attended with any civil effects; hence it can derive no force whatever but from its own justice, the approbation of an impartial public, and the favor and blessing of the great Head of the church.

THE GOVERNMENT OF THE CHURCH.

The officers of the Presbyterian Church are bishops or pastors, ruling elders, and deacons. The pastor is the spiritual teacher of the congregation. He is expected to preach the gospel in the church on the Lord's day, to instruct the people by occasional lectures, to superintend the catechismal teaching of the young, and to visit the sick and bereaved, and console them by spiritual counsel adapted to their necessities. Ruling elders are elected by the people as their representatives in the ecclesiastical courts, and to co-operate with the pastor in watching over the spiritual interests of the congregation. Deacons are officers whose duty is the care of the poor, and the reception and disbursement of the charitable and other funds of the congregation.

The SESSION is the primary court of the church, and consists of the bishop or pastor, and the ruling elders. The bishop is the president, and has the title of "Moderator of the session." The session is charged with the duty of watching over the spiritual interests of the congregation. It can summon offenders to an account for their irregularities, or their neglect of Christian duty. It can investigate charges presented by others, and admonish, rebuke, or suspend or exclude from the Lord's table, those who are found to deserve censure, according to the degree of their culpability. It is the business of the session also to appoint a delegate of its own

body, to attend, with the pastor, the higher judicatories of the church. It is required of the session to keep a fair record of all its proceedings, as also a register of marriages, baptisms, persons admitted to the Lord's Supper, deaths, and other removals of church members, and to transmit these records, at stated periods, to the presbytery for their inspection.

A PRESBYTERY consists of all the ministers, and one ruling elder from each church within a certain district. Three ministers, and any number of elders who may be present, constitute a quorum. The presbytery has power to receive and issue appeals from church sessions, and references brought before them in an orderly manner; to examine, license, and ordain candidates for the holy ministry; to install, remove, and judge ministers; to examine and approve or censure the records of church sessions; to resolve questions of doctrine or discipline, seriously and reasonably proposed; to condemn erroneous opinions which injure the purity or peace of the church; to visit particular churches for the purpose of inquiring into their state, and redressing the evils that may have arisen in them; to unite or divide congregations, at the request of the people, or to form or receive new congregations; and, in general, to perform whatever may be deemed necessary to the spiritual welfare of the churches under their care.

A SYNOD consists of several presbyteries united. Not less than three presbyteries are necessary to compose a synod. It is not made up of representatives from the presbyteries, as presbyteries are of representatives from the sessions, except in Synods which have adopted the delegate system. As a rule, each member of all the presbyteries included in its bounds is a member of the synod, so that a synod is nothing different from a larger presbytery, constituted by a combination of several presbyteries into one. The synod reviews the records of presbyteries, approving or censuring their proceedings, erecting new presbyteries, uniting or dividing those which were before erected, taking a general care of the churches within its bounds, and propos-

ing such measures to the General Assembly as may be for advantage to the whole church. The synod is a court of appeal for the presbyteries within its bounds, having the same relation to the presbyterial courts which the presbyteries have to the sessions.

The GENERAL ASSEMBLY is the highest judicatory in the Presbyterian Church. It is constituted of an equal delegation of bishops or pastors and elders from each presbytery in the following proportion, viz.: each presbytery consisting of not more than twenty-four ministers, is entitled to be represented by one minister and one ruling elder; and each presbytery consisting of more than twenty-four ministers, is entitled to be represented by one minister and one elder for each twenty-four ministers, or for each additional fractional number of ministers not less than twelve. These delegates are styled Commissioners to the General Assembly. The General Assembly meets annually in such cities as may be selected at preceding sessions.

DUTIES OF MEMBERS AND CEREMONIES OF THE CHURCH.

As the Presbyterian Church has been the parent of many independent denominations, that are now flourishing and honored in all parts of the world, and as the branches have adhered almost wholly to the discipline and practices of the parent church, the following exposition of the duties of the members and the ceremonies of the church will be found replete with interest:

I.—THE SANCTIFICATION OF THE LORD'S DAY.

1. Preparation is to be made for observing it.
2. The whole day is to be kept holy to the Lord.
3. Families are to make such arrangements as to allow servants and all the household to enjoy its privileges.
4. Every person and family is to prepare for the public worship of God by prayer and holy meditation.
5. The people are to attend upon public worship at the stated hour.
6. The remainder of the day, after the public services are over, is to be spent in prayer and praise, and devotional reading and teaching the young, and works of charity.

II.—THE ASSEMBLING OF THE CONGREGATION AND THEIR BEHAVIOR
DURING DIVINE SERVICE.

1. The people are charged to assemble in a grave and reverent manner.
2. To join in the services without allowing their attention to be distracted from the solemn duties appropriate to the time and place.

III.—THE PUBLIC READING OF THE HOLY SCRIPTURES.

1. The reading of the Holy Scriptures is a part of public worship.
2. The Holy Scriptures are to be publicly read in the vulgar tongue, so that the people may understand.
3. The portion to be read is to be selected by the officiating pastor or teacher in the exercise of Christian discretion.

IV.—THE SINGING OF PSALMS.

1. It is enjoined on Christians as a duty to praise God in the singing of psalms and hymns.
2. Sacred music is to be cultivated, so that the spirit of true devotion may be united with a proper exercise of the understanding.
3. The whole congregation should be furnished with books, that all may take part in singing.
4. The proportion of time to be spent in singing is to be left to the discretion of the minister.

V.—PUBLIC PRAYER.

1. Public worship to be commenced with a brief invocation of the divine blessing.
2. After singing a psalm or hymn and reading the Scriptures, a more full and comprehensive prayer is to be offered.
3. There should be a prayer after sermon, which should have relation to the subject treated of in the discourse.
4. It is enjoined upon ministers to prepare themselves for an acceptable and edifying performance of this duty.

VI.—PREACHING THE WORD.

1. Preaching the word is an institution of God, and demands great attention.
2. The subject of a sermon should be some verse or verses of Scripture; and its object to explain, defend, and apply some part of the system of divine truth; or, to point out the nature, and state the bounds and obligation of some duty.
3. The method of preaching requires much study and prayer, and ministers ought not to indulge themselves in loose extemporary har-

angues. They are to avoid ostentation, and to adorn their doctrines by their lives.

4. Sermons are not to be too long and tedious.

5. The sermon being ended, the minister shall pray and return thanks to Almighty God, a psalm or hymn shall be sung, and the assembly dismissed with the apostolic benediction.

6. No person must be permitted to preach in any pulpit except by the consent of the pastor or church session.

VII.—THE ADMINISTRATION OF BAPTISM.

1. Baptism is to be administered by none but a minister of Christ.

2. It is usually to be administered in the church in the presence of the congregation.

3. Children are to be presented by one or both of their parents, or in case of adopted children or servants, they are to be presented by those who are really responsible for their religious training. Godfathers and Godmothers are rejected by the Presbyterian Church, as unauthorized, and inconsistent with the design of the ordinance, as binding those who are charged with the spiritual training of the young.

4. Before baptism let the minister use some words of instruction respecting the institution, nature, use, and ends of this ordinance, showing "That it is instituted by Christ; that it is a seal of the righteousness of faith; that the seed of the faithful have no less right to this ordinance under the gospel than the seed of Abraham to circumcision under the Old Testament; that Christ commanded all nations to be baptized; that he blessed little children, declaring that of such is the kingdom of heaven; that children are federally holy, and therefore ought to be baptized; that we are, by nature, sinful, guilty, and polluted, and have need of cleansing by the blood of Christ, and by the sanctifying influences of the Spirit of God."

The minister is also to exhort the parents to the careful performance of their duty: requiring "That they teach the child to read the word of God; that they instruct it in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments; an excellent summary of which we have in the Confession of Faith of this Church, and in the Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them as adopted by this Church as their direction and assistance in the discharge of this important duty; that they pray with it, and for it; that they set an example of piety and godliness before it; and endeavor, by all the means of God's appointment, to bring up their child in the nurture and admonition of the Lord."

5. Then the minister is to pray for a blessing to attend this ordinance, after which, calling the child by its name, he shall say, "I baptize thee

in the name of the Father, and of the Son, and of the Holy Ghost." As he pronounces these words, he is to baptize the child with water, by pouring or sprinkling it on the face of the child, without adding any other ceremony; and the whole shall be concluded with prayer.

VIII.—THE ADMINISTRATION OF THE LORD'S SUPPER.

1. The times for celebrating the Lord's Supper are to be determined by the minister and elders. In some portions of the Church it is observed only semi-annually; more generally, however, as often as once in three months; in others, once in two months, and in a few monthly.

2. The ignorant and scandalous are not admitted. In the Presbyterian Church in the United States it is not deemed necessary to protect the table of the Lord from unworthy communicants by requiring tickets of admission. It is found that very seldom does any one offer to approach without being a regularly acknowledged communicant.

3. Public notice is given of the intention to celebrate the Lord's Supper one Lord's day previous to the administration of the ordinance, and a lecture is delivered on some convenient season in the course of the week, that by preparatory instruction and devotion the church may come in a suitable manner to this holy feast.

4. When the service has been introduced with appropriate devotional exercises or a sermon, the bishop or pastor shows that this is an ordinance of Christ, by reading the words of the institution, either from one of the Evangelists, or from 1 Cor. xi. chapter, which, as to him may appear expedient, he may explain and apply.

5. The table on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in cups, and the communicants orderly and gravely sitting around the table, or in their seats before it, the minister sets the elements apart by prayer and thanksgiving. He then takes the bread and breaks it, in the presence of the people, saying: "Our Lord Jesus Christ, on the same night in which he was betrayed, having taken bread and blessed and broken it, gave it to his disciples; as I, ministering in his name, give this bread to you, saying (while the elders commence the distribution), 'Take, eat, this is my body which is broken for you. This do in remembrance of me.'"

After having given the bread with due care that none have been neglected, he takes the cup and says: "After the same manner our Saviour took the cup, and having given thanks, as hath been done in his name, he gave it to his disciples, saying (while the minister repeats these words he gives the cup to the elders), 'This cup is the New Testament in my blood, which is shed for many, for the remission of sins. Drink ye all of it.'" The pastor and elders may communicate at such times as are convenient. The service is commonly concluded with exhortation and

prayer, and singing a hymn, and pronouncing the apostolical benediction.

IX.—THE ADMISSION OF PERSONS TO SEALING ORDINANCES.

1. Children born within the pale of the visible church and baptized in infancy, are to be admitted to the Lord's Supper, when they arrive at the proper age, if they give evidence of true piety. The rite of confirmation is rejected as without warrant in the word of God.

2. The years of discretion are to be judged of, by the elders in individual cases, as they arise, and the session is to judge of the qualifications of those who make application to be admitted to sealing ordinances.

3. Those thus admitted must be previously examined by the session as to their knowledge and piety.

4. Unbaptized persons applying for admission to sealing ordinances, shall make a public profession of their faith in the presence of the congregation.

X.—THE MODE OF INFLICTING CHURCH CENSURES.

1. Christ has given the church power by its proper officers to exercise discipline over offenders for their good, and the general purity of the church.

2. When any member of a church shall have been guilty of a fault deserving censure, the judicatory shall proceed with tenderness to restore their offending brother.

3. When gentler means fail, they must proceed to rebuke the delinquent, or to suspend him from the privilege of the Lord's table.

4. After such suspension it is the duty of the bishop and the elders to converse with him kindly, as well as to pray in private that God would grant him repentance.

5. When an offender has been adjudged to be cut off from the communion of the church, it is proper that the sentence be publicly pronounced against him.

6. The design of excommunication is to operate on the offender as a means of reclaiming him; to deliver the church from the scandal of his offence, and to inspire all with fear by the example of his punishment.

7. When an excommunicated person shall give to the session satisfactory evidence of true repentance, they may, with the advice and concurrence of the presbytery, restore him.

XI.—THE SOLEMNIZATION OF MARRIAGE.

1. Marriage is not a sacrament.

2. Christians ought to marry in the Lord; therefore it is fit that their marriage be solemnized by a minister of the gospel.

3. Marriage is to be between one man and one woman only; and they

are not to be within the degrees of consanguinity or affinity prohibited by the word of God.

4. The parties ought to be of such years of discretion as to be capable of making their own choice.

5. Parents ought not to compel their children to marry contrary to their inclinations, nor deny their consent without just and important reasons.

6. Marriage is of a public nature, involving the interests of the community and of families. It is therefore enjoined on all ministers of the gospel, not to solemnize a marriage without being well assured that no just objections lie against it.

7. When marriage is solemnized a competent number of witnesses must be present.

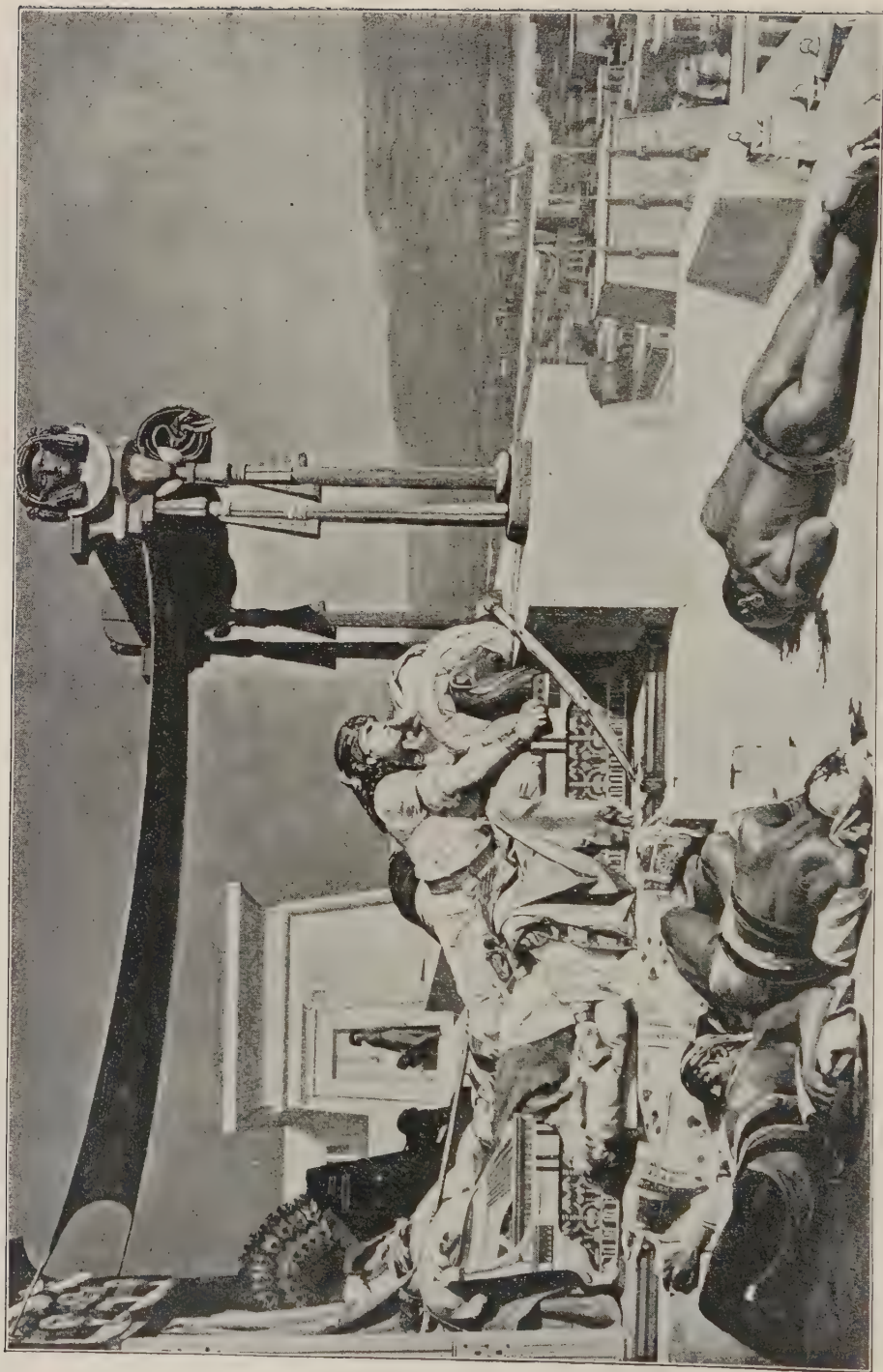
8. When the parties present themselves, the minister is to ask if there be any person present who can show any reason why these persons may not be joined together in the marriage relation. No objections being made, he is then to address himself, severally, to the parties to be married, in the following or like words:—"You, the man, declare, in the presence of God, that you do not know any reason, by pre-contract or otherwise, why you may not lawfully marry this woman." Upon his having answered affirmatively, he addresses himself to the bride in similar terms, "You, the woman, declare, in the presence of God, that you do not know any reason, by pre-contract or otherwise, why you may not lawfully marry this man." Upon her declaring that she does not, he is to begin with prayer for the blessing of God. Then, after such suitable prefatory address as he may judge fit, he causes the bridegroom and bride to join their right hands, and pronounces the marriage covenant first to the man, in these words: "You take this woman, whom you hold by the hand, to be your lawful and married wife; and you promise and covenant in the presence of God, and these witnesses, that you will be unto her a loving and faithful husband, until you shall be separated by death."

When the man has given his assent, the minister addresses himself to the bride, in these words: "You take this man, whom you hold by the hand, to be your lawful and married husband; and you promise and covenant in the presence of God, and these witnesses, that you will be unto him a loving, obedient, and faithful wife, until you shall be separated by death."

Her assent being given, the minister says, "I pronounce you husband and wife, according to the ordinance of God. Whom, therefore, God hath joined together, let not man put asunder." He then concludes the whole with prayer, sometimes adding the benediction. The Presbyterian Church, however, does not bind her ministry to this precise form of marriage. They may vary it to gratify the parties, if the principles brought to view in this formula are only expressed.



FACADE OF ROCK-CUT TEMPLE, IPSAMBUL, EGYPT. —The most remarkable of all the temples of Egypt, excavated in the 14th century B.C. out of the solid rock; the facade, 130 feet wide by 92 high, cut in the steep face of the rock; the gigantic statues flanking the entrance and 66 feet high are of Ramesses II.; above the doorway a colossal figure of Ra.



PHARAOH AND THE BEARERS OF BAD NEWS.—*Le Comte de Noux*.—An illustration of the temper of the Egyptian Pharaohs during a period of exceptional decay. Compared with the Assyrians, the Egyptians were averse to acts of extreme cruelty.

XII.—THE VISITATION OF THE SICK.

1. It is enjoined on the sick to send for their minister.
2. The minister shall teach the sick to make a spiritual improvement of "the chastening of the Lord."
3. He shall instruct the ignorant in the nature of repentance and faith.
4. He shall exhort to self-examination.
5. If the sick signify any scruple, doubt, or temptation, the minister shall endeavor to remove them.
6. If the sick be stupid and regardless of spiritual things, he shall endeavor to awaken his mind.
7. If the spirit of the sick appear to be broken with a sense of sin, and under an apprehension of the want of the divine favor, he shall administer consolation and encouragement from the all-sufficiency of the righteousness of Christ, and the supporting promises of the gospel.

XIII.—THE BURIAL OF THE DEAD.

1. When any person departs this life, let the corpse be taken care of in a decent manner; and be kept a sufficient and proper time before interment.
2. The body is to be decently and solemnly attended to the grave. Sometimes the corpse is first taken to the church, and a funeral sermon is delivered. More commonly, however, there is a brief service of reading the Scriptures, prayer, and exhortation, at the house of the deceased person. These services are by some, and in pleasant weather, performed at the grave.

XIV.—FASTING AND OBSERVATION OF THE DAYS OF THANKSGIVING.

1. There is no holy day to be observed except the Lord's day.
2. Nevertheless, days of special fasting and thanksgiving are indicated by peculiar providences.
3. Such days may be observed by individuals, or families, or single congregations, or by a number of congregations, as the proper authority, that is, the people or their representatives, may appoint.
4. It must be left to the discretion of individuals, families, churches, presbyteries, etc., to judge when a fast or thanksgiving may be proper for each. If the civil power appoint such a day, as good citizens and Christians we are to observe it religiously.
5. Public notice is to be given beforehand of days of public fasting and thanksgiving.
6. The services are to be adapted to every special occasion.
7. On the fast day, the minister is to point out the authority and providences demanding such an observance, to confess the sins with their aggravations that have brought down the judgments of heaven,

and to lead the people, as far as may be, to humiliation and mourning before God.

8. On days of thanksgiving, he is to give similar information respecting the authority and providences that call to the observance of them, and to adapt his services to the promotion of a spirit of thankfulness and praise.

XV.—SECRET AND FAMILY WORSHIP.

1. It is a duty enjoined on each person to pray in secret alone, and of each family to hold daily family worship.

2. Secret worship is enjoined by our Lord. It should consist of prayer, reading the Holy Scriptures, meditation, and serious self-examination.

3. Family worship ought to be performed, ordinarily, by every family, morning and evening.

4. The head of the family who is to perform this service ought to be careful that all the members of his household duly attend.

5. The heads of families are to be careful to instruct their children and servants in the principles of religion.

THE ORDINATION OF CHURCH OFFICERS.

ELDERS and DEACONS are elected by a majority of the people of a congregation. When an elder or deacon elect shall have signified his willingness to accept the office, a day is appointed for his ordination. The day being arrived, after sermon the bishop or minister proposes to the candidate, in the presence of the congregation, the following questions :

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this church as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the government and discipline of the Presbyterian Church?

4. Do you accept the office of ruling elder (or deacon, as the case may be), in this congregation, and promise faithfully to perform all the duties thereof?

5. Do you promise to study the peace, unity, and purity of the church?

These questions having been answered in the affirmative, the minister addresses to the members of the church the following question :

Do you, the members of this church, acknowledge and receive this brother as a ruling elder (or deacon), and do you promise to yield him all that honor, encouragement, and obedience in the Lord, to which the office, according to the word of God and the constitution of this church, entitles him?

These questions having been answered in the affirmative, the minister proceeds to set the candidate apart to his office by prayer, after which the members of the session take the newly ordained elder by the hand, saying, "We give you the right hand of fellowship, to take part of this office with us."

The Presbytery licenses candidates for the sacred office, that the people may be able to judge whether they are suitable persons to become pastors in the church. Before proceeding to licensure, the Presbytery requires satisfaction with respect to the piety and learning of the candidate. For this purpose he must sustain an examination in respect to personal piety before the Presbytery. In addition to this, and an examination on the arts and sciences, he must exhibit instances of his learning and ability in several written compositions, as,

1. An exegesis in Latin, on some important head in divinity.
2. A critical exercise on some difficult portion of Scripture.
3. An expository lecture adapted to popular instruction; and
4. A popular sermon.

If the Presbytery be satisfied with his "trials," they proceed to license him in the following manner: The moderator proposes to him these four questions:

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only infallible rule of faith and practice?
2. Do you sincerely receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures?
3. Do you promise to study the peace, unity, and purity of the church?
4. Do you promise to submit yourself, in the Lord, to the government of this presbytery, or of any other presbytery, in the bounds of which you may be called?

These questions having been answered in the affirmative, the moderator proceeds to license him in the following words :

In the name of the Lord Jesus Christ, and by that authority which he has given to the church for its edification, we do license you to preach the gospel, wherever God in his providence may call you; and for this purpose may the blessing of God rest upon you, and the Spirit of Christ fill your heart. Amen.

When a BISHOP or PASTOR is to be ordained, after the preliminary examinations have been passed through in much the same method as in cases of licensure, and a sermon has been preached to the congregation, the moderator of the presbytery propounds several questions to the candidate. The first three are the same as those proposed to an elder. The remainder are as follows :

4. Do you promise subjection to your brethren in the Lord ?
5. Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God and a sincere desire to promote his glory in the gospel of his Son ?
6. Do you promise to be zealous and faithful in maintaining the truth of the gospel, and the purity and peace of the church, whatever persecution or opposition may arise unto you on that account ?
7. Do you engage to be faithful and diligent in the exercise of all private and personal duties, which become you as a Christian and a minister of the gospel; as well as in all relative duties, and the public duty of your office; endeavoring to adorn the profession of the gospel by your conversation, and walking with exemplary piety before the flock over which God shall make you overseer ?
8. Are you now willing to take charge of this congregation, agreeably to your declaration in accepting their call ? And do you promise to discharge the duties of a pastor to them as God shall give you strength ?

These questions having been answered in the affirmative, the moderator proposes to the people the following :

1. Do you, the people of this congregation, continue to profess your readiness to receive A. B., whom you have called to be your minister ?
2. Do you promise to receive the word of truth from his mouth, with meekness and love, and to submit to him, in the due exercise of discipline ?

3. Do you promise to encourage him in his arduous labor, and to assist his endeavors for your instruction and spiritual edification ?

4. And do you engage to continue to him, while he is your pastor, that competent worldly maintenance which you have promised, and whatever else you may see needful for the honor of religion, and his comfort among you ?

The people having answered these questions by holding up their right hands, the candidate kneels down, and the moderator, by prayer and with the laying on of the hands of the presbytery upon his head, according to the apostolic example, solemnly ordains him to the holy office of the gospel ministry. Prayer being ended, he rises from his knees ; and the minister who presides first, and afterwards all the other members of the presbytery, in their order, take him by the right hand, saying, " We give you the right hand of fellowship, to take part of this ministry with us."

Presbyterian Churches

SCOTLAND AND ENGLAND.

THE KIRK OF SCOTLAND.

THE conversion of the inhabitants of what is now Scotland to the Christian faith began, it is probable, towards the close of the second century, for Tertullian writing about 205 A.D., testifies that "portions of Britain inaccessible to the Romans have been subdued by Christ," and from the first establishment of Christianity in that country till the Reformation in the reign of Mary, mother of James I. and of Mary I. of England, their church government was episcopacy; but the Presbyterian discipline was not finally established in Scotland until the reign of King William and Mary, A.D. 1689, when episcopacy was totally abolished. The Westminster Confession of Faith was then received as the standard of the national creed, to which all ministers, and principals and professors in universities, are obliged to subscribe as the confession of their faith, before receiving induction into office.

The Church of Scotland is remarkable for its uncommon simplicity of worship. It possesses no liturgy, no altar, no instrumental music, no surplice, no fixed canonical vestment of any kind. It condemns the worship paid to saints, and observes no festival days. Its ministers enjoy a parity of rank and of authority. It enforces that all ministers, being

ambassadors of Christ, are equal in commission ; that there is no order in the church, as established by the Saviour, superior to presbyters ; and that bishop and presbyter, though different words, are of the same import. It acknowledges no earthly head. Its judicatories are quite distinct from, and independent of, any civil judicatory ; insomuch, that the decisions of the one are often contrary to those of the other, yet both remain unaffected and unaltered. When, for example, a clergyman has been presented to a parish by a patron, and induction and ordination have followed on that presentation, if afterwards it be found that the patron, who had given the presentation, had not that right, and that it belongs to another, the clergyman may be ejected as to all the temporalities of the office ; but *quoad sacra*, he may continue minister of the parish, and exercise all the sacred functions. And though a new presentee may obtain a right to the civil endowments of the benefice, he can perform none of the sacred duties while the other chooses to avail himself of his privilege.

THE ECCLESIASTICAL JUDICATORIES.

There are four ecclesiastical judicatories,—namely, the Kirk Session, the Presbytery, the Synod, and the General Assembly, from each of which there is a power of appeal to the other ; but the decision of the General Assembly is supreme.

The lowest court is the Kirk Session, which is composed of the minister of the parish, who is the moderator or president of it, and a number of the most grave and respectable laymen, members of the congregation. Their number varies in different parishes, five or six being about the average number ; and their services are entirely gratuitous. They are something like church-wardens in England, only they have a spiritual jurisdiction, as it is a part of their duty to visit the sick, etc. The Kirk Session manages the funds of the poor, a duty in which it formerly was assisted by deacons, a class of men inferior to elders, as they had no spiritual jurisdiction.

The Presbytery, the court next in dignity, is composed of the ministers of a certain district, with an elder from each parish. Their chief duty consists in the management of such matters as concern the church within their respective bounds. But they may originate any matter, and bring it under the view of the Synod or General Assembly. They have also the superintendence of education within their bounds, such as the induction of teachers, and the examination of schools.

The Synod is the next intermediate court. Each one consists of the clergymen of a certain number of presbyteries, with elders, as in presbyteries. Presbyteries meet generally once a month; synods twice a year, though some remote synods, such as that of Argyle, only once.

The General Assembly is the last and supreme court, and meets yearly in the month of May, in Edinburgh. The sovereign presides by his representative, who is always a nobleman, and is denominated the Lord High Commissioner. The General Assembly is a representative court, consisting of 200 members, representing presbyteries, and 156 elders representing burghs or presbyteries, and five ministers or elders representing universities, making altogether 361 members. They choose a moderator or president, out of their own number, distinct from the Royal Commissioner, the duty of the latter consisting merely in convening and dissolving the court, and in forming the medium of communication between it and the throne. The moderator is now always a clergyman, though previous to 1688, laymen sometimes held that office.

THE SACRAMENTS.

Baptism in this church is practiced by none but ministers, who do it by sprinkling; and whether performed in private or in public, it is almost always preceded by a sermon.

The Lord's Supper is not administered so frequently in Scotland as in some other places. Some time before this sacrament is observed, it is announced from the pulpit. The week before, the Kirk Session meets, and draws up a list of

all the communicants in the parish, according to the minister's examination-book, and the testimony of the elders and deacons. According to this list, tickets are delivered to each communicant, if desired, and the ministers and elders also give tickets to strangers who bring sufficient testimonials. None are allowed to communicate without such tickets, which are produced at the table. Those who never received are instructed by the minister in the nature of the sacraments, and taught what is the proper preparation thereunto. The Wednesday or Thursday before, there is a solemn fast, and on the Saturday there are two preparatory sermons. On Sunday morning, after singing and prayer as usual, the minister of the parish preaches a suitable sermon, and when the ordinary worship is ended, he in the name of Jesus Christ forbids the unworthy to approach, and invites the penitent to come and receive the sacrament. Then he goes into the body of the church, where one or two tables, according to its width, are placed, reaching from one end to the other, covered with a white linen cloth, and seats on both sides for the communicants. The minister places himself at the end or middle of the table. After a short discourse, he reads the institution, and blesses the elements. Then he breaks the bread, and distributes it and the wine to those that are next him, who transmit them to their neighbors, the elders and deacons attending to serve, and see that the whole is performed with decency and order. While these communicate, the minister discourses on the nature of the sacraments and the whole is concluded with singing and prayer. The minister then returns to the pulpit, and preaches a sermon. The morning service ended, the congregation are dismissed for an hour, after which the usual afternoon worship is performed. On the Monday morning, there is public worship, with two sermons; and these, properly speaking, close the communion-service. No private communions are allowed in Scotland.

Marriage is solemnized nearly after the manner of the Church of England, with the exception of the ring, which is deemed a relic of the Roman Church. By the laws of Scot-

land, the marriage-knot may be tied without any ceremony of a religious nature ; a simple promise in the presence of witnesses, or a known previous cohabitation, being sufficient to bind the obligation.

The funeral ceremony is performed in total silence. The corpse is carried to the grave, and there interred without a word being spoken on the occasion.

THE SECT OF SECEDERS.

Dissenters from the Kirk, or Church of Scotland, call themselves *Seceders* ; for, as the term Dissenter comes from the Latin word *dissentio*, to differ, so the appellation Seceder is derived from another Latin word, *secedo*, to separate or to withdraw from any body of men with which we may have been united. The secession arose from various circumstances, which were conceived to be great defections from the established church of Scotland. The Seceders are rigid Calvinists, rather austere in their manners, and severe in their discipline. Through a difference as to civil matters, they have divided themselves into two classes, *Burghers* and *Anti-burghers*. Of these the latter are the most confined in their sentiments, and associate therefore the least with any other body of Christians. The Seceders originated under two brothers, Ralph and Ebenezer Erskine, of Stirling, about the year 1730. It is worthy of observation, that the Rev. George Whitfield, in one of his visits to Scotland, was solemnly reprobated by the Seceders, because he refused to confine his itinerant labors wholly to them. The reason assigned for this monopolization was, that they were exclusively God's people. Mr. Whitfield smartly replied, that they had, therefore, the less need of his services ; for his aim was to turn sinners from the error and wickedness of their ways by preaching among them glad tidings of great joy !

The Burgess' oath, concerning which the Seceders differed, is administered in several of the royal boroughs of Scotland, and runs thus :

“I protest before God and your lordships, that I profess and allow with my heart the true religion presently professed within this realm, and authorized by the laws thereof; I shall abide thereat, and defend the same to my life’s end, renouncing the Roman religion called papistry.” The Messrs. Erskine and others maintained there was no inconsistency in Seceders taking this oath, because the established religion was still the true religion, in spite of the faults attaching to it, and hence were called Burghers. Messrs. Moncrieff and others thought the swearing to the religion, as professed and authorized, was approving the corruptions, therefore the oath was inconsistent and not to be taken; hence Anti-burghers. The Seceders are strict Presbyterians, having their respective associate synods, and are to be found not only in Scotland, but also in Ireland and in the United States of America. Both classes have had among them ministers of considerable learning and piety.

There is also a species of Dissenters from the Church of Scotland called *Relief*, whose only difference from the Kirk is, the choosing of their own pastors. They arose in 1752, and are respectable as to numbers and ability. The Relief are Calvinists as well as Presbyterians, but liberal in their views, admitting to their communion pious Christians of every denomination. They revere the union of faith and charity.

THE FREE CHURCH OF SCOTLAND.

In 1835, an attempt was made by the Church of Scotland to place itself on a more popular basis, by giving to the heads of families, communicants, a veto upon the nomination of the patron; but, the ecclesiastical action by which this was sought to be effected, having been declared by the courts to be a civil act beyond the jurisdiction of the church and no disposition being manifested by the Parliament to aid in removing the difficulty, a number of its most distinguished members, in 1843, withdrew in a body, and formed the “Free Church of Scotland.” The late eminent Doctors Chalmers, Candlish, Cunningham, and many others distin-

guished for their learning and piety, took part in securing the division. No fewer than 474 ministers and professors completed their separation by the "deed of demission." The new church set to work bravely, erecting new houses of worship for their congregations, establishing a school in connection with each, founding high grade educational institutions, and entering upon a very active domestic and foreign missionary service. It was estimated in 1885 that her communion embraced about one-third of the whole population of the kingdom.

The United Presbyterian Church of Scotland, organized at Edinburgh, May 13, 1847, consists of what were called the Seceders and Relief Churches. The Church of Scotland has always enjoyed a high reputation as a working denomination; and in this respect the various bodies that have sprung from it have worthily imitated the parent.

THE PRESBYTERIAN CHURCH IN ENGLAND.

The first Presbyterian congregation in England was formed at Wandsworth, near London, in 1572. In the reign of Charles I., 1645, it was proposed in the treaty of Uxbridge, to make the Established Church of England Presbyterian, and the proposition was carried into effect, by way of trial in 1646. Three years later the Presbyterian discipline was sanctioned by Parliament, and the Established Church was Presbyterian until Episcopacy was revived with the restoration of Charles II. in 1660. The successors of the old Presbyterian congregations in England have in general become either Unitarians or Independents. The congregations which are at the present day adherents of the Presbyterian form of church government belong to, or maintain friendly relations with, the Presbyterian churches of Scotland. The Synod of English Presbyterians is a separate organization, and holds the principles of the Free Church of Scotland. There are also many United Presbyterians in England, who represent the union of the Seceder and Relief Churches, effected in 1847.

I.

The Presbyterian Churches

IN THE

United States.

EARLY HISTORY.

THE Presbyterian Church in the United States is commonly regarded as the offspring of the Kirk of Scotland, although it has spread from three centres; for it was established by the Dutch in New York, by the Scotch-Irish in Virginia and New Jersey, and by the Huguenots in Carolina. The first Dutch church was organized in New Amsterdam in 1619; Scotch-Irish Presbyterians settled on the Elizabeth River, Va., between 1670 and 1680, and a church was organized at Snow Hill, Md., in 1684; the Huguenots were driven from France in 1685, and they began founding churches in this country shortly after that date. By the year 1700 the number of Presbyterians from these three sources had so scattered and increased that they began to take steps towards an organization similar to that in Scotland. The primary ecclesiastical union of the American Presbyterians occurred in 1705, when the Presbytery of Philadelphia was formed with seven ministers, representing Ireland, Scotland, and England. This Presbytery having become much enlarged, and, in consequence of the increasing migration of persons from Scotland, Wales, and Ireland,

having also become widely disseminated, it was decided at their meeting in September, 1716, to subdivide their body into four subordinate meetings or presbyteries, all of which were constituent members of the general body, thenceforward denominated the Synod of Philadelphia. The first meeting of this Synod was held on Sept. 17, 1717, and was composed of thirteen ministers and six elders.

While various acquisitions tended to enlarge the Presbyterian body, they, at the same time, greatly diminished its harmony. It soon became apparent that entire unity of sentiment did not prevail among them respecting the examination of candidates for the ministry on experimental religion, and also respecting strict adherence to presbyterial order, and the requisite amount of learning in those who sought the ministerial office. Frequent conflicts occurred in different Presbyteries. Parties were formed. Those who were most zealous for strict orthodoxy, for adherence to presbyterial order, and for a learned ministry were called the "Old Side," while those who laid a greater stress on vital piety than on any other qualification, were called the "New Side," or "New Lights."

The spirit of harmony was broken in 1727, but a partial compromise was effected two years later by the "adopting act." In 1739 party feeling again broke out in consequence of the Whitfield visit and revival. The "New Side" desired to introduce the celebrated revivalist into their pulpits, while the "Old Side" viewed him as heterodox in his principles, and refused to countenance his preaching. As a culmination of the troubles the Synod was rent asunder, and in 1741 the Synod of New York, composed of "New Side" men, was set up in opposition to that of Philadelphia, which retained the original name and comprehended all the "Old Side" men who belonged to the general body.

These Synods remained in a state of separation for seventeen years. At length, however, a plan of reunion was agreed upon. Several years were spent in negotiation. Mutual concessions were made, the articles of union in detail were happily adjusted, and the Synods were united

under the title of the "Synod of New York and Philadelphia," in the year 1758.

After this time the Presbyterian body went on increasing in numbers, harmony, and general edification until the close of the Revolutionary War, when it could reckon about one hundred and seventy ministers and a few more churches. At the meeting of the Synod of New York and Philadelphia in May, 1785, finding the independence of the United States established, that judicatory began to take steps for revising the public standards of the Church. In 1788 the work of revising and arranging the standards was completed, and they were then ordered to be printed and distributed for the government of all the judicatories of the Church.

Under the new arrangement the body was divided into four Synods, viz. : the Synod of New York and New Jersey ; the Synod of Philadelphia ; the Synod of Virginia ; and the Synod of the Carolinas ; and over these, as a bond of union, was constituted a "General Assembly," modeled in all its essential particulars after the General Assembly of the Church of Scotland.

The next year (1789), the first General Assembly of the Presbyterian Church in the United States met in Philadelphia, and was opened with a sermon by the Rev. Dr. Witherspoon, who presided until the first moderator of that body (the Rev. Dr. Rogers) was chosen. At this time there were 188 ministers belonging to the whole Presbyterian body, and 419 churches. These were distributed into four Synods and seventeen Presbyteries, embracing a large number of vacant congregations.

THE "OLD SCHOOL" AND "NEW SCHOOL" RUPTURE.

Affinities and a fraternal confidence between Presbyterians and Congregationalists had led to an admixture of Congregationalism in Presbyterian judicatories. The Old School insisted that this admixture, as unconstitutional, should cease. The New School contended for its toleration and extension. The Old School preferred strictly ecclesiastical

agencies for conducting the missionary and other general evangelical work of the Church, urging, particularly, the establishment of a Presbyterian Board of Foreign Missions. The New School desired, in union with Congregationalists, to confide this work to voluntary associations, the foreign part of it to the American Board of Commissioners. The Old School held that certain errors, inconsistent with sound doctrine, were prevalent in the Church, and endeavored to visit with discipline several prominent ministers charged therewith. The New School resisted the discipline proposed, arguing that some of the views alleged to be erroneous were irreconcilable with the Calvinistic system, and denying that the others were really entertained by the parties accused, or were seriously prevalent. This difference as to doctrine was by far the most serious difference between the parties. An open rupture occurred in 1837, when the Old School majority in the General Assembly disowned four Synods, as so far Congregationalized that they could no longer be acknowledged as Presbyterian bodies, whereupon the New School adherents in the General Assembly of 1838 refused to recognize an organization of this judicatory which excluded representatives from the disowned constituency, and formed another Assembly. It is but just to state that the New School acquiesced in the separation with great reluctance. While each party adhered firmly to its own view of the questions at issue, the New School body urged that there was no occasion for a disruption. The relative strength of the two, when they separated, cannot be definitely ascertained. The undivided Church made the following report in 1837: Synods, 23; presbyteries, 135; ministers, 2,140; licentiates, 280; candidates, 244; churches, 2,865; members, 220,557. The first tabular statement of the denomination called the "New School" appeared in 1839, showed 85 presbyteries, 1,286 churches, and 100,850 communicants. An examination of the roll afterwards, revealed the fact that ten presbyteries were improperly included in this exhibit and should be deducted, which would place the number of presbyteries at 75 and of communicants at 97,033.



THE FIRST MOURNERS.—The common Babylonian word for “man” was “adam”; and “abil,” meaning “son,” seems to have given the name “Abel.” The word “ivat,” meaning “breath,” seems to have suggested the name “Eve.” Cain is not found in Babylonian story. He is the first “Smith,” or man who forged weapons, and began deeds of blood.



NOAH.—ORPHEUM.—The Babylonian story of the Flood, written about B.C. 2350, and closely followed in the Hebrew story, makes the hero of the Ark say: "The flood ceased; the storm which had fought like an army ceased the wind and the light fell and the rain and the tomb of the dead—ceased." I ceased the wind and the light fell and the rain and the tomb of the dead—ceased.

The statistical report of the Old School in 1840 showed 17 synods, 96 presbyteries, 1,763 churches, and 126,583 communicants.

To test their claim to the true succession and their title to the funds and institutions of the Presbyterian Church, the New School commenced a suit in March, 1839, in the Supreme Court of Pennsylvania, before Judge Rogers and a jury at *nisi prius*. The verdict was in favor of the New School. A new trial was obtained, in which this decision was entirely reversed, and the whole case settled in favor of the Old School. The two bodies can hardly be said to have fairly started upon their career as distinct denominations until 1843. Their relative strength at that time was, New School, 1,263 ministers, and 1,496 congregations; Old School, 1,434 ministers, and 2,092 congregations. Right here should be noted a display of Christian feeling on the part of the New School body, which must ever redound to its credit. In 1846 the two assemblies met in Philadelphia at the same time, and the New School made a proposition to the other body for a recognition of each other, as bodies of Christian brethren, by communing together at the Lord's table. This proposition the Old School found it inexpedient to accept, to the general regret of both schools. They rejected it kindly, yet decisively.

WITHDRAWAL OF SOUTHERN AND WESTERN SYNODS.

In the year 1858 the Southern synods, in the heat of the slavery controversy, separated from their brethren of the North, carrying with them about 200 New School churches and 10,000 members. Simultaneously with the opening of the Civil War, the Southern synods of the Old School branch withdrew and organized a separate church. Thus were lost 10 synods, 45 presbyteries, 1,134 churches, and 76,000 communicants. Again, after the war of the Rebellion the action of the General Assembly upon the state of the country and of the church gave great offence to many persons, particularly in the border States. The Presbytery of Louisville, Ky., issued a "Declaration and Testimony," to which they solicit-

ed the signatures of all who agreed with them. The result was that in 1866 the larger portion of the churches in Kentucky, and about one-half of those of Missouri, embracing some 10,000 members, ceased to be enrolled as an integral part of the church. Adding this to the other loss of 1861, and we find a total loss of 83,000 members. Yet, to counter-balance these appalling losses, the church, in the ten years, 1859-'69, gained 65,000 members, thus leaving her, in 1869, but 21,000 members short of her number in 1859. The above decade was a prosperous one with the New School church. The summary for 1869 exhibited the following results: ministers, 1,848; churches, 1,631; communicants, 172,560,—a gain of about 300 ministers, 100 churches, and 35,000 members. Thus it will be seen that at the time of re-union both bodies were in a highly prosperous and satisfactory condition. The crudities and objectionable features which were manifest in the early history of the Church were eliminated, and there now appeared no visible reason why they should not become the most influential and effective of Protestant denominations in this country. Their consolidation was all that was needed to accomplish this result, and in 1869 this was consummated.

RE-UNION OF THE OLD AND NEW SCHOOL CHURCHES.

The causes that led to re-union may be very easily explained. The principal actors in the separation of 1837 had passed away; their gradually increasing intercourse had brought about a friendly feeling between the two bodies; and the issues which led to the separation had in the main died out. Yet in 1862 the Old School Assembly still declined to talk of re-union, though it unanimously agreed to open a correspondence by delegates. No doubt this correspondence was a great advance towards organic unity. But, although the subject was brought every year to the notice of both Assemblies, nothing more definite was accomplished until 1866, when the first joint committee was appointed to confer upon "the desirableness and practicability of re-union." The

Presbyterian National Union Convention of November, 1867, held in Philadelphia, gave a perceptible impulse to the whole movement. It developed a growing, enthusiastic, and irresistible feeling in favor of re-union, which had the effect to turn many opponents into friends of the measure. In 1869 the report of the Joint Committee on Re-union was perfected and adopted by both Assemblies. The only points in it which we deem necessary to mention here are the following:

1. The two bodies "shall be re-united as one Church, under the name and style of the Presbyterian Church in the United States of America, possessing all the legal and corporate rights and powers pertaining to the Church previous to the division in 1838, and all the legal and corporate rights and powers which the separate Churches now possess."

2. "The re-union shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the government and discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity."

The re-union was consummated at the General Assembly which met in Philadelphia, May 19, 1870. An "Old School man," Rev. Dr. Backus, was chosen moderator, and a "New School man," Rev. Dr. Hatfield, stated clerk. It was then unanimously resolved to celebrate the great event by making a special offering for the Lord's work of \$5,000,000. The whole church was animated with the spirit of the resolution, and at the meeting of the General Assembly in May, 1871, the result of the year's effort was reported at the handsome sum of \$7,607,499.91, all of which was immediately applied to church work.

But still there remained an important body of Presbyterians outside the fold—those of the Southern and Border States who withdrew in 1861 and 1866—and became known as the Southern Presbyterian Church, and in 1870 the General Assembly addressed itself to the task of persuading this

body to crown the work of re-union by connecting itself again with the parent Church. A committee was appointed, and armed with resolutions expressive of the cordial desire of the body they represented for the speedy establishment of fraternal relations with the Southern Presbyterian Church, repaired to Louisville, Ky., where the last-named body was sitting. Their overtures, however, were unsuccessful, and further efforts in this direction were postponed.

STATISTICS OF THE CHURCHES FOR 1893.

The following statistics will show the condition of the Presbyterian Church in the United States of America, as the Northern branch is officially known, in 1893: Synods 31, presbyteries 221, ministers 6,509, elders 25,399, deacons 8,356, churches 7,292, communicants 855,089, Sunday-school members 909,062, and total contributions \$14,916,311. The contributions included \$1,028,585 for home missions, \$849,355 for foreign missions, \$261,835 for aid for colleges, \$818,666 for church erection, \$170,800 for education, \$138,374 for Sunday-school work, \$123,587 for freedmen, \$10,514,429 for congregational purposes, and \$1,263,624 for miscellaneous expenses. During the preceding year the Board of Foreign Missions, with stations in various parts of the world, had 210 American and 420 native ministers, 386 American and 1,108 native lay missionaries, 384 churches with 30,479 members, 771 secular schools with 29,011 pupils, 26,393 pupils in Sunday-schools, and 167 native students for the ministry. The Board of Home Missions employed 1,479 missionaries and 360 missionary teachers, had 93,504 mission church and 132,651 congregational members under its charge, and 2,190 Sunday-schools with 141,236 members. During the year 111 church buildings were erected, 107 new churches were organized, and 52 older ones had become self-supporting.

The Presbyterian Church in the United States, as the Southern branch is officially known, reported in 1893 as follows: Synods 13, presbyteries 72, ministers 1,271, churches 2,562, ruling elders 8,089, deacons 6,385, communicants

188,546, baptized non-communicants 37,275, teachers in Sunday-schools 16,647, scholars 119,754, and total contributions \$1,943,580. The contributions included \$808,784 for pastors' salaries, \$621,792 for congregational purposes, \$120,954 for foreign missions, \$45,762 for sustentation, \$84,136 for evangelistic work, \$53,527 for education, \$28,711 for church erection, \$14,131 for the invalid fund, \$11,720 for colored evangelization, \$14,982 for Presbyterial purposes, and \$124,776 for miscellaneous expenses. During the year, 34 churches were aided from the Church Erection and Loan Fund, and 36 white congregations from the regular Loan Fund; 237 ministers and licentiates serving weak congregations were assisted from the Sustentation Fund; 9 ministers and 3 teachers among the Indians, and 44 ministers in evangelistic work were aided from the Evangelistic and Indian Missions Fund; and 145 additions were made to the beneficiaries of the Invalid Fund. Evangelistic work was carried on among the colored people in all the Southern States excepting Arkansas and West Virginia.

In the above narrative a number of important historical events are purposely omitted, because, as they resulted in the organization of new churches that have lived and are now doing a large work, they are deserving of special mention as independent bodies. These will be separately considered.

II.

The Presbyterian Churches

IN THE

United States.

THE ASSOCIATE PRESBYTERIAN CHURCH.

THIS church originated in a separation from the Established Church of Scotland, in the year 1733. Corruptions in the doctrines of the church and tyranny in her government were the grounds alleged for the action. In the above year the causes which had long been increasing in strength, were brought to an issue by the presentation of a protest to the General Assembly against certain acts, by Rev. Messrs. E. Erskine, Wilson, Monerieff, and Fisher. This protest excited considerable ill-feeling in the Assembly, and having refused to withdraw it, these four ministers were "suspended from the exercise of the ministerial functions and all parts thereof." This occurred in August.

In the succeeding November it was found that the four brethren had continued to exercise their ministry, and the order of the Assembly then was to proceed to a higher censure. The remarkable proceedings of the ecclesiastical courts, and the undaunted bearing of the accused, awakened a wide-spread sympathy for them. Seven synods sent up communications in their favor, and some presbyteries sent petitions of a like character.

Finally it was decided, by a large majority, to "Loose the

relation of the said four ministers to their charges, and declare them no longer ministers of this church, and to prohibit all ministers of this church to employ them in any ministerial function." Seven ministers of the commission protested against this sentence. When the sentence was announced to the four brethren they handed in a paper, declaring themselves under the necessity of seceding from the church. They soon after met as a presbytery, and published what has generally been distinguished as the *Extra-judicial Testimony*. They declined to act judicially for about three years after their secession, hoping that the breach would be healed, but towards this end no substantial progress was made.

In 1736 the four seceding ministers proceeded to judicial acts, and near the close of that year published their "*Judicial Testimony*." They appointed Mr. Wilson professor of theology, and at his death Mr. Moncrieff filled the chair. In May, 1739, a libel was framed against them by a commission of the Assembly and laid before the Assembly itself. It charged, in substance, their secession and their acting as an independent court of Christ. Being summoned, the seceders, now eight in number, appeared as a constituted presbytery at the bar of the Assembly and formally denied its authority. The next year the Assembly passed an act of deposition against them, and they were ejected from their places of worship.

Notwithstanding these trials in their early history, the Associate Presbytery had soon increased so much in numbers that they found it necessary to constitute themselves into a synod, to consist of three presbyteries. This was done in 1744, at which time the whole number of settled ministers was twenty-six. Not long after this a question came before them in regard to the lawfulness of swearing certain Burgess oaths. (See chapter on the Kirk of Scotland.) The synod was nearly equally divided upon this point. Two years of sharp contention ensued, and, in 1747, a breach took place and two distinct synods were formed, the General Associate or Anti-burgher Synod and the Associate or Burgher

Synod. After a separation of over seventy years these two branches were re-united September 8, 1820.

The Associate brethren were characterized by a missionary spirit from the first, and their particular attention was addressed to the American field. In 1736 a letter was received from Pennsylvania urgently requesting that either an ordained minister or a probationer be sent over to labor in that district. This the presbytery was not then able to do. In 1750 petitions were again sent, addressed to the Anti-burgher Synod, from some of the colonists of Eastern Pennsylvania. In 1751 urgent applications were again made by Rev. Alex. Craighead, of Pennsylvania, and a number of other persons, earnestly beseeching the synod to send ministers to labor in that part of America. In 1753, Mr. Alexander Gellatly was appointed to this important work, and had the honor to become the first missionary of the Associate Church in this country. In the latter part of that year he arrived, accompanied by Rev. Andrew Arnot, who was temporarily to assist him. Soon after their arrival, according to instructions, they constituted themselves into a presbytery, named the "Associate Presbytery of Pennsylvania," subordinate to the Associate Anti-burgher Synod. The Presbyterians who had been occupying the field before them, invited them to join with them, and upon their declining to do so they issued a warning against the associate body, denouncing them as schismatics and separatists.

In 1758 Matthew Henderson arrived as a missionary from Scotland, and was settled at Oxford. In 1761 Mr. Gellatly died, in the forty-second year of his age. In the same year Mr. John Mason arrived and settled in New York. At this time the Associate Presbytery of Pennsylvania consisted of only three ministers.

Hitherto all the missionaries sent had been connected with the Anti-burgher Synod, but, in 1764, Rev. Thomas Clark arrived in America with most of his congregation, of Ballibay, Ireland. They were connected with the Burgher Synod. Arriving at New York, part of the people went to

Long Cane, S. C., and the rest, with their minister, settled at Salem, N. Y. The next year Dr. Clark, having assented to certain articles, was received as a member of the Associate Presbytery of Pennsylvania. This union between Burghers and Anti-burghers was, by instructions from the Anti-burgher Synod, dissolved in 1771.

In 1776 the Associate Presbytery was so far strengthened that it was found expedient to divide it into two presbyteries. The Presbytery of Pennsylvania consisted of ten ministers, and the Presbytery of New York consisted of three ministers. These two were co-ordinate, but both subordinate to the Synod of Edinburgh. A movement was set on foot to unite the two associate bodies and the reformed presbyteries into one ecclesiastical body. This resulted in the union at Pequa, Pa., June 13, 1782. Several ministers and elders protested and appealed to the Associate Synod of Scotland, and their protest not being admitted they withdrew, claiming to be the true Associate Presbytery of Pennsylvania. The united body took the name of the Associate Reformed Church.

In 1794 the church established a theological seminary in Beaver County, Pennsylvania, of which Dr. John Anderson continued to be the sole professor until 1819, when he resigned, owing to age. The number of students was very small, the average attendance being not more than four or five and the highest number nine. In 1800 a synod was constituted, consisting of four presbyteries—Philadelphia, Cambridge, Chartiers, and Kentucky (now Miami). Its first meeting was at Philadelphia, May 20, 1801. The evil of slaveholding had engaged the attention of the church for many years, and, in 1811, at the synod in Canonsburg, an act was passed declaring it a moral evil to hold negroes in bondage, directing the members of the church to set them at liberty or to treat them as free in the matters of food, clothing, and wages. Those who refused were declared unworthy of church fellowship. These provisions not being complied with, the synod, in 1831, passed an act by which all slaveholders were forthwith excluded from her commun-

ion. The effect of this was to entirely extinguish the Associate Presbytery of the Carolinas.

In 1851 the Reformed Dissenting Presbytery proposed a union with this church, which was effected. In 1854 the presbyteries of Cambridge, Albany, and Vermont (which, in 1840, had withdrawn from the church and claimed to be the true associate synod) re-united with it. In 1858 a union was effected between the Associate and Associate Reformed Churches, and they chose as their name the "United Presbyterian Church." When the two bodies united the Associate Church consisted of 21 presbyteries, 293 congregations, and 23,505 members.

THE ASSOCIATE REFORMED CHURCH.

The Associate Reformed Church had its origin in a union which was agreed upon at Pequa, Pa., June 13, 1782, between the Associate and the Reformed Presbyterian Churches, and took its title from a union of the names of the two bodies. The Associate was the older of these churches in this country, and until the war of the Revolution it continued in subjection to the Synod of Scotland. The war interrupted their intercourse with the Synod, and the Associate people, the earliest and warmest advocates of American independence, began to agitate the question of a separation from the Synod and a union of the different Presbyterian bodies in this country. First, the Burgher and Anti-burgher portions of the Associate church united. Next, overtures were made to the Presbyterian Synod of New York and Philadelphia for a union, but these resulted in failure. Afterwards a union with the Reformed (Covenanter) Presbytery was proposed. Some twenty conventions were held in reference to it, and at length the Reformed Presbytery, the Associate Presbytery of New York, and nearly all the members of the Presbytery of Pennsylvania united in one organic body which constituted the Associate Reformed Church. This was consummated at Pequa, and the Synod was formally constituted in Philadelphia on

the 30th of October, 1782. The basis of the union consisted chiefly in a modification of the doctrine of the Westminster Confession of Faith concerning the power of civil magistrates in matters of religion, and an adaptation of the form of church government to the Word of God and the circumstances of the church in this country. The united body then consisted of three presbyteries and fourteen ministers.

From 1799 forward the church prospered and grew rapidly. Soon its churches were scattered over the country from the Canadas to the Carolinas and southwest as far as Kentucky. In October, 1802, the Synod was divided into four subordinate synods, viz.: New York, Pennsylvania, Scioto, and the Carolinas. On May 30, 1804, the first General Synod met in Greencastle, Pa., of which Rev. Alex. Dobbin was chosen Moderator.

The General Synod soon began to transact all the important business of the church, so that the subordinate synods, being of little interest or importance, were given up. This centralizing of power produced trouble; unhappy feelings were excited, and in 1820 the entire Synod of Scioto withdrew all connection with the General Synod, and the following year the Synod of the Carolinas asked to be constituted an independent synod. In 1821, overtures were made by the General Assembly of the Presbyterian Church for an organic union. A basis of union was prepared by a joint committee, and in 1822 it was adopted by the General Synod of the Associate Reformed Church by a vote of seven to five. The General Synod was then declared dissolved, and its members invited to seats in the General Assembly. Thus terminated the General Synod, but the great mass of the ministry and membership did not acquiesce in the union, and set themselves at once to the work of perpetuating the Associate Reformed body on its original grounds.

The Associate Reformed Synod of the West had, in 1820, constituted itself an independent synod. It was then composed of fourteen ministers and eight elders. This now became the nucleus of the church in the West, and her interests again advanced rapidly. Numerous churches were

organized, new presbyteries were formed, and in October, 1839, a new synod was formed, styled the Second Associate Reformed Synod of the West, which held its first meeting at Hamilton, Ohio, the following year. In October, 1852, a third synod was organized, named the Associate Reformed Synod of Illinois, whose first meeting was held at Oquacoka, Ill. These several synods were placed under the care of the General Synod of the Associate Reformed Church of the West. In 1858 it had three subordinate synods; twenty-two presbyteries; 360 churches and congregations; 23,916 communicants; two theological seminaries, several colleges, higher schools and academies, and three foreign missionary fields. The Synod of the Carolinas, which in 1821 became an independent synod, called the Associate Reformed Synod of the South, numbered in 1858 eight presbyteries and sixty-five ministers, and had an efficient college and theological seminary under its care at Due West, South Carolina. The Synod of New York, having never withdrawn from the General Synod, and not having acceded in any way to the act of union with the Presbyterian Church in 1822, upon that event occupied the ground and claimed the rights of the General Synod. Until 1855 these different synods had been independent, though adhering to the same standards; but on May 17th of that year a union was effected between the Synod of New York and the General Synod of the West, under the name of the General Synod of the Associate Reformed Church. The Synod of the South continued its separate existence. In 1858 a union was effected between the Associate and Associate Reformed Churches, and the united body assumed the name of the United Presbyterian Church.

THE UNITED PRESBYTERIAN CHURCH.

The United Presbyterian Church was formed in Pittsburgh, Pa., May 26, 1858, by a union of the Associate and Associate Reformed Churches of North America. These churches claimed as their common parent the Church of

Scotland, and were substantially one in doctrine, worship, and church government.

The members composing these different churches were intermingled all over the country, and in their divided condition their congregations were so small as to be unable, in many cases, to support pastors. The consequence was that in many portions of the country these people were not able to enjoy the preached word by ministers of their own faith. To remedy this evil, and, if possible, to bring these churches into a closer relation, conventions were held in 1838, 1839, 1841, 1842, and 1845. These actions had a salutary effect upon the people, who were, with few exceptions, strongly favorable to union. They redoubled their efforts to create an overwhelming sentiment in favor of the measure. The General Synod of the Associate Reformed Church took up the matter and appointed delegates to attend a future convention, should the sister churches or either of them concur in the measure. At this time the Reformed Presbyterian Church withdrew and no longer co-operated in the efforts to effect a union of the churches.

At length a basis, framed in accordance with the general principles which had been approved by the supreme judicatories of the Associate and Associate Reformed Churches respectively, was prepared by a committee, which, being presented to the synods, was by them transmitted in overture to the presbyteries. After revising the reports of the presbyteries at the annual meeting of the supreme judicatories, the basis was adopted by them both, with the understanding that the formal consummation of the union should take place at the time of the annual meeting in 1858.

On Wednesday, May 26, 1858, the union of the Associate and the Associate Reformed Churches was consummated in Pittsburgh, Pa., and the measure was hailed with rejoicings by the people of both churches throughout the land.

Of the "Testimony of the United Presbyterian Church," we give the following as the substance :

ARTICLE 1. The Scriptures are in every part the inspired Word of

God, both in language and in sentiment, and are the only rule of faith and practice.

ARTICLE 2. Jesus Christ is Supreme God, being one in essence with the Father, and also the Son of God in respect of his natural, necessary, and eternal relation to the Father.

ARTICLE 3. God created man in a state of perfect holiness and with perfect ability to obey him, and entered into a covenant with him, in which covenant Adam was the representative of all his natural posterity, so that in him they were to stand or fall as he stood or fell.

ARTICLE 4. Our first parents, by breach of covenant with God, subjected themselves to his eternal wrath and brought themselves into a state of depravity wholly inclined to sin, and unable, of themselves, to perform a single act of acceptable obedience to God ; that their posterity are born in the same state of guilt, depravity, and inability, and so will continue until delivered therefrom by the grace of our Lord Jesus Christ.

ARTICLE 5. That Jesus Christ, by appointment of the Father and by his own voluntary act, placed himself in the room of a definite number who were chosen in him before the foundation of the world ; so that he was their proper and legal surety, and, as such, in their behalf, satisfied the justice of God and answered all the demands which the law had against them, and thereby infallibly obtained for them eternal redemption.

ARTICLE 6. That in justification there is an imputation to the believer of that righteousness, or satisfaction and obedience, which the Lord Jesus Christ, as surety of his people, rendered to the law ; and it is only on the ground of this imputed righteousness that his sins are pardoned or his person accepted of God.

ARTICLE 7. That the gospel in its strict and proper sense, as distinguished from the law, is a revelation of grace to sinners as such ; and that it contains a free and unconditional offer and grant of salvation through Christ to all who hear it, whatever may be their character or condition.

ARTICLE 8. That saving faith is not merely an assent of the mind to the proposition that Jesus Christ is the Saviour of sinners ; but also a cordial reception and appropriation of him by the sinner as his Saviour, with an accompanying persuasion or assurance corresponding to the degree or strength of his faith that he shall be saved by him.

ARTICLE 9. That repentance is one of the *fruits* of a justifying faith, and, of course, cannot be regarded as a ground of the sinner's pardon, or as necessary to qualify him for coming to Christ.

ARTICLE 10. That although the moral law is of perpetual obligation, and ever binds the believer as a rule of life, yet as a covenant, he is, by his justification through Christ, completely and forever set free

from it, and, consequently, is not required to yield obedience to it as a condition of life and salvation.

ARTICLE 11. That the Holy Spirit accompanying the word so acts upon the soul as to quicken, regenerate, and sanctify it; and that without its direct operation the soul would have no ability to perceive in a saving manner the truths of God's Word or yield to the motives which it presents.

ARTICLE 12. That Jesus Christ has a two-fold dominion besides that which belongs to Him as God. These are over the Church, of which He is the living Head and Lawgiver, and over all created persons and things.

ARTICLE 13. That the law of God is supreme in its authority and obligations, and where commands of Church and State conflict we are to obey God rather than man.

ARTICLE 14. That slaveholding is a violation of the law of God and contrary to the letter and spirit of Christianity.

ARTICLE 15. That all associations which impose an oath of secrecy or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with them.

ARTICLE 16. That the Church should not extend communion in sealing ordinances to those who refuse adherence to her profession or subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with the profession she makes; nor should communion in any ordinance of worship be held under such circumstances as would be inconsistent with the keeping of these ordinances pure and entire, or so as to give countenance to any corruption of the doctrines and institutions of Christ.

ARTICLE 17. That public social covenanting is a moral duty, not at stated times, but upon extraordinary occasions, in times of danger to the Church, in times of exposure to backsliding, and in times of reformation. Such covenant transactions bind posterity faithfully to adhere to and prosecute the object for which they were entered into.

ARTICLE 18. That it is the will of God that the songs contained in the Book of Psalms be sung in His worship, both public and private, to the end of the world; and in singing God's praise these songs should be employed to the exclusion of the devotional compositions of uninspired men.

The foregoing declarations cover the views of the United Presbyterian Church "in relation to certain articles of divine truth which have been either denied by not a few professing Christians, or permitted to lie in obscurity." By them

they did not design to displace the Confession of Faith, but rather to direct attention to it as a document to which the Church had solemnly declared its adherence.

The official reports for the year 1893 showed: Synods 10, presbyteries 62, ministers 805, congregations 935, pastoral charges 759, communicants 111,119, Sunday-schools 1,116, officers and teachers 11,115, scholars 96,908, young people's societies 654 with 28,092 members, mission stations 207, and total contributions \$1,400,090, of which \$563,020 were for ministers' salaries, \$437,550 for congregational purposes, \$290,826 for the various Boards of the Church, and \$108,694 for miscellaneous expenses. The Board of Missions to the Freedmen reported 7 stations, 5 congregations, 9 Sunday-schools, 2,678 scholars, 6 ordained ministers, 48 missionaries of whom 10 were colored, Sunday-school enrollment 2,810, and communicants 418. The Board of Foreign Missions had under its charge 82 missionaries of all classes in Egypt and India, 580 native workers of all grades, 41 churches, 10,641 communicants, 264 day-schools with 12,068 pupils, and 238 Sunday-schools with 6,766 scholars, and received \$37,197 in contributions from the two missions.

III.

THE PRESBYTERIAN CHURCHES

IN THE

UNITED STATES.

THE REFORMED PRESBYTERIAN CHURCH.

THE Reformed Presbyterian Church in the United States derives her origin from the old Reformation Church of Scotland. In that country the revival of evangelical religion may be said to have assumed practical shape in 1559, when, under the preaching of John Knox, the people were brought to regard the Church of Rome with such hostility that the Queen Regent avowed her intention to suppress the Reformation with fire and sword. This precipitated the crisis, and induced the Reformers to combine and arm themselves in self-defence.

From this time forward the progress of the Reformation was rapid. In 1560 the authority of the Pope was renounced, the Bible was declared free to all, and a Confession of Faith and Book of Discipline, giving to the Church a Presbyterian constitution, were adopted. In 1580 the Scottish Reformers entered into a solemn covenant, which was subscribed and sworn to by the king and people of all ranks. This was called the "National Covenant." In subscribing to it the covenanters solemnly bound themselves to adhere to and defend the true religion, as expressed in the Confession of Faith, and to forbear from the practice of the innovations

recently introduced, which, in their belief, were "contrary to the Word of God and tending to the re-establishment of the Popish religion." Thus arose the Reformed Presbyterian Church.

The union of the crowns of Scotland and England in 1603 resulted in a hierarchy which was deemed dangerous in the last degree to the Presbyterian interests. This united in still closer bonds the friends of ecclesiastical liberty. When King James VI. on the death of Queen Elizabeth of England, became monarch of that kingdom also, he laid aside his Presbyterian principles and became one of the strongest asserters of arbitrary power. He held that the king is the Head of the Church, and "that a Presbytery was fit only for a nation of republicans."

In 1617 James endeavored to impose on the Church of Scotland the whole system of ceremonies observed in the English Church, but upon the first attempt to introduce them, so unmistakable were the murmurings of the people that the bishops took the alarm and laid them aside. The English liturgy was, however, read every day in the Royal Chapel, and for the first time since the Reformation the sound of instrumental music was heard there. In 1618 an assembly held in Perth passed certain acts for the introduction to Scotland of some English ceremonies. These were, kneeling at sacrament; the private administration of baptism; private communicating; the observance of holidays; and confirmation. They are known as the "Five Articles of Perth"; they were ratified by Parliament and became the law of the land. Their rigorous enforcement followed, which resulted in the banishment of many ministers eminent for piety, learning, and eloquence.

In 1633 King Charles imposed upon Scotland a "Service Book." This was the signal for a most determined resistance to the innovations from all parts of Scotland, and the result was the great moral revolution of 1638. In this year, while Charles I. and Parliament were contending, the Protestants of Scotland entered into a solemn league and covenant with the English Parliament, by which the independence

of the Presbyterian churches was confirmed. It was at this time that the Scottish Presbyterians began to be styled "Covenanters."

At the accession of William and Mary in 1689, Episcopacy was established in England and Ireland, and Presbyterianism in Scotland. This retained the very obnoxious feature against which the Covenanters had so long struggled—royal supremacy over the Church—and a portion of them dissented from it, urging, 1st, that the Solemn League and Covenant, which they considered the constitution of the empire, was entirely disregarded in its arrangements; and, 2d, that the civil rulers usurped an authority over the church which virtually destroyed her spiritual independence, and was at variance with the sole headship of the Redeemer.

For more than sixteen years the Covenanters remained without a ministry, organizing themselves into praying societies and meeting statedly for religious worship. In 1706 the Rev. John MacMillan left the Established Church and joined them. The Rev. Mr. Nairne followed, from the Secession Church in 1743, and these two, with ruling elders, constituted the "Reformed Presbytery." Through this body the Reformed Presbyterians in America received their ministry.

From the early part of the eighteenth century the persecutions at home had gradually driven a number of Covenanters and their families to America. In 1743 the Rev. Mr. Craighead collected the Covenanters of Pennsylvania together and induced them to bind themselves to abide by and maintain their principles. In 1752 the Rev. Mr. Cuthbertson arrived in America from the Reformed Presbytery of Scotland, and being joined by Messrs. Lind and Dobbin, from the Reformed Presbytery of Ireland, in 1774 a presbytery was constituted and the Church took her stand as a distinct visible community in the North American Colonies.

Her growth was slow until 1782, which year was signalized by the union of the presbyteries of the Associate and Reformed Churches, which gave origin to the "Associate Re-

formed Church in the United States." A portion of the Associate Church and one of her ministers, however, did not approve of the union, and a large number of the people of the Reformed Presbyterian Church were also opposed to it. Neither of these bodies would enter into it when consummated, and thus both, though diminished in numbers, retained their distinctive organizations. Hence, instead of the consolidation of two bodies into one, there resulted but the addition of a new body to the original number.

Within ten years from this time four ministers emigrated from Europe to aid in maintaining the Reformed Presbyterian cause. They were the Revs. Reid, McGarragh, King, and McKinney. In 1798 the Rev. Messrs. McKinney and Gibson, with ruling elders, proceeded to constitute the "Reformed Presbytery of the United States of North America." Thus the Church took her stand on American ground. Some Reformed Presbyterians have, from time to time, entertained the opinion that the Constitution and government of the United States are essentially infidel and immoral, and that, therefore, they should be dissenters from both, and principally on the ground of maintaining this opinion a number of ministers with adherents, in 1833, withdrew from the General Synod, and up to the present time the two bodies have maintained a separate existence, each claiming to be the original church. The seceding party of 1833 assumed the name of the "Synod of the Reformed Presbyterian Church," while the other body retains the name which the Church had before the division, viz.: "The General Synod of the Reformed Presbyterian Church."

The doctrinal principles of the Church are thoroughly Calvinistic. Their leading doctrines and order of worship are substantially the same as those of the Presbyterian Church proper, except in the following respects:

1. That in singing God's praise the Psalms are to be used in social worship, to the exclusion of all imitations and uninspired compositions.

2. Sacramental communion is not to be extended to those

who do not approve the principles of this particular church or submit themselves to her authority. Not that she designs by this to unchurch any other denomination, but she does not feel at liberty to allow every man to be the judge of his own qualification for sealing ordinances.

The following statistics will show the condition of the two branches respectively as reported by the census of 1890 :

Reformed Presbyterian Church, General Synod.—Number of presbyteries 5, organizations 33, church edifices 33, communicants 4,602, and value of church property \$469,000. The presbyteries were the Northern, the Ohio, the Philadelphia, the Pittsburg, and the Western, of which the Philadelphia was the strongest in membership, 2,103; the Western the strongest in organizations, 11. This branch was represented in the States of Illinois, Indiana, Iowa, Kansas, New York, Ohio, Pennsylvania, Tennessee, and Vermont.

Reformed Presbyterian Church, Synod.—Number of presbyteries 11, organizations 115, church edifices 115, communicants 10,574, and value of church property \$1,071,400. This branch was represented in the States of Alabama, Colorado, Illinois, Indiana, Iowa, Kansas, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New York, Ohio, Pennsylvania, Vermont, West Virginia, and Wisconsin. It was strongest in number of organizations, 33, and members, 3,272, in Pennsylvania, with New York ranking second and Iowa third.

THE CUMBERLAND PRESBYTERIAN CHURCH.

Near the close of the last century a great revival of religion was developed among the Presbyterians of Kentucky. The first indications of it appeared in May, 1797, in the Gaspar River congregation, under the ministry of the Rev. James McGready. In September, 1798, the congregations of Red River and Muddy River were stirred up to unusual religious ardor. By 1800 the revival had extended itself into what was then called the Cumberland country. Meetings were held in the open air; and multitudes flocked together from the distance of fifty and even in some instances a hundred miles. This is said to have been the origin of camp-meetings. As the number of converts was great, and

religion was extended into destitute and neglected regions, a strong necessity was felt for a more rapid multiplication of Christian ministers.

At this juncture the venerable Rev. David Rice, the oldest Presbyterian minister in Kentucky, suggested that a number of men, of pronounced piety, should be selected from the churches, and encouraged to prepare themselves for the work of the ministry, although they might not have and might not be able to obtain, that amount of education required by the Book of Discipline. As it was believed that the circumstances called for extraordinary means, the suggestion was adopted. Three men, Alexander Anderson, Finis Ewing, and Samuel King, were accordingly selected. They prepared written discourses, and presented themselves before the Transylvania Presbytery in the fall of 1801. In the Presbytery the measure was strongly opposed. The three men were obliged to read their discourses privately to Mr. Rice, who reported favorably upon them. Still the Presbytery wanted further evidences of their fitness, and required further discourses to be submitted at the next session. The men again presented themselves, and after an examination, Mr. Anderson was received as a candidate for the ministry; the others were rejected, but were authorized to catechise and exhort. In the fall, however, of 1802, they were all licensed as probationers for the ministry, having adopted the Confession of Faith of the Presbyterian Church, with the exception of the idea of fatality, which appeared to them to be taught by the doctrines of election and reprobation.

In 1804 the Synod of Kentucky, in reviewing the book of records of the Cumberland Presbytery, took notice of their having introduced men into the sacred office who had not acquired a regular education, and who were understood to have taken exceptions to the doctrinal standards of the church. This led to the appointment of a commission, with full powers to act in the place of the Synod, both in holding a friendly conference with the Presbytery, and in judicially terminating the case.

The commission demanded that all those persons who had been ordained or licensed without an examination on all the branches of learning and doctrine required in the Confession of Faith, should appear before themselves, and submit to a full and regular examination. To this demand the Presbytery declined to submit.

The commission then passed a resolution that those who had been thus licensed or ordained without a full examination should be prohibited from the exercise of official functions, until such times as they should submit themselves to their jurisdiction.

The members of the Presbytery continued to exercise their ministry, but not without making various efforts during a period of five years to obtain through the General Assembly a "redress of grievances." Having failed in all these endeavors, the Rev. Messrs. Ewing, King, and McAdam, in 1810, declared themselves independent, and constituted the Cumberland Presbytery, which was the germ of the present Cumberland Presbyterian Church. In their constitution the following statement is made as defining their position :

We, Samuel McAdam, Finis Ewing, and Samuel King, regularly ordained ministers of the Presbyterian Church, against whom no charge either of immorality or heresy has ever been exhibited before any judicature of the church, having waited in vain more than four years, in the meantime petitioning the General Assembly for a redress of grievances, and a restoration of our violated rights, have and do hereby agree and determine to constitute ourselves into a presbytery, known by the name of the Cumberland Presbytery, on the following conditions :

All candidates for the ministry, who may hereafter be licensed by this presbytery, and all the licentiates or probationers who may hereafter be ordained by this presbytery, shall be required, before such licensure and ordination, to receive and accept the Confession of Faith and Discipline of the Presbyterian Church, except the idea of fatality that seems to be taught under the mysterious doctrine of predestination. It is to be understood, however, that such as can clearly receive the Confession of Faith without an exception, will not be required to make any. Moreover, all licentiates, before they are set apart to the whole work of the ministry, or ordained, shall be required to undergo an examination in English Grammar, Geography, Astronomy, Natural and Moral Philosophy, and Church History. It will not be understood that examina-

tions in Experimental Religion and Theology will be omitted. The presbytery may also require an examination on any part, or all, of the above branches of knowledge before licensure, if they deem it expedient.

So rapid was their growth, that three years after, in 1813, they became three presbyteries, and constituted a synod. In this year a committee was appointed to prepare a Confession of Faith, Catechism, and Form of Church Government, in conformity with the avowed principles of the body. The Confession of Faith and Catechism are a modification of the Westminster Confession, and contain substantially the following doctrines: that the Scriptures are the only infallible rule of faith and practice; that God is an infinite, eternal, and unchangeable spirit, existing mysteriously in three persons, the three being equal in power and glory; that God is the Creator and Preserver of all things; that the decrees of God extend only to what is for his glory; that he has not decreed the existence of sin, because it is neither for his glory nor the good of his creatures; that man was created upright, in the image of God, but that by the transgression of the federal head, he has become totally depraved, so much so that he can do no good thing without the aid of divine grace; that Jesus Christ is the mediator between God and man; that he is both God and man in one person; that he obeyed the law perfectly, and died on the cross to make satisfaction for sin; that, in the expressive language of the apostle, he tasted death for every man; that the Holy Spirit is the efficient agent in our conviction, regeneration, and sanctification; that repentance and faith are necessary in order to acceptance, and that both are inseparable from a change of heart; that justification is by faith alone; that sanctification is a progressive work, and not completed till death; that those who believe in Christ, and are regenerated by his Spirit, will never fall away and be lost; that there will be a general resurrection and judgment, and that the righteous will be received to everlasting happiness, and the wicked consigned to everlasting misery.

Cumberland Presbyterians baptize the children of believing parents, and adult persons who have not been baptized

in infancy, upon a credible profession of religion. They administer baptism by affusion, and sometimes, when the subject has conscientious preferences, by immersion. At the session of the synod in 1828, three new synods were erected, and measures were taken for the organization of a General Assembly. The first meeting of the General Assembly occurred at Princeton, Ky., in 1829.

The official reports for the year 1892 showed : Presbyteries 124, congregations 2,916, ordained ministers 1,670, communicants 171,609, and total contributions \$794,576, of which \$9,428 were for church erection, \$9,868 for ministerial relief, \$10,525 for ministerial education, \$22,499 for home missions, and \$20,431 for foreign missions.

A colored branch of the Church was organized in Murfreesborough, Tenn., in 1869 ; its first presbytery was formed in 1870 ; its first synod in 1871 ; and its general assembly in 1874. In 1890 it had 23 presbyteries, 238 congregations, 13,439 communicants, 192 church edifices, and church property valued at \$202,961.

THE METHODIST CHURCH.

THE ORIGIN OF METHODISM.

THE word "Methodist," applied descriptively to one of the largest and most influential denominations of Protestantism, was a derisive appellation that was used against John and Charles Wesley when they were sowing the seeds of the great church of to-day. The Methodici were physicians in ancient Rome, and the allusion of scoffers at the Wesleys' work to that very old word was occasioned by the doctrines they taught and personally practiced, of, among others, visiting the poor and sick.

The history of the inception and subsequent growth of Methodism forms one of the most entertaining narratives in the whole range of ecclesiastical records. The achievements of the Wesley brothers and their immediate followers are now known and honored "to the uttermost parts of the earth."

The Wesley brothers sprang from a family of strong religious convictions, which gave to the world several clergymen distinguished in their day. John was born at Epworth, Eng., June 17 (O. S.), 1703. He entered Christchurch, Oxford, when seventeen years old, and was ordained in 1725. Soon after his ordination he went to officiate as curate to his father at Wroote, where he remained two years. During

this brief residence he received priest's orders. Towards the close of 1728 he was summoned back to college, in accordance with a regulation that such of the junior fellows as might be chosen moderator, should perform the duties of their office in person. There he found his younger brother, Charles (born in 1708), then an undergraduate of Christchurch, one of a small association of students already distinguished in the university by the sarcastic appellations of the Holy Club, the Godly Club, the Bible Moths, the Bible Bigots, the Sacramentarians, and the Methodists. At first their religious enthusiasm only carried them the length of devoting Sunday evenings to the reading of divinity, the other nights being given to secular study. Very soon, however, religion became the sole business of their meetings. They communicated once and fasted twice a week ; they employed much of their time in visiting the prisons and the sick ; gave away whatever they could spare in charity ; observed among themselves a regular system of prayer, meditation, and self-examination, and, in a word, exhibited in all things a zeal and abstraction from the world such as has scarcely been surpassed by the most rigid order of religious devotees.

John Wesley immediately joined this gathering, which now (1729) consisted of about fifteen individuals, of whom the most remarkable, besides the Wesley brothers, were Mr. Morgan, a commoner of Christchurch ; James Hervey, author of the well-known "Meditations," and George Whitefield, who became the celebrated revivalist. In the spring of 1735, Mr. John Wesley was called to attend his dying father, who desired him to present to Queen Caroline a book he had just finished. Soon after his return to Oxford, he went to London on this account, where he was strongly solicited by Dr. Burton, one of the trustees for the new colony at Georgia, to go there to preach to the Indians. At first he peremptorily refused. He particularly mentioned the grief it would occasion to his widowed mother. The case being referred to her, she is said to have made this reply : "Had I twenty sons, I should rejoice that they were all so employed, though I should never see them more."

His way appeared now plain, and he made arrangements for this enterprise. On Tuesday, October 14, 1735, he set off from London for Gravesend, accompanied by Mr. Ingham, Mr. Delamotte, and his brother Charles, who had taken holy orders, to embark for Georgia. There was a little company of Germans on board, members of the Moravian Church, with whose Christian deportment Mr. Wesley was much struck, and he immediately set himself to learn the German language, in order to converse with them.

The piety and devotion which Mr. Wesley and his companions manifested during the voyage indicated a becoming impression of the importance of their undertaking. Charles returned to England with despatches from Governor Oglethorpe early in 1737, and John remained until the close of that year. His work was taken up by his valued friend, Mr. George Whitefield, who arrived at Savannah on May 7, 1738, and was received by Mr. Delamotte and many of Mr. Wesley's hearers. It may be proper to notice the success which attended Mr. Whitefield's labors in this quarter of the globe. He returned to England at the close of the same year to receive priest's orders. On his return to America in 1739, he landed at Philadelphia, and immediately began his spiritual labors, which he continued as he passed through the colonies of Virginia, Maryland, and North and South Carolina, being attended by considerable audiences. Upon his arrival at Savannah, he found the colony almost deserted, which moved him to carry into effect his scheme of building an orphan-house, which he had the happiness to see completed through his exertions, and the liberal donations of his friends. Upon his third visit to the western continent, he took a voyage to the Bermuda Islands, where his ministry was successfully attended, and some contributions made for his orphan-house at Savannah. Upon his sixth voyage to Georgia, he received the thanks of the governor and principal people for the advantage which the colony had derived from his benevolent exertions. In 1769 he made his seventh and last voyage to America; but although his labors were so extensive, he formed no separate congregation.

In the meantime John Wesley, soon after his arrival in London, hastened to renew his connection with the Moravians. In the summer of 1738 he visited these brethren at their original seat of Herrnhut, Germany. He remained, in belief, with this sect until July, 1740, when he separated himself from them on account of differences on some fundamental points of doctrine.

The first separate meeting-house for the Methodists was begun to be built in the Horse Fair, near St. James' Church, Bristol, May 12, 1739. Upon his withdrawal from the Moravians and return to London, John Wesley devoted himself to preaching, traveling, writing books, and laboring in all other possible ways for the consolidation and extension of the new church.

Mr. Whitefield died Sept. 30, 1770, at Newburyport, near Boston, worn out by his extraordinary exertions. Charles Wesley died in London, March 29, 1788, while the life of his brother John was prolonged to his eighty-seventh year, and when he died, in March, 1791, he had been sixty-five years in the ministry, and fifty-two years an itinerant preacher. He lived to see in Great Britain and Ireland about 300 itinerant preachers, and 1,000 of what are called local preachers, raised up from the midst of his own people, and 80,000 persons in the societies under his care.

Whitefield is regarded in England as the founder of the Calvinistic section of Methodists. Of this sect the original chapels have become, not adopting any connectional bond, Independents; but from it arose two separate sects, the Countess of Huntingdon's connection, and the Welsh Calvinistic Methodists.

EARLY BRANCHES OF THE CHURCH.

In 1793 great dissensions sprang up among the Methodists in England about the sacraments, as to whether they should or should not be administered by the ministers, in the chapels to the members of the society who required them, as a part of Christianity. These led to secessions in Bristol and elsewhere. In 1795 many influential societies chose

delegates, and sent them to the Conference then held at Manchester, for the purpose of claiming some share in the government of Methodism. This led to concessions that may be found in the Plan of Pacification. These concessions, however, did not satisfy all. The dissenters formed themselves into a body under the leadership of the Rev. Alexander Kilham, and, withdrawing from the church, established the "NEW CONNEXION," in 1797. By the year 1853 this body had 301 chapels, 95 circuits, 814 local preachers, and 16,070 members; while at the close of 1860 they reported 473 chapels, including those in Ireland and Canada, 189 preachers, 1,204 local preachers, 29,331 members, and 60,753 Sunday-school scholars. Thirty years later these figures had been increased as follows: 514 chapels, 472 societies, 188 circuit preachers, 1,271 local preachers, 29,299 members, and 92,703 Sunday-school scholars.

THE BIBLE CHRISTIAN METHODISTS were consolidated into a denomination by Mr. O'Bryan, of the North Cornwall district. They were not seceders from the Wesleyan stock, but an independent sect that gradually adopted the Wesleyan tenets. In 1852 they had 403 chapels, 113 itinerant preachers, 1,059 local preachers, and 13,862 members.

THE PRIMITIVE METHODISTS originated in Staffordshire. Their first camp-meeting was held May 31, 1807. It commenced at six o'clock in the morning, and continued till eight in the evening. These camp-meetings being disapproved of by the old connection, a separation took place, when H. and J. Bourne enlarged their views, and the cause spread in every direction. Societies were established at Boystone, Todely, and Hallington in Derbyshire. A general meeting was held at Tunstall, February 13, 1812, and a preparatory meeting at Nottingham, August 18, 1819, when arrangements were made for annual meetings. Quarterly meetings were held in March, June, September, and December, under which "the work mightily enlarged." Missionary exertions, which had been declining, were revived at Belper "very powerfully," while "the praying people, in returning home, were accustomed to sing through the streets of Belper'."

It is said, that this circumstance procured them the name of Ranters, and the name of Ranter, which first arose on this occasion, afterwards spread very extensively. The work then spread to Derby and Nottingham, whence circuits were established, one circuit having been hitherto sufficient for the connection. The camp-meetings also had declined, but were thus revived.

In June, 1860, the Primitive Methodists in England had 2,267 chapels, 3,268 rented chapels and schools, 675 traveling preachers, 132,114 members in society, and 167,533 Sunday-school scholars. In 1883 they reported 1,147 traveling preachers, 15,982 local preachers, 10,994 elders, 4,437 chapels, 1,812 other preaching places, 4,184 Sunday-schools, 400,597 scholars, and 196,480 members.

In 1829 dissensions in Leeds gave birth to the PROTESTANT METHODISTS, who declared that the Wesleyans had violated their own laws by the erection of an organ in one of their own chapels in that town, contrary to the decision of a leaders' meeting.

In 1835 the establishment of the Theological Institution, the expulsion of Dr. Samuel Warren, and differences on the rights of leaders' meetings, gave existence to the ASSOCIATION METHODISTS. This denomination was so prospered that within a period of seventeen years it had secured 329 chapels and 171 rooms and other places for preaching, 90 itinerant ministers, 1,016 local preachers, 1,353 class leaders, and 19,411 members.

In 1850 the WESLEYAN REFORMERS were organized, in consequence of the expulsion, by the Conference, of certain ministers accused of anonymous writings against the powers claimed by the Conference. At a conference of delegates in the month of March, resolutions were adopted declaring that they approved of and adhered to the doctrines of John Wesley : and that they denied the right on any just or Scriptural ground of the Conference to assume to be the sole legislative body. They also resolved that leaders and office-bearers should be chosen by the church ; that admission into and expulsion from the church, and all disciplinary

acts, should be determined by a leaders' meeting, subject to an appeal to the quarterly meeting; that the quarterly meeting should consist of the traveling preachers of the district and an equal number of lay representatives, to be chosen at the March quarterly meetings; and that the Connectional Committees should consist equally of preachers and lay members of the society.

It was estimated that this secession drew off 100,000 members from the parent stock. Subsequently, a large number of the Reformers having joined the Wesleyan Association in forming the UNITED METHODIST FREE CHURCH, the Reform Union numbered about 60,000 members, with upwards of 3,000 places of worship, 3,000 preachers, and 500 class leaders. In 1883 the Wesleyan Reform Union had 216 chapels and preaching places, 457 preachers, 480 elders, 7,950 members, 187 Sunday-schools, with 3,140 teachers and 19,715 scholars. At the third annual meeting of the United Methodist Free Church in 1859, there were reported 825 chapels, 422 preaching places, 163 itinerant preachers, 2,522 local preachers, 2,095 leaders, 50,133 members, and 97,961 Sunday-school scholars; while in 1884 they had 1,350 chapels and 184 other preaching rooms, 373 itinerant preachers, 3,330 local preachers, 4,068 leaders, 75,841 members, 1,350 Sunday-schools, with 26,631 teachers and 196,509 scholars.

A summary of English Wesleyans throughout the world, excluding the United States, in 1894, showed 7,440 ministers and 1,315,871 members, of whom 1,819 ministers and 239,557 members belonged to the churches in Canada.

1.

METHODIST CHURCHES IN THE UNITED STATES.

THE METHODIST EPISCOPAL CHURCH OF AMERICA.

IN the preceding chapter a description has been given of the origin of the Methodist Societies in England under the Wesley brothers, and of the first attempts to introduce their peculiar doctrines into the United States. In 1758 John Wesley visited the county of Limerick, Ireland, where he found a singular community, settled in several villages, that were not native Irish, but of German descent; and being for nearly half a century without pastors who could speak their own language, had become greatly demoralized and noted for an utter neglect of religion. The Methodist itinerants penetrated to their homes and preached to them the Word of God. Many were converted, and the entire community were now a reformed and devout people. These German-Irish were called "Palatines," from the fact that they had been driven from the Palatinate on the Rhine, by the Papal troops of Louis XIV. They found refuge under the kindly government of Queen Anne. In the spring of 1760 a company of these Palatines sailed from Limerick to America. A large company gathered on the quay to say farewell for the last time. One of their number, a young man with thoughtful look and resolute bearing, was evidently the

leader of the party. He was their spiritual adviser and helper, and had often preached to them the Word of Life; many had been converted under his preaching, and then, surrounded by his spiritual children, he once more broke to them the bread of life. His name was Philip Embury. The company landed at New York, August 10, 1760, and were scattered abroad. It is not known that any meetings were held by them until in 1766 they were joined by other relatives and fellow-countrymen, and although the religious life of many had declined, Embury, at the earnest solicitation of his cousin, Mrs. Barbara Heck, called them to worship in his own house, on Barrack Street, now Park Place, where, after a stirring sermon, a class was organized. They continued to meet weekly thereafter, and in a short time Embury's house could not accommodate all the hearers, and he hired a large room in the neighborhood, providing for the rent by gratuitous contributions, and preaching to them regularly on the Sabbath.

In the year following they were visited by Captain Thomas Webb, a quartermaster in the British army, stationed in Albany, N. Y., who had been licensed by Wesley as a local preacher. In 1767 a rigging-loft, sixty by eighteen, on William Street, was rented, where Webb and Embury preached twice a week to crowded assemblies. It could not contain half the people who desired to hear the Word of the Lord and to join in the services of his devout company.

In 1768 the first effort was made to build a church. A site was selected and leased on John Street, and purchased two years later, and a stone building, faced with blue plaster, sixty feet by forty-two, was erected. Embury was chief architect, and also worked on its walls with other voluntary or paid workmen. On the 30th of October, 1768, he ascended its pulpit, and dedicated the building by the name of "Wesley Chapel," preaching a sermon on the occasion from Hosea x. 12: "Sow to yourselves in righteousness, reap in mercy, break up your fallow ground; for it is time to seek the Lord till he come and rain righteousness upon you."

Thus did Embury establish the first Methodist church in the New World, being its first preacher, first class leader, first treasurer, and first trustee of the first society organized. Captain Webb made frequent excursions to other parts of the country, preached, and formed classes in Philadelphia, Wilmington, and New Castle, and extended his labors as far as Baltimore.

While these two local preachers were laying the foundations of a great work in New York and elsewhere, Robert Strawbridge, another Methodist Irish emigrant, had arrived in the country and settled on Sam's Creek, in Frederick County, Maryland. As an evangelist he preached through all that neighborhood, and formed a Methodist Society, and not long after built a log meeting-house on Sam's Creek, and also founded societies in Baltimore and Harford Counties. The first chapel in the county was built near Baltimore, and here Richard Owen was converted, who, after laboring as a local preacher for some years, entered the itinerant rank and died in it, being the first native Methodist preacher in this country. Joined by Sater Stephenson, Nathan Perigo, Richard Webster, and others, they carried Methodism into the heart of Pennsylvania, aroused the population of the eastern shore of Maryland, thence passed to Georgetown and Alexandria, on the Potomac, through Fairfax County, Virginia, and winning great victories through Delaware and Maryland, and the entire peninsula. In 1769 Robert Williams, one of Wesley's preachers, came to America and gave himself up wholly to the work of an evangelist, and labored with great success in Petersburg, Norfolk, and through Eastern Virginia and North Carolina. John King, a local preacher, came from England in the same year and began his labors in Philadelphia, and extended them through Delaware, Maryland, and New Jersey.

On August 3, 1769, John Wesley announced in the Conference in England the cry that came from America for help, and asked, "Who is willing to go?" Richard Boardman and Joseph Pillmore responded to the call, and were set apart and returned on the Conference Journal as Mis-

sionaries to America. They arrived in Philadelphia in 1769, and were warmly welcomed by Rev. George Whitefield, who was then laboring in that city. They set themselves at once to systematize the work, and in 1770 "America" appears for the first time on Wesley's printed minutes, with four preachers, Boardman, Pillmore, Williams, and King; and the following year recorded 316 church members. In 1771 two other regular preachers were sent over by the Conference, Francis Asbury and Richard Wright. The former, then a young man of twenty-six, was destined to be the most influential and successful of laborers and the most historical of its preachers.

Other ministers arrived in 1772, and on July 14, 1773, the first American Methodist Conference was held at Philadelphia, consisting of ten preachers, with a church membership of 1,160. All the preachers agreed to labor under the authority of Mr. Wesley, and to abide by his doctrine and discipline, and not to administer the sacraments. The Second Annual Conference met again in Philadelphia, May 25, 1774, Thomas Rankin presiding, with 17 preachers and 2,073 members.

In the succeeding ten years the Societies were very much distracted by the political excitements growing out of our Revolutionary contest. The Societies were still identified with the Wesleyans of England, and many of the preachers had left the country. In 1776 all had returned to England except Mr. Asbury, who found retirement at the home of Judge White, of Delaware.

In 1779 the Seventh Annual Conference assembled in Virginia. The ordinance question again came up. A former Conference had passed a resolution by which they had agreed to "exhort the people to attend the established church and receive the ordinances there only." This was very obnoxious to the people; the ministers not being ordained could not administer the sacraments; hence in many places they were destitute of the Lord's Supper, and their children were growing up without baptism. After much discussion a committee of four of the oldest preachers were appointed to ordain min-

isters. They first ordained each other, and then some of the other members of the Conference. Those thus ordained administered the ordinances during the year. The question continued to agitate the Conferences until the close of the war, when a special Conference was called by Mr. Wesley to take measures to adapt this religious society to the new condition of affairs.

Up to this time Mr. Wesley had enjoined at home and in the Colonies the necessity of loyalty to the Church of England. No sacraments were received or administered by them outside of the churches of the establishment. All the Methodist preachers except the Wesleys and a few other clergymen were unordained lay preachers. Episcopal churches are still standing in New York and elsewhere in which Embury, Pillmore, Boardman, Rankin, and Asbury received the sacrament. Mr. Wesley now foresaw that an independent society was inevitable, and he at once set to work to give direction to the important movement that was now assuming definite shape in the new Republic. The preachers were clamorous for ordination, and satisfying himself that a Presbyter and a Bishop were one and the same order in the Church of Christ, Mr. Wesley assumed the office of Bishop, and, assisted by other Presbyters of the Church of England, he set apart and ordained Rev. Thomas Coke, LL.D., already a Presbyter of the Church of England, as "General Superintendent" of the American Societies. He arrived in America November 3, 1784, and summoned all the preachers to meet him at Baltimore on December 25th.

On that day sixty preachers assembled in a special, though not a regular General Conference. "After some deliberation," says Mr. Asbury, "it was agreed to form ourselves into an Episcopal Church." Rev. Richard Whatcoat, afterwards Bishop, says, "We agreed to form a Methodist Episcopal Church."

Here the "Methodist Episcopal Church of America" was launched forth as a separate and distinct church, with Superintendents, Elders, and Deacons.

Dr. Coke and Mr. Asbury were chosen Superintendents;

the former being already in orders, proceeded to ordain Francis Asbury. On Saturday he was ordained Deacon, on Sunday Elder, and on Monday was set apart as General Superintendent. Three Deacons and twelve Elders were also ordained. Articles of religion were adopted, and a general system of government established. The work was divided into three Conferences, and the following year, 1785, the Bishops met them, transacted the usual Conference business, and stationed the preachers.

THE ARTICLES OF RELIGION.

Its doctrines are embraced in twenty-five "Articles of Religion" declaring :

- 1st. Faith in the Holy Trinity.
- 2d. That the Word or Son of God was made very man, possessing two whole or perfect natures whereof is one Christ very God and very man.
- 3d. A belief in the resurrection of Christ.
- 4th. The Divinity of the Holy Ghost.
- 5th. The sufficiency of the Holy Scriptures, as containing all things necessary to salvation.
- 6th. Obedience to the commandments of the Old Testament to be required.
- 7th. A belief in original sin as attaching to the nature of every man.
- 8th. A belief in the free moral agency of man.
- 9th. A belief in the doctrine of justification through faith in Christ.
- 10th. Good works to be pleasing and acceptable to God, though not a ground of justification.
- 11th. The utter absence of power to perform works of supererogation.
- 12th. The possibility of sin after justification.
- 13th. The true Church of Christ is declared to be a congregation of faithful men in which the pure word of God is preached and the sacraments duly administered.
- 14th. Declares purgatory, worshipping and adoration of images and saints as repugnant to the Word of God.
- 15th. Requires all speaking in the congregations to be in such tongue as the people understand.
- 16th. Declares the sacraments to be signs of grace, and recognizes two only as Divinely established.
- 17th. Declares Baptism to be a sign of regeneration as well as of profession of faith.

18th. The Lord's Supper—a sacrament of our redemption by Christ—disclaims all proof of transubstantiation.

19th. Both the wine and the bread should be received by the laity.

20th. The perfect oblation of Christ, finished upon the cross.

21st. Declares it lawful for ministers to marry at their discretion.

22d. Allows of freedom in its rites and ceremonies.

23d. Requires respect for rulers of the United States and allegiance to all their authority and laws.

24th. The riches and goods of Christian men are not common property; requires liberality in alms-giving.

25th. Allows of judicial oath-taking.

GOVERNMENT OF THE CHURCH.

The only canon law of the church is found in the "*General Rules*" (the same as those adopted by Mr. Wesley). The legislative authority is in the General Conference, which is composed of ministerial and lay delegates from the annual conferences, and holds its sessions once in four years. The annual conferences are composed of all the traveling ordained elders and deacons included in a district of country defined by the General Conference, and averaging about one hundred and twenty-five members each. They are presided over by one of the bishops, who, with the advice of the presiding elders, meet in private council, arrange the work for all the preachers, the appointments being made every year, and no pastor may return to the same charge more than three years in six. The Conference passes every preacher's character under careful examination, and if complaints are made against any, a court of investigation or trial is appointed, who may suspend or expel him if found guilty of moral wrong. Reports are received from the several denominational interests, and action taken in reference thereto. Ministers who have traveled two years, and who pass a satisfactory examination before a committee, on general literary and theological qualifications, are admitted to membership in the Conference and ordained deacons, and such as have traveled four years and passed satisfactory examination are ordained elders. Action is also had on many moral and religious questions. The territory of each annual conference is again

subdivided into districts comprising several stations or circuits under the superintendence of a traveling preacher, denominated presiding elder. He holds a business meeting with each charge quarterly, the members of the quarterly conference being the traveling and local preachers, exhorters, class leaders, stewards, trustees, and Sunday-school superintendents. It is from this body that all recommendations of persons to preach must originate, so that the laity guard the door of approach to the annual conference, and none are admitted until recommended by them.

Class meetings are weekly social meetings for the relation of Christian experience, presided over by a layman appointed by the preacher in charge, styled the class leader. It is usual to have from twelve to forty persons in each class, and any number of classes required in a church to accommodate all the members. In the class-meeting an hour or more is spent in the relation of Christian experience by the members, responded to by the leader in words of encouragement, reproof, exhortation, or counsel, as the spiritual well-being of the individual may seem to require.

Love feasts are held quarterly, in which all the members of a society unite; bread and water are partaken of by all, as an evidence of their good-will and fellowship, after which the time allotted is spent in the relation of religious experience, singing, and prayer.

Members are received on probation for six months, are placed under the watchful care of class leaders, and at the expiration of the above period, if they still give satisfactory evidence of religious character and experience, are admitted into full membership.

THE CENTENARY OF AMERICAN METHODISM.

One of the most interesting events in the history of this denomination was the Centenary Celebration held in 1866.

The General Conference of 1864 made careful provision for permanent results to the church from the occasion, and laid broad plans for great financial contributions. The

primary object of the celebration was the spiritual improvement of the membership, and a cultivation of a feeling of devout thankfulness by a careful review of the great things God had wrought through the church.

The first Sunday in January was observed throughout the Church as a day of special and united prayer for the Divine blessing upon the centenary services of the year ; for a general revival of religion, and that the year might prove to be an epoch in the spiritual progress of the church. A memorial sermon was preached before each annual Conference as their sessions occurred. The celebration proper began on the first Tuesday of October, and continued throughout the month. Immense meetings were held during the month of a general character in all the cities and towns of the country, at which addresses were made by leading ministers and laymen. One Sunday of the month was set apart as the children's day of jubilee, and was celebrated with great interest and grand results. Appropriate medals were distributed to all contributors. The last Sunday of October was observed as a day of thanksgiving.

The contributions of the church amounted to the munificent sum of \$8,032,755.

LAY REPRESENTATION.

The movement in favor of lay delegates being admitted to the legislative councils of the church excited great interest for many years. Twice the General Conference expressed its willingness to legalize lay representation as soon as convinced that the membership of the church desired the change. This was in 1860 and 1864. In the latter year the question was submitted to a vote of the people, and was rejected by a small majority, by far the larger number of the membership declining or neglecting to vote. This was thought to be very largely on account of the absorbing interest of our national affairs, and the hesitation of the people to interfere with any system of government that had, under God, been productive of such sublime results. The demand still continued from leading and influential minis-

ters and laymen. Some of the regular church papers strongly urged the claim, while Bishop Simpson and other prominent ministers strongly urged the change. In 1868 the General Conference again voted in favor of submitting the question to a popular vote, and called upon the membership, both lay and clerical, to express their preference.

The lay vote was taken in the month of June, 1869, all members, male and female, having the privilege of voting "for" or "against lay delegation." The election was held in each society, presided over by the pastor. The total vote cast was about 250,000, of which 170,000 were cast in favor of the change and about 80,000 against it. This was considered a large vote, and being above the required majority vote, was made an argument in urging all the ministry to vote in their several annual Conference sessions for the change. The clerical vote was taken in the fall of 1869 and spring of 1870, and resulted in giving the required three-fourths vote of approval, and the General Conference of 1872 was authorized to make the change. The General Conference of 1872 gave an approving two-thirds vote, making the change complete, and lay delegates were admitted to the General Conference.

THE PROGRESS OF THE CHURCH.

The statistical history of this church and its affiliations are both complete and impressive. A Conference in commemoration of the centenary of the organization of American Methodism, by the meeting of the first General Conference of the M. E. Church, commonly called the "Christmas Conference," Dec. 25, 1784, was held in Baltimore, Md., beginning Nov. 10, 1884. The following comparative view of the strength of the Methodist Churches in 1784 and 1883 was presented:

1784.	METHODISTS IN THE UNITED STATES.	1883.
83	Itinerant preachers,	25,839
....	Local preachers,	34,714
14,988	Lay members,	3,993,820

1784.	METHODISTS IN CANADA.	1883.
....	Itinerant preachers,	1,688
....	Local preachers,	1,979
....	Lay members,	171,903
	TOTAL METHODISTS IN THE WORLD.	
197	Itinerant preachers,	33,385
....	Local preachers,	77,935
49,219	Lay members,	5,064,564
	Total Methodist population,	25,489,745

The official reports of the Methodist Episcopal Church, North, in 1894 showed: Number of bishops 18, ministers in full connection and on trial 16,444, local preachers 14,274, lay members and probationers 2,524,053, Sunday-schools 28,392, officers and teachers 326,050, scholars 2,411,525, churches 24,535, estimated value \$104,754,208, and parsonages 9,300, value \$16,200,800. The total contributions for benevolent purposes were \$2,152,528, for active ministerial support \$10,298,915, for various church beneficiaries \$263,648, for buildings and improvements \$5,348,686, for old indebtedness on church property \$1,761,808, and for current expenses \$3,641,917. The Freedmen's Aid and Southern Education Society had receipts of \$363,763, and 1 theological seminary, 10 colleges, and 12 academies, with 229 teachers and 5,808 students, among colored people, and 3 colleges and 18 academies, with 110 teachers and 3,257 students, for white people. These institutions combined had property valued at \$1,808,800. In the foreign mission field the Church had 543 American missionaries, 4,141 native helpers, 59,138 members, 31,652 probationers, 76,572 adherents, 13,090 pupils in day-schools, and 120,954 in Sunday-schools. In the domestic mission field there were 689 missionaries, 38,588 members, 7,005 probationers, and 44,409 pupils in Sunday-schools. The Epworth League had 11,300 chapters and 750,000 members, and the Junior League had 2,000 chapters and 80,000 members.

The bishops of the Church, on January 1, 1894, were: Thomas Bowman, Randolph S. Foster, Stephen M. Merrill, Edward G. Andrews, Henry W. Warren, Cyrus D. Foss, John F. Hurst, William X. Ninde, John M. Walden, Willard F. Mallalieu, Charles H. Fowler, William Taylor, John H. Vincent, James N. Fitzgerald, Isaac W. Joyce, John P. Newman, Daniel A. Goodsell, and James M. Thoburn.

II.

METHODIST CHURCHES IN THE UNITED STATES.

THE METHODIST EPISCOPAL CHURCH, SOUTH.

THIS denomination sprang from the Methodist Episcopal Church and was organized in 1845. It is a well-known fact that the parent church had been greatly agitated almost from its inception in the United States by the question of slavery. The new church was the result of a carefully planned and conservatively executed separation: in nowise a secession, as many now suppose. At the General Conference of the Methodist Episcopal Church in 1844, the subject of the withdrawal of the members of the church in the slave-holding States was discussed with "painful interest." A separation being deemed inevitable, measures were adopted with a view to the organization of a distinct church in the most friendly manner possible. A convention of delegates was held in Louisville, Ky., May 1, 1845. Acting under the provisions of the "Plan of Separation," they declared the jurisdiction thitherto exercised by the General Conference of the Methodist Episcopal Church over the conferences in the slave-holding States entirely dissolved, and erected the Annual Conference into a separate ecclesiastical connection under the style and title of the Methodist Episcopal Church, South. The "Plan" was framed, considered, and

adopted in a friendly spirit, and contained ample provisions for a division of the property of each branch and the independence of each jurisdiction.

The first General Conference was held in Petersburg, Va., May 1, 1846. Joshua Soule, senior Bishop of the Methodist Episcopal Church, and Bishop Andrew, adhered to the new church, and were recognized in their episcopal character; and William Capers, D.D., and Robert Paine, D.D., were elected and consecrated as their colleagues. A subsequent misunderstanding, relative to the division of the property of the two branches, led to litigation, which was terminated by a decision of the United States Supreme Court, which recognized as valid the "Plan of Separation," and sustained the claim of the Southern branch.

In this organization no change was made in the doctrine, polity, usages, or form of government peculiar to Methodism. On the dividing question the Southern branch held that "slavery, wherever established and protected by constitutional law, is a civil question with which ecclesiastical bodies have no authority to meddle, and that the true function of the church is to preach the gospel and administer the sacraments and discipline of Christ's religion alike to master and slave." The Methodist Episcopal Church condemned slavery, proclaimed themselves in duty bound to do all in their power for the extirpation of what they regarded as a great evil.

At first the bishops of the church, North, declined to exercise their functions in the South; but during the civil war, and since, in obedience to instructions of their General Conference, they have organized annual conferences in all parts of the South.

The General Conference of the Methodist Episcopal Church held in Chicago in 1868 appointed fourteen commissioners to treat with a similar commission from any other Methodist church on the subject of union. The bishops who also constituted a part of the commission, in May, 1869, communicated to the bishops of the church, South, the fact of the appointment of the commission, and urged the appointment

of a similar one from that church. A further communication was made to the Southern Methodists, and presented to the General Conference of 1870. In reply the Southern Conference unanimously adopted resolutions appreciative of the spirit of the communications, but declaring "that if this distinguished commission were fully clothed with authority to treat with us for union, it is the judgment of the conference that the true interests of the Church of Christ require and demand the maintenance of our separate distinct organizations."

At the General Conference of the church, North, in 1872, ambassadors were appointed to bear fraternal greetings to the church, South, whose General Conference met in Louisville, in 1874. The ambassadors were most cordially received, and the church, South, reciprocated the courtesy by appointing ambassadors to the church, North, for the General Conference of 1876, and directing them to adjust, if possible, any existing difficulties between the two connections.

In 1892 the Methodist Episcopal Church, South, had 47 annual conferences, 5,368 traveling preachers, 1,305,715 members, 13,426 Sunday-schools, 13,426 officers and teachers, 754,223 scholars, 179 schools and colleges with 16,620 pupils, \$1,538,000 in aggregate endowment, and \$4,485,042 in value of property. Missions were maintained in Brazil, China, Japan, Mexico, and among the American Indians. The foreign field had 99 missionaries and their wives. The Woman's Board of Missions supported 9 missionaries in China, 12 in Mexico, and 8 in Brazil; 3 teachers among wild Indian tribes; 16 assistant missionaries and 7 native teachers in Mexico; and 39 native missionaries and assistants and 2 Bible-women in China. In Mexico there were 935 women and children under the instruction of this Church; in China, 689 children; and in Brazil, 215 children. The Board also maintained a hospital at Foo-Chan, China. There were 524 Epworth Leagues connected with this branch of the Church.

The bishops of the Church on January 1, 1894, were:

John C. Keener, Alpheus W. Wilson, John C. Granbery, Robert K. Hargrove, E. R. Hendrix, C. B. Galloway, J. S. Key, Atticus G. Haygood, and O. P. Fitzgerald.

The Colored Methodist Episcopal Church in America (*quod vide*) sprang from the Methodist Episcopal Church, South, in 1870.

THE METHODIST PROTESTANT CHURCH.

This denomination had its origin in a controversy that arose in the Methodist Episcopal Church, and was organized in Baltimore, Md., in 1830. Among the various reasons alleged for the protestations of its founders was that the government of the church had been too exclusively clerical. They protested against the rule which secured to the itinerant ministers an unlimited exercise of the legislative, executive, and judicial powers of the church, to the exclusion of all other classes of ministers and of the people. Members of several General Conferences had exhibited marked dissatisfaction with some of the leading features of the church government, and a goodly number, although a vast minority, had struggled hard to effect changes that appeared to them not only important but vital. Various conventions were held to deliberate, and many ministers were expelled from the parent church for the simple act of participating in them. In November, 1827, a general convention, composed of ministers and lay delegates, elected by the State conventions, assembled in Baltimore. This convention, determining to make a last effort, drew up a memorial to the General Conference of the church of 1828, in which it was claimed that the government of the church ought to be made representative, and more in accordance with the mutual rights of the ministers and the people. To this memorial the General Conference replied adversely. The reformers then withdrew in considerable numbers, and called another general convention, to be held in Baltimore, Nov. 12, 1828.

This convention drew up seventeen Articles of Association to serve as a basis for the provisional government for

the Associated Methodist Churches. A subsequent convention which was held in Baltimore in November, 1830, adopted a Constitution and Discipline, and the Methodist Protestant Church was launched as an independent denomination.

The Rev. Francis Waters, D.D., was elected president. The office of bishop was not recognized, and the presidents of the General Conferences were to be chosen by ballot. The basis on which the government was founded embraced two very important particulars: First, "The Lord Jesus Christ is the only HEAD of the Church, and the word of God is the sufficient rule of faith and practice, in all things pertaining to godliness." Second, "A written constitution establishing the form of government, and securing to the ministers and members of the church their rights and privileges, on an equitable plan of representation, is essential to, and the best safeguard of, Christian liberty."

It will doubtless be remembered right here that the right of lay representation was not accorded by the Methodist Episcopal Church until 1868-1872.

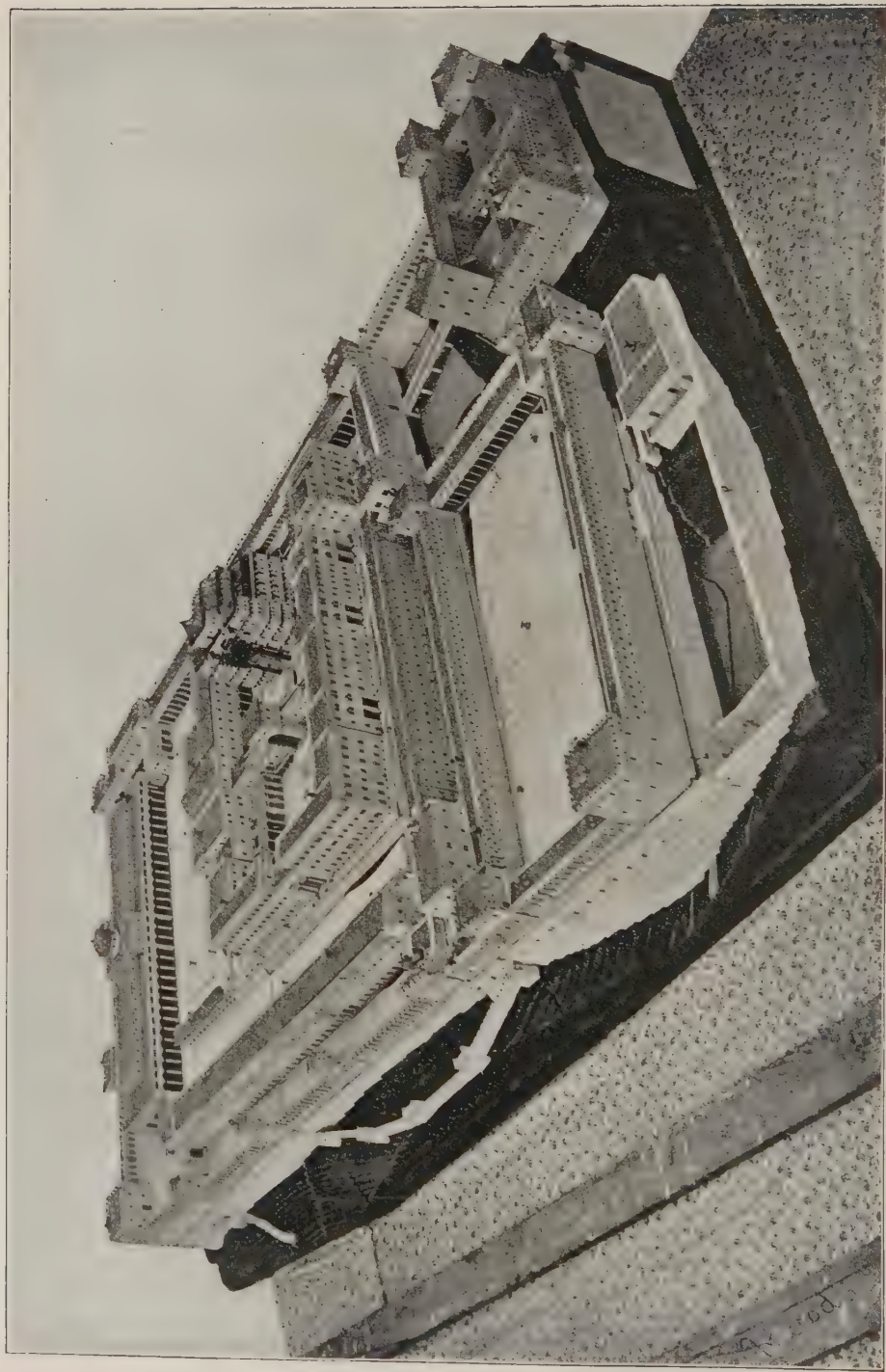
In 1858 most of the conferences of this church in the Free States became intensely anti-slavery, and demanded of the General Conference which met in Lynchburg, Va., in May, such legislation as should exclude slaveholders from the communion of the church. As the General Conference refused to comply with this demand, nineteen annual conferences sent delegates to a convention which met in Springfield, Ohio, Nov. 10, 1858. This convention suspended all communication with the other portions of the church so long as they tolerated slaveholding. Subsequently this conference seceded from the Methodist Protestant Church, and with a number of other non-episcopal Methodist bodies organized "The Methodist Church."

The Methodist Protestant Church increased steadily and was soon in possession of a Board of Foreign and Domestic Missions, a theological seminary, several colleges, and a publishing department.

In 1890 there were reported 2,529 congregations, 1,923



MODEL OF SOLOMON'S TEMPLE, JERUSALEM.—Solomon, B.C. 1015-975, the first and the last magnificent Hebrew king, erected a temple of stone and cedar, from Phœnician plans and with Phœnician workmen, and by the side of it, within the same enclosure, a palace with a great hall of judgment, and an extensive harem for 700 wives and 300 concubines, besides the royal residence.



MODEL OF HEROD'S TEMPLE.—Herod, the Idumean or Edomite king of Judea, erected, B.C. 20, a magnificent reproduction, in the most beautiful white marble, of the temple of Solomon, but with a porch enlarged to 100 cubits long and 100 high, forming a superb facade. Its complete destruction A.D. 70 marked the extinction of the Jews as a nation.

churches, 575 halls used for religious purposes, 141,989 members, and church property valued at \$3,683,337. The Church had the largest membership in Ohio, North Carolina, Maryland, West Virginia, Pennsylvania, and Indiana, in the order named, and the largest value of church property in Maryland, Pennsylvania, Ohio, New York, New Jersey, District of Columbia, Michigan, and West Virginia.

In 1880 the General Conference adopted a proposition for holding a convention for the consideration of constitutional changes, upon the ratification of which by two-thirds of the Annual Conferences the General Conference of 1884 would be empowered to constitute itself such a convention. The necessary authority was voted, and the session of that year was of unusual interest. Among other subjects of legislation committees were appointed to consider the advisability of a union with the Congregational Methodist Church, and the Cumberland Presbyterian Church.

The institutions of the church in 1894 were: the Adrian (Mich.) College; the Western Maryland College; the Yadkin (North Carolina) College; and the Gittings Seminary, at La Harpe, Ill. The denomination was sustaining a mission among the Choctaw Indians, and one in Japan.

THE WESLEYAN METHODIST CHURCH.

Some of the most zealous preachers in the Methodist Episcopal Church were early leaders in the anti-slavery cause. As they carried their convictions on this public question into their churches, a controversy among the preachers became inevitable. Like the founders of the Methodist Protestant Church, these worthy brethren also found a grievance in the government of the church. They, accordingly, took steps to organize a church that should be in more perfect accord with their convictions; and in 1843, at a convention held in Utica, N. Y., the new church was duly formed, on a basis identical in theology and internal discipline with that of the elder body, but excluding the episcopacy and presiding elders, and providing lay representation. Opposition to slavery, as well as to intemperance, was a leading feature of the new church. Its rules forbade the manufac-

ture, sale, or use of intoxicants as beverages, and even the intentional aiding of others so to do. Fellowship with Free Masonry and kindred societies was also forbidden, as incompatible with the spirit and precepts of the Christian religion. Its itineracy was voluntary, and the pastorate was considered purely as a subject of agreement between the pastors and the people.

The elementary principles of the denomination are :

1. A Christian church is a society of believers in Jesus Christ assembled in any one place for religious worship, and is of divine institution.

2. Christ is the only Head of the Church; and the Word of God the only rule of faith and conduct.

3. No person who loves the Lord Jesus Christ, and obeys the gospel of God our Saviour, ought to be deprived of church membership.

4. Every man has an inalienable right to private judgment in matters of religion, and an equal right to express his opinion in any way which will not violate the laws of God or the rights of his fellow-men.

5. Church trials should be conducted on gospel principles only; and no minister or member should be excommunicated except for immorality, the propagation of unchristian doctrines, or for the neglect of duties enjoined by the Word of God.

6. The pastoral or ministerial office and duties are of divine appointment, and all elders in the Church of God are equal; but ministers are forbidden to lord it over God's heritage, or to have dominion over the faith of the saints.

7. The church has a right to form and enforce such rules and regulations only as are in accordance with the Holy Scriptures, and may be necessary, or have a tendency, to carry into effect the great system of practical Christianity.

8. Whatever power may be necessary to the formation of rules and regulations is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, upon a plan of representation as they may judge necessary and proper.

9. It is the duty of all ministers and members of the church to maintain godliness and to oppose all moral evil.

10. It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members to esteem ministers highly for their work's sake, and to render them a righteous compensation for their labors.

At the time of their organization they reported 6,000

members and 300 preachers. In 1890 there were reported 565 organizations, 342 churches, 16,492 communicants, and church property valued at \$393,250. This Church has since entered upon missionary work in Africa.

THE EVANGELICAL ASSOCIATION.

The followers of this denomination are sometimes called Albrights and German Methodists. It took its rise about the year 1800 in the State of Pennsylvania. The members were first called Albrechtsleute, on account of Jacob Albright having been, by the grace of God, the instrument of their solemnly uniting themselves for the service of Almighty God. About the year 1790, Jacob Albright became the happy subject of the awakening influences of the Holy Spirit. After a long and very severe struggle, he received at last the remission of his sins and the spirit of adoption. In this state he spent several years in the service of God. Pained at the evidences of immorality that prevailed among the people of his nationality in the western part of the State, and resolved to attempt the work of reforming them, he united himself in the year 1800 with a number of persons, who by his preaching had been awakened and converted to God, into a Christian society. Three years later the society determined to introduce and institute among and for themselves an ecclesiastical regulation. Mr. Albright was chosen pastor or bishop, and was authorized to exercise all the functions of the ministerial office over the members of the society. They unanimously chose the Sacred Scriptures for their guide in faith and action, and formed their church discipline accordingly. Their Articles of Faith are twenty-one in number, and conform closely to those of the Methodist Episcopal Church. They have classes, circuits, districts, conference districts, and quarterly, annual, and general conferences.

The first General Conference was held in Union County, Penn., in 1816, and consisted of nine elders and ministers. Since 1843 this body has met once every four years. At first, when their principles and designs were but little known, the denomination met with considerable opposition, and

suffered much persecution, but it has since achieved a substantial success. In 1871 the denomination had fifteen annual conferences, 587 itinerant and 401 local preachers, 965 churches, 1,033 Sunday-schools, with 11,646 officers and teachers and 56,028 scholars, and 72,979 members. In 1876 their membership had increased to 80,000, and in 1885 to 100,000. In the latter year their institutions were: North Western College, Naperville, Ill.; Union Seminary, New Berlin, Pa.; Blairstown (Ohio) Seminary; and the Ebenezer Orphan Institution at Flat Rock, Ohio.

THE COLORED METHODIST EPISCOPAL CHURCH IN AMERICA.

This denomination is an outgrowth of the Methodist Episcopal Church, South, and was organized in a General Conference, which met at Jackson, Tenn., December 16, 1870. It arose out of provisions made by the General Conference of the parent church, which met at New Orleans in 1866, authorizing the organization of the colored members of the church into congregations, districts and annual conferences, and ultimately into a general conference, with bishops of their own. Five colored conferences were speedily organized, and at the ensuing meeting of the General Conference the steps already taken were warmly sanctioned, and the completion of the organization was authorized. William Henry Mills and Richard H. Vandenhorst were duly elected and ordained bishops. Steps were taken, at the organization of the new church, to prepare a discipline and hymn-book, and a condition of membership was adopted which excluded all whites.

Upon the completion of the organization, the Methodist Episcopal Church, South, legally transferred to it all the property it had been holding in trust for the colored brethren; and the parent church cordially assisted the younger in getting into practical ecclesiastical order. The success of the measure has since fully justified all that was urged in its favor previous to the organization.

Official reports in 1892 showed: Number of bishops 4, annual conferences 22, local preachers 2,409, traveling preachers 1,111, churches 3,219, members 126,893, Sunday-

schools 2,061, officers and teachers 9,731, and pupils 78,928. The educational institutions were: Payne Institute, Augusta, Ga.; Lane Institute, Jackson, Tenn.; Haygood Seminary, Washington, Ark.; and Beebee Institute, New Orleans, La. The Church also issued two monthly periodicals, *The Christian Index* and *The Colored Methodist*.

THE AFRICAN METHODIST EPISCOPAL CHURCH.

This denomination was organized by colored members of the Methodist Episcopal Church worshipping in Philadelphia, Pa. The determining cause was a conviction that their color and station created a prejudice against them. They first built a Bethel church, which Bishop Asbury dedicated for them. Instead of peace they found their troubles increased; and when one of their number received ordination at the hand of Bishop White, of the Protestant Episcopal Church, they hastened to effect an independent organization with their ordained brother for leader. The church thus started in 1816, with the Rt. Rev. Richard Allen as its first Bishop. Its career since has been one of substantial growth.

In 1890 there were reported 44 conferences, 2,481 organizations, 4,124 church edifices, 31 halls, 452,725 members, and church property valued at \$6,468,280. The membership was the largest in South Carolina, Georgia, Alabama, Arkansas, Mississippi, Tennessee, Texas, and Florida in the order named.

The educational institutions of the church are controlled by a Board appointed by the General Conferences. They are: Wilberforce University, Ohio; Johnson High School, Raleigh, N. C.; Allen University, Columbia, S. C.; William Paul Quinn College, Waco, Tex.; St. James' Academy, New Orleans; Divinity and High School, Jacksonville, Fla.; Ward Normal Collegiate Institute, Huntsville, Tex.; Turner College, Hernando, Miss.; Western University, Quindora, Kan.; Morris Brown University, Atlanta, Ga.; and Garfield University, Montgomery, Ala. All but the first two of these became active between 1880 and 1885. Besides these institutions the church was supporting 33 subordinate schools in South Carolina in 1884, and 25 missions in the

Indian Territory. The negotiations which had been pending several years for a union with the British Methodist Episcopal Church having been carried to a successful termination, the General Conference in 1884 ordered that a declaration be issued announcing the consummation of the union. The territory covered by the British church, which included chiefly Canada and Bermuda, was made the tenth district of the African M. E. Church, and placed under the jurisdiction of Bishop R. R. Disney.

THE ZION AFRICAN METHODIST EPISCOPAL CHURCH.

This church originated in a withdrawal of colored people from the Methodist Episcopal churches of New York City, in 1819. They retain all the distinctive features of the parent church, except that they elect their bishops annually, and that they do not consecrate them by formal ordination. They have bishops, elders, and deacons, and General, Annual, and Quarterly Conferences. In 1890 the denomination was represented in 29 States, and was the strongest in North Carolina, Alabama, South Carolina, and Florida in the order named. There was a total of 1,704 organizations, 1,587 church edifices, 114 halls used for religious purposes, 349,788 members, and church property valued at \$2,714,128. In 1893 efforts were being made to effect a union of this denomination with the African Methodist Episcopal Church, as in all constitutional elements the two bodies were virtually one.

The Baptist Churches.

England, Ireland, Wales, and Scotland.

ORIGIN OF THE BAPTISTS.

IN the popular mind the chief distinctive feature associated with that body of Christians comprising a number of subdivisions and known as Baptists, is their practice of Immersion, as, in their judgment, the only Scriptural form of Baptism. They are supposed to differ from all others mainly on the mode and subjects of Baptism. This is in part true; but to give our readers a more accurate conception of this large body, we will first glance at their claim to a place in history, and then give a synopsis of their beliefs and practices.

Baptists, or as formerly derisively designated Anabaptists, *i. e.*, rebaptizers, claim to have a history antedating the Reformation. Indeed, they assert substantially, that the advocates of their views and principles were the true precursors of Jerome of Prague, of John Huss, of Martin Luther, of Zwingli, of Calvin, and of Knox. It is sometimes charged that they sprung from those wild, lawless, enthusiastic, iconoclastic peasants in Germany, who appeared in the time of Luther, and who are known in the records of that era as "The Madmen of Munster." This they emphatically deny. D'Aubigne, the well-known historian of the Reformation, says: "Some persons imagine that the Anabaptists of the times of the Reformation and the Baptists of our day are the same, *but they are as different as possible.*"

That they were numerous in Germany, Switzerland, and England during the early part of the sixteenth century, is an unquestioned fact of ecclesiastical history. At that time they were known as Anabaptists, *i. e.*, rebaptizers, because regarding baptism as a profession of personal faith, they rebaptized those who had in infancy been baptized on the faith of parents or sponsors. At the Reformation the term Baptist was applied to those who regarded immersion as the only proper mode of baptism.

But they claim a higher antiquity than the eventful era of the Reformation. They affirm that their views of the Church and the ordinances may be traced through the Paterines, the Waldenses, the Albigenses, the Vaudois, the Cathari, and the Poor Men of Lyons—the Paulicians, the Donatists, the Novatians; to the Messalians, the Montanists, and the Euchites of the second and closing part of the first century, to the Apostles and the churches they founded. Mosheim says: “The true origin of that sect which acquired the name of Anabaptists *is hid in the remote depths of antiquity.*” Zwingli, the Swiss Reformer, says: “The institution of Anabaptism is no novelty, but, for fifteen hundred years, has caused great disturbance in the Church.” Cardinal Hossius, Chairman of the Council of Trent, bore this testimony: “If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Anabaptists, since there have been none, for *these twelve hundred years* past, that have been more grievously punished.” This latter is certainly a very strong concession to the claims of Baptists, as the cardinal was an eminent and learned prelate of the Catholic Church, living in the fifteenth century.

To these we add two quotations from the popular English historian, James Anthony Froude. Of the Anabaptists of the Netherlands he says: “On them the laws of the country might take their natural course, and no voice was raised to speak for them. For them no Europe was agitated; no courts were ordered into mourning; no royal hearts trem-

bled with indignation. At their deaths the world looked on complacently, indifferently, or exultingly. *For them history has no word of praise.*"

In describing the policy of the Duke of Somerset in England, in 1549, he says: "A commissioner was appointed to hunt out and try Anabaptists; to examine them and report on their opinions, and, if mild measures failed, to deliver over the obstinate, in the old fashion, to the secular arm." And Jeremy Taylor, as quoted by Palfrey, says: "Anabaptists are as much to be rooted out as anything that is the greatest pest and nuisance." This evidence is sufficient to show that Baptists are well sustained by those not of them, when they assert their growth and present power in the religious world to have been attained despite the most bitter persecutions, both secular and religious.

There is much Baptists hold in common with all Evangelical Christians. They believe in the Divine authenticity and credibility of the Bible, accepting all its books as inspired. They believe in the Trinity, in man's creation in holiness, in his fall through transgression, and the consequent sinfulness of the whole human race; in man's guilt and condemnation, and the consequent impossibility of justification "by deeds of the law." They believe in what is termed the "vicarious atonement." That Christ paid the penalty due our sins, and that we can be justified only by faith in his word. That "we are saved from wrath through him." They believe in the necessity of regeneration, and that this is effected by the Holy Spirit. In a word, in those respects in which they agree with the great body of Evangelical Christians, they are Calvinists, especially holding in common with the great Presbyterian family the doctrine of election to eternal life in Jesus Christ.

They differ from others in holding that no person is, on any pretence, or for any reason, to be admitted into membership in the visible church until he or she has professed regeneration. Until this is claimed and satisfactory evidence given, they will not administer the ordinance of baptism. Hence they oppose infant baptism, regarding baptism in the name

of the Trinity as the "outward sign of an inward and invisible work." Consequently, they stoutly oppose everything savoring of "Baptismal Regeneration," believing a man must be regenerated and give evidence of saving faith before being baptized; and they say baptism must be the voluntary act of a qualified agent. They do not ask an applicant for membership to subscribe to a creed or to commit a catechism. They rely on the Holy Spirit, by means of the written word, guiding him into all truth, while causing him to grow in grace. They hold the Church of Christ to be a spiritual temple, "built up of lively stones." Hence, they have always protested against all alliances of Church and State, believing that Christ's kingdom is not of this world. Their churches are all independent of each other, each member, whether man or woman, black or white, having the same privileges as any other member. They deny the right of conference, or synod, or bishops, or any other ecclesiastical body to legislate for His churches; nor have they any creed binding all to subscribe to it. The Bible is pre-eminently their only creed. They contend for but one order in the ministry, that of ordained pastors. They have deacons, but their functions are not spiritual, they are temporal and secular, or at most assistants of the pastor in attending to details, as the care of the poor of the church, the pastor's salary, and the communion service, providing the bread and wine, and distributing at the table. The pastor presides in the examination of candidates for membership, but such examination takes place in the presence of the entire membership, and any member is at liberty to ask any appropriate question of the candidate respecting what is termed his "Christian experience," and views of Bible doctrine. The admission is by the vote of the entire membership, the majority deciding. They regard the ordinances as but two, Baptism and the Lord's Supper, holding the former to symbolize regeneration and the new life of faith in Christ, and the latter our dependence on Christ for spiritual life.

ENGLISH BAPTISTS.

These undoubtedly, in part at least, had their origin in the introduction of Baptists' principles from the continent. We say "in part," for there is a strong probability that the Welsh contributed towards the establishment of Baptist churches in England, as the Welsh claim to have had Baptist churches among them before the Reformation. King Henry VIII., in 1534, issued an edict against certain persons called foreigners, "who had been baptized in infancy, but had renounced that baptism, and having been rebaptized, had entered England, and were spreading their opinions over the kingdom." They were commanded to withdraw in twelve days on pain of suffering death. This fact makes it evident that these persons were Baptists, and that they were foreigners, probably Germans. This threat did not, it is certain, cause them all to leave England, for, in 1535, ten were burned in pairs, and fourteen more in 1536. In 1538 six Dutch Baptists were detected and imprisoned, two of whom were burned. Bishop Latimer, in a sermon preached before King Edward, in 1549, said: "The Anabaptists that were burned here in divers towns in England—as I heard of credible men—I saw them not myself—went to their death even *intrepide*, as ye will say, without any fear in the world, cheerfully."

That Baptists became sufficiently numerous in England to create much fear lest their principles should prevail, is evident from the edicts issued against them, and the bitter and protracted persecution they suffered. In the sixteenth century they suffered very severely. Henry VIII. appointed a commission, of which Cranmer was chairman, which he charged to adopt severe measures against the alleged heretics, if they should be detected, to burn all Baptist books, and, if they did not recant, to burn the Baptists themselves. In carrying out this cruel edict, on the 24th of November, 1538, five persons escaped the fire, by bearing fagots at St. Paul's Cross, to signify that they deserved to be burned. Three days after, a man and a woman were committed to

the flames in Smithfield. They were natives of Holland. This spirit of persecution increased, and in 1538, 1540, and 1550, edicts were issued, decreeing that those who held that "infants ought not to be baptized," were excluded from the general acts of pardon issued to all offenders against civil law during those years. This, of course, fanned to a hotter flame the fires of persecution. Many suffered. Joan Boucher, a lady of rank and well known at court, was the first victim, showing that Baptist principles included among those ready to die for them persons of distinction. Annie Askew, a lady of quality, whose name stands high on the rolls of the Christian martyrology of the sixteenth century, was the next to seal her testimony by her death. She was first cruelly tortured, and afterwards burned alive in 1546. Bishop Story preached on the occasion of her burning, and Strype, in his memorials, says, he "tried to convert her. But she was unmoved and told him he lied like a dog," and bade him "go and read the Scriptures." John Rogers suffered in Queen Mary's reign, and when urged to recant, by the cruelty of his death, like a true hero, replied: "Burning alive is no cruel death, but easy enough, if it is God's will."

But, whatever others may have contributed, it is evident English Baptists bore a conspicuous and effectual testimony to the principle of religious liberty. Baptist churches sprung up all over England, when the light of the Reformation dawned on her hills and valleys. But there is good reason for the claim Baptists make, that they had churches in England before that day. The Baptist church at Hilleliffe, England, claims to have been in existence, and to have an unbroken record for about 500 years. A tombstone, lately exhumed from a burial-ground attached to the place of worship, bears date 1357. All the traditions of the place confirm the claim made by the church. That it existed, and was somewhat noted, in 1523, is undoubted. Martin Luther was born in 1483, consequently this Baptist church unquestionably existed when he was but 40 years of age, which was about the time the Reformation began to dawn in England. As this church at that time had become

so prominent as to attract the attention of the civil and ecclesiastical magnates of the land, it must have been in existence for some years. If we concede their claim, confirmed as it is by all the local traditions of the place, then this Baptist church was in existence 113 years before Luther was born.

Baptists in England can claim as belonging to their number many men of great eminence as scholars, preachers, and philanthropists. Dr. John Gale, who was educated at the University of Leyden, and died in 1721, aged forty-one years, was conceded one of the best scholars and able polemics of his day. Dr. John Gill, the celebrated commentator, born in 1697, was one of the best Hebraists of his time. His commentary on the Old and New Testaments and his "Body of Divinity" are still standard authorities, having a reputation for learning and orthodoxy, far beyond the limits of his own denomination. The eminent Dr. Toplady, an Episcopalian, wrote, that "If any man can be supposed to have trod the whole circle of human learning, it was Dr. Gill." He was a man of noble integrity of character. When his income was likely to be reduced if he pursued a certain course he regarded as right, he replied to a friend who expostulated with him: "Sir, I am not afraid to be poor." John Macgowen, author of "Dialogues of Devils," was a Baptist; so was Robinson, author of the well-known "History of Baptism and of Ecclesiastical Researches" bearing his name. Our limits forbid our mentioning, with any attempt at detail, however, the men of God whose names have become eminent in the English Baptist pulpit. We can only mention, by name, Dr. Ryland, Dr. Andrew Fuller, John Foster, the preacher, and concededly the ablest of English essayists; Robert Hall, the most eloquent of divines, and Dr. Stennett. The names of many others of not less note we must omit. John Howard, the philanthropist, attended Dr. Stennett's church in Little Wilde Street, London, and is thought to have been a member of it. John Milton, author of "Paradise Lost," was a Baptist, so was De Foe, the author of "Robinson Crusoe," and John Bunyan, the immor-

tal dreamer, whose "Pilgrim's Progress" has cheered and instructed thousands on thousands. Thomas Hollis, one of the earliest and most liberal supporters of Yale College in America, was a prominent Baptist layman. The constituency of a Christian body represented by such names must, certainly, have had no insignificant influence in English politics, and in moulding the religious thought of the people.

English Baptists inaugurated the work of Foreign Missions in 1792, organizing in the parlor of Deacon Bebee Wallis, of Kettering. Dr. Andrew Fuller, pastor of the church there, was the ardent friend and lifelong supporter of this enterprise. William Cary, a poor shoemaker, was its moving spirit. The first collection amounted to but thirteen pounds two shillings and sixpence, and furnished occasion for the eccentric Sydney Smith to say, sneeringly, "The Baptists propose to convert the world with a consecrated cobbler and thirteen pounds two shillings and sixpence." How greatly was he mistaken in the men and the character of that obscure movement he made the object of his keen wit! That was the origin of modern Protestant missions. It not only roused Baptists, but all others. Mr. Cary became one of the most eminent of Oriental scholars, having a most remarkable aptitude for the acquisition of language. The names of Marshman and Ward, his co-laborers, are household words among all who love and pray for missions. Dr. Marshman's daughter became the wife of the celebrated General Havelock, the deliverer of Lucknow, India, from the horrors of the Sepoy control. The General was himself a Baptist, and a man of eminent piety as well as great bravery.

The Baptists of England early turned their thoughts to the subject of education, and did what, under the adverse condition of their earlier state, they could. They have now seven colleges combining classical and theological instruction in England. They are located at Bristol, Rawdon, Regent's Park, Haverford West, Chilwell, near Nottingham, and Chambers' Hall, where Sir Robert Peel was born. The seventh is the Pastor's College, located in London, and under the jurisdiction of Rev. C. H. Spurgeon. It is in

connection with Spurgeon's Metropolitan Tabernacle, and is sustained entirely by voluntary contributions.

The Baptists at the present time occupy the foremost position among the Dissenters of England. Rev. Mr. Douglass, a clergyman of the Established Church, has recently thus written of them: "It is a fact that the Baptists have been growing, in recent years, in a more rapid ratio than any of their neighbors. In London and neighborhood the increase of Baptist chapels within, say, fifteen years, has been out of all proportion to previous growth. Their rate of increase is twice that of the Independents, and three times that of the Wesleyans. We do not believe, in a word, that we would be far from the truth, were we to say that the most promising and extending denomination in England at this moment is the body of Christians of which we speak." Doubtless the wonderful prosperity of Baptists, of which Mr. Douglass speaks, is due largely to the instrumentality of that remarkable man, Rev. C. H. Spurgeon, pastor of the Metropolitan Tabernacle, London. The circumference of which this man is now the centre is immense. His place of worship has sittings for seven thousand persons, and is filled whenever he preaches. His membership is now over three thousand; while during the past few years the impetus he has given to the denomination has been the means, mainly, of establishing over thirty new churches, and erecting as many chapels in the city of London alone. Besides preaching for this immense congregation, Mr. Spurgeon superintends the college for young men preparing for the ministry. The design of this institution is not to give young men a thorough classical culture, or make them polished rhetoricians, but to assist them in the study of the Word of God, so that they may be thoroughly furnished unto all good works, being able ministers of the New Testament. Naturally enough they catch the spirit of their eminent leader, teacher, and pastor.

Mr. Spurgeon is, however, not the only eminent minister among English Baptists, though he is like Saul among his brethren. "head and shoulders above them." Beside Mr.

Spurgeon, the English Baptists point with pride to Dr. Baptist W. Noel, formerly Queen's Chaplain; Dr. Landells, Dr. Brock, Dr. Chowan, Rev. Hugh Stowell Brown, of Liverpool, and Rev. Drs. Gotch and Angus, eminent as scholars, and as having a place on the Royal Commission engaged in the work of revising the Old and New Testaments.

While the Baptists of England are all united in one organization, known as the British Baptist Union, there are two chief subdivisions. The General Baptists, a smaller body, are regarded as Arminian; The Particular, as Calvinists, while some of both are open communion, and others are strict or close in their communion. It is thought the close communion party are gaining the ascendancy, that the "drift" of *conviction* on the *logic* of the communion question among Baptists in England is towards close or strict communion, as practiced by American Baptists. The open communion schism found in the eloquent Robert Hall its most influential champion. Spurgeon practices it to a limited extent, but is not known to be a very decided advocate of its continuance. With these exceptions, Baptist churches are a unit in their views of the ministry, of church government, and of the mode and subjects of baptism.

WELSH BAPTISTS.

From England we pass to Wales. Baptists here lay claim to great antiquity, affirming that they date back to the first century, and holding a tradition that the Apostle Paul visited their mountains, preached among them two years, founding churches which continue unto this day. This, however, seems quite certain: Claudia, a Welsh princess, being at Rome, was converted under the ministry of Paul, and returning in the year 68 brought many of her people to the knowledge of Jesus, inducing them to abandon idolatry.

Mosheim, the learned German Church Historian, says of the early Welsh churches, that "no persons were admitted to baptism but such as had been previously instructed in the principal points of Christianity, and had also given satisfactory proofs of pious dispositions and upright intentions."

It is conceded that during the dark ages the Welsh churches remained pure and never bowed the knee in submission to the Roman church. An eminent Welsh clergyman claims that there is a Baptist church in Glamorganshire which, they have evidence to prove, has been in existence for 800 years. But be the fact as it may, respecting the antiquity of Welsh Baptists, this is certain, they were numerous, having many churches in the time of Henry VIII., and previously, and the entrance of Welsh Baptists into England about that time contributed largely in disseminating their principles.

In 1871 they were numerous and influential, having in this little mountainous principality 551 churches, 550 chapels, 54,853 communicants, and 50,626 Sunday-school scholars. They had colleges at Pontypool and Llangollen, both of which were in a flourishing condition.

They have had among them some noted ministers, but none more so than Christmas Evans, who was one of the most eloquent men of his day. He was a most laborious man, traveling on horseback and preaching in both the English and Welsh tongues, winning many thousands to Jesus.

SCOTCH BAPTISTS.

Scotland claims a word at this point. There are but few Baptists. Presbyterianism in that land has won its grandest trophies, and has maintained since the days of Knox almost undisputed possession. Baptists, however, are found there, and have been for nearly two centuries. Some influential families have been associated with them; most prominent the Haldane brothers, known to the world as eminent preachers and philanthropists. One of them wrote an able commentary on the Epistle to the Romans, and was instrumental in the conversion of D'Aubigne, the historian of the Reformation, and Adolph Monod, the accomplished Genevan pastor and writer. Dr. McLean, who wrote on the Epistle to the Hebrews, was also a Scotch Baptist. In 1871 they were a vigorous body, and growing aggressive. They had 110 churches, 109 chapels, 7,035 members, and 4,396

scholars in their Sunday-schools. They had a prosperous theological school at Glasgow, under the presidency of Rev. Dr. Calross. They are banded in a union meeting annually, and sustain a prosperous Home Mission Society.

IRISH BAPTISTS.

In Ireland there are but few Baptists. Of Protestants, Presbyterians and Methodists are the most numerous. Baptists are the least so of all, but since the disestablishment of the Irish church, are reaping no inconsiderable advantage from the reconstruction of all ecclesiastical matters, and the agitation of public thought since that event. For 250 years there have been Baptist churches in Ireland. Perhaps at a former period they were more numerous than now, as in the drain of population by emigration, Baptists have lost their proportion. They have been favored with the ministry of some eminent men. John Foster, the celebrated essayist, was for some years pastor of one of the Baptist churches in Dublin. Dr. Alexander Carson, of Tubbermore, whose work on Baptism is by Baptists and Pedobaptists conceded the most exhaustive and scholarly discussion of the question, as it relates to the meaning of the Greek verb "baptidzo" in the Bible and in the Greek classics, was the most eminent man and minister of the Irish Baptist churches. Their ministry, as a whole, was stronger in 1885 than ever before. Many efficient missionaries were at work, and the whole aspect was most encouraging.

CONTINENTAL BAPTISTS.

The Baptists in Continental Europe are deserving of a far more extended notice than our space allows. On the night of the 22d of April, 1834, Rev. Barnes Seares, temporarily residing in Germany, baptized Mr. Oucken and six others in the river Elbe. This was the beginning of one of the most remarkable works of modern times, and Mr. Oucken became one of the most successful missionaries of this missionary age. It is doubtful whether, in the same time, the apostles

witnessed results more marvellous than those since achieved in the German States. Sweden is not less remarkable than Germany. There one man, a little more than a quarter of a century ago,—Rev. Andreas Weiburg, a young man who had been educated for the ministry in the Lutheran Church,—was led to a change of views and was “buried with Christ in baptism.” Since then, God has wrought marvellously by means of this man. Sweden, in 1871, contained 201 Baptist churches, having a membership of 8,120, with a theological school in Copenhagen.

Official returns for 1892 for the whole of the United Kingdom, showed: 2,803 churches, 3,754 chapels, 1,858 ministers, 4,369 local preachers, 314,409 communicants, 46,227 Sunday-school teachers, and 470,801 Sunday scholars. These summaries included only those churches which reported direct to the Baptist Union. An estimate of the number of members and scholars in non-reporting churches gave a total of about 23,000 members and 17,000 scholars. A computation the same year of the strength of the Church throughout the world, gave 44,558 churches, 28,876 ministers and missionaries, and 4,013,689 communicants.

I.

THE BAPTIST CHURCHES

IN

THE UNITED STATES.

EARLY HISTORY.

THE name of Roger Williams must have the honor of being placed at the head of every account of the introduction of Baptists into America. Roger Williams was born in Wales in the year 1598. At an early age he was sent to Oxford College, and educated through the munificence of Sir Edward Coke. He was a member of the Church of England, and was designed for the priesthood. But he became a Puritan, and emigrated to America in 1630, settling at Salem, Mass., and was soon after called to the office of teacher in connection with the Rev. Mr. Skelton. He was not there long before his liberal views on the question of conscience in matters of belief rendered him obnoxious to the Puritan settlers of the colony. He contended against religious persecution in all forms. He protested against the union of Church and State, which then and long after existed in both Massachusetts and Connecticut. He was not then a Baptist, though in advocating these views he was defending principles of which Baptists had ever been the representatives. This the authorities of the colony would not tolerate. He was therefore condemned for no other reasons than holding those opinions which now none think of questioning, and expelled from the colony in 1635. In the spring of 1636 he settled in

what is now the State of Rhode Island, on the site where the opulent city of Providence stands. There he founded a colony, obtaining a charter from the king. A fundamental principle of this colony was, that there should be no persecution for conscience sake in matters of religion, but that every man was to have perfect freedom to worship God after his own conviction of truth and duty.

THE FIRST CHURCH ESTABLISHED IN AMERICA.

There being no minister in New England who had been baptized by immersion on a profession of faith, in March, 1639, Ezekiel Holliman baptized Roger Williams, who then administered the rite to Holliman and ten others. Thus was founded, under Roger Williams, as Governor of Rhode Island, and by Ezekiel Holliman, Deputy Governor, with ten others, the first Baptist church on the continent of America. To those members twelve others were soon added, and from that day to this that church has been "a burning and a shining light."

This position has not been easily gained. It cost the early churches and preachers much suffering. The laws of Massachusetts Colony against Baptists and Quakers were severe. The more their principles prevailed, the more violent became the punishment. The penalties inflicted were the severest the spirit of the age—which had softened down as compared with previous years—would allow; banishment, whipping, fine, and imprisonment, beside being taxed to support the clergy of the "Standing Order." For failure or refusal to pay this tax, regarding it as unjust, they "often-times had their bodies seized upon and thrown into the common jail, as malefactors, and their cattle, swine, horses, household furniture, and implements of husbandry, forcibly distrained from them and shamefully sold, many times at not a quarter of their first value." In 1728 a law was passed by the General Court relieving Baptists from this tax. But it relieved their persons only, not their property. In Connecticut, Baptist ministers were put in the stocks, and afterwards thrown into prison for preaching the Gospel contrary

to law. In Virginia, Dr. Hawks, an Episcopalian, says: "No dissenters experienced for a time harsher treatment than did the Baptists. They were beaten and imprisoned, and cruelty taxed its ingenuity to devise new modes of punishment and annoyance." This spirit of persecution long lingered after the strength of popular feeling had bound it hand and foot, and the laws it enacted remained unrepealed on the statute books of the New England Colonies and of Virginia years after public sentiment had made their execution impossible.

Into the details of persecution suffered in the effort to force compliance with those laws we cannot here enter. One episode, however, deserves mention on account of its eminence. In Virginia, on June 4, 1768, three Baptist ministers, John Walker, Lewis Craig, and James Childs, were taken before the magistrates in Spottsylvania County, and bound over for trial as "disturbers of the peace," charged with preaching the Gospel, their accusers saying they could not meet a man "without putting a text of Scripture down his throat." This trial has been made memorable in history because of the part taken in it by the eloquent Patrick Henry, who, on hearing of their arrest, rode sixty miles, that he might be present at their trial, and volunteer in their defence. Seating himself in the court room, he listened to the reading of the indictment. The words "For preaching the Gospel of the Son of God" caught his ear. Rising immediately on the concluding of the reading, he stretched out his hand, received the paper, and then addressed the Court. He dwelt on the charge "For preaching the Gospel of the Son of God." He asked, at the close of a most eloquent appeal, "What law have they violated?" And then, for a third time, in a slow, dignified manner, he lifted his eyes to heaven, and waved the indictment about his head. The effect was electrical. The Court and audience were at the highest pitch of excitement. The prosecuting attorney and the witnesses against these three men grew pale and trembled. The Judge shared in the excitement, now becoming extremely painful, and with tremulous voice gave the authoritative command, "Sheriff, discharge those men."

The first Baptist church was organized in America in 1639, in Providence, R. I. Other churches were soon after organized in the different colonies. The First Newport, in 1644; Second Newport, in 1656; First Boston, in 1665; Middletown, N. J., in 1688; and the Piscataway and Cohansy churches, in the same State, the former in 1688 and the latter in 1689; First Philadelphia, in 1698; Brandywine, Pa., in 1715, and First Church in New York City, in 1724. Churches were organized at many other points where new settlements sprung up, so that within about a century after Roger Williams became a Baptist there were about seventy-five in existence, notwithstanding the oppressive laws against them. Connected with some of those early churches were laymen who became prominent in civil positions, and while the ministry of that early day among Baptists was not, as a whole, a well-educated body, they comprised some who ranked high as scholars.

Very early attention was given to education by the American Baptists. A literary and theological school was opened at Hopewell, N. J., in 1756; Brown University, R. I., was founded in 1762; and another theological school was opened at Penepack in 1766. From these early nurseries of learning and theological knowledge came forth scholars, who, mingling in with their less cultivated but strong-minded and self-educated brethren, the pastors in those times, laid a foundation for the prosperity and success which has attended the progress of the denomination ever since.

Beside Brown University, their best known colleges are Rochester and Madison in N. Y., Lewisburg in Penn., Chicago University in Ill., and Waterville in Me. Two of their theological seminaries are quite handsomely endowed. Newton, Mass., has endowment and real estate worth \$400,000, and Crozier, at Upland, Delaware County, Pa., \$317,000, the gift of one family, the heirs of the late John P. Crozier, a prominent, wealthy, and liberal Baptist, well known for his abundant liberality towards the Christian Commission during the Civil War. In addition to the col-

leges, universities, and theological seminaries mentioned, they have a number of other institutions of lesser grade. We must not omit, however, to mention Vassar College, located at Poughkeepsie, N. Y., and founded by the princely munificence of Matthew Vassar, Esq., whose entire gift amounted to \$825,000. It is designed to be for young women what Harvard, Yale, and Brown are for young men.

The origin of the Foreign Mission work among the Baptists was most providential. Rev. Adoniram Judson and Luther Rice left the United States in 1812, sent out by the Congregationalists of New England as missionaries to India. On the voyage, the study of the New Testament made both them and their wives Baptists, and on landing at Serampore they were all baptized by Rev. William Ward, an English Baptist missionary at that place. Rice returned to lay the matter before the Baptist churches of America and urge the formation of a Mission Board among them. Judson remained, but God led him to Burmah. His sufferings and his work there are too well known to require recital here. Judson toiled in Burmah. Rice, with trumpet tones, roused the churches at home. The work has since moved forward gloriously.

As the Baptists of the British Provinces are in perfect accord with the great body of whom we have just given an account, a word respecting them is fitting at this point. The first Baptist church was constituted in New Brunswick, October, 1778, at Horton. Soon after, churches were organized at various points; and on June 23, 1800, the first Baptist Association of British North America was organized in Lower Granville, Nova Scotia. Their growth has been quite rapid. They have four colleges, and publish three English and one French periodical, each weekly. They co-operate in Foreign Missions with the American Baptist Missionary Union.

STATISTICS OF THE CHURCH.

The census of 1890 gave the following statistics of the Northern associations of the regular Baptist Church in the United States: organizations 7,902, church edifices 7,066, halls used for religious purposes 1,165, communicants 800,025,

and value of church property \$49,524,504; of the Southern associations: organizations 16,206, church edifices 13,472, halls 2,639, communicants 1,276,491, value of church property \$18,152,599; and of the colored regular Baptists, principally in the Southern States: organizations 12,649, church edifices 12,100, halls 664, communicants 1,362,140, value of church property \$9,175,587. These combined had, organizations 36,757, church edifices 33,187, halls used for religious purposes 4,468, communicants 3,438,656, and value of church property \$76,852,690. The reports of the denomination for 1894, showed in the United States: associations 1,498, ordained ministers 25,354, churches 38,122, communicants 3,496,988, Sunday-schools 20,838, officers and teachers 143,765, scholars 1,430,933, value of church property \$78,605,769, and total contributions in the preceding year \$12,560,713.95, of which \$7,986,464.76 were for salaries and expenses, \$1,467,293.55 for missions, \$367,416.81 for educational purposes, and \$2,739,538.83 for miscellaneous expenditures. The estimate of the strength of the Church throughout the world was, churches 44,069, ordained ministers 29,871, communicants 4,184,507, totals very close to the British computation of 1892 already given, with allowance for the increase of two years.

THE FREEWILL BAPTIST CHURCH.

This denomination appeared for the first time, as organized and distinctive, in the year 1780. The causes leading to the separation from the Baptist Church were two. The first is found in the Arminian tendencies, existing, to a limited extent, among some of the early Baptist churches. It is true that, generally, the early Baptist churches of this country were Calvinistic, yet there were members, and some ministers, who having belonged in England to that division of Baptists called "*General*," and who have always been moderate Calvinists, and some of them Arminian, brought those views with them and sought to propagate them in the churches in the United States. This would, of course, awaken opposition, and in time cause just such a separation as led to the denomination under consideration. The second cause is found in the Antinomianism evidently spreading to a considerable extent about this time, and which, in a quarter of a

century later, caused the secession of another body, known as Old School Baptists, leaving the great body of Baptists, of whom we have given an account, Calvinists, without falling into Antinomianism on the one hand, or Arminianism on the other.

The founder of this body was the Rev. Benjamin Randall. He was an uneducated man, but of sound sense and fervent piety. He was converted at New Castle, N. H., under the preaching of the celebrated George Whitefield, when twenty-two years of age. About four years after his conversion, in 1776, he united with the Calvinistic Baptist church in Berwick. Feeling called to preach, license was granted him by the church to "exercise his gift," which he did with remarkable success. He was instrumental in the promotion of an extensive revival of religion in Dover, N. H., the place of his birth, and in many other places. He imbibed Arminian notions, thus dissenting from the body with which he had connected himself. The Baptist church in Berwick met, considered his case, and withdrew the hand of fellowship from him.

There was not a denomination in existence in America to which he and his followers could naturally ally themselves. On the mode and subjects of baptism they were Baptists, but Baptists were Calvinists, while they were Arminians. The year that he was expelled from the Berwick church the church in London and Canterbury, with its minister, and the church in Strafford and minister, protested against Calvinism and stood independent, until they united with Mr. Randall and his little band. By these ministers Mr. Randall was ordained, in March, 1780, and on June 30th, following, he organized in New Durham, N. H., the first Freewill Baptist church. Like all new sects, terms of reproach were used in describing them. They were called Randallites, General Provisioners, New Lights, and Freewillers, the last of which has clung to them, and which they have accepted, being known now as Freewill Baptists. The "little vine soon ran over the wall," and in less than two years several churches were organized in the State of Maine, and their whole num-

ber was nine. In the fall of 1781 Mr. Randall made an eastern tour, and preached in several towns west of, and on, the Kennebec River, in most of which places he saw revivals begin. Churches and ministers continuing to multiply, for the purpose of preserving unanimity of views and co-operation of efforts, as well as for mutual edification, a quarterly meeting was organized in four years from the first church organization. Within the first twelve years these Baptists had come to be quite numerous in Maine and New Hampshire, had extended into Vermont, and soon after into Rhode Island and several other States. The first yearly meeting was held in New Durham, in June, 1792. Elder Randall died in 1808, and was ably succeeded by Elder John Colby. This successful evangelist carried the doctrines of the church into the West, and had entered upon a southern tour when he died in Norfolk, Va., in 1817.

A General Conference was organized in 1827, and was at first an annual session. It has since become biennial and triennial, as at present. They are a unit with the great body of Baptists on the subject of baptism and the question of church government, but they do not accept the doctrines of Calvinism. They deny personal, unconditional election to eternal life in Christ, in consequence of an eternal decree. Hence, they repudiate the doctrine of final perseverance, as explained in harmony with the Calvinistic theory, but that election is made sure by perseverance only. They differ also on the subject of communion, practicing what is known as "open communion," and do not, like the Regular Baptists, regard immersion as essential to communion. In fact, they do not regard baptism at a Scriptural prerequisite to the Lord's table. In this they differ from others, as much as from the great body of their Baptist brethren. Their latest reports gave: Number of churches, 1,496; preachers, 1,445; members, 80,913. Adding the membership of several other bodies which hold closely to their principles, we have a total of 169,249 persons of identical religious belief. Although their numbers are comparatively small, they have accomplished much in the educational line. Encouraging reports

were made to the Conference by Hillsdale (Mich.) College ; Bates College and the Theological School, Me. ; New Hampton (N. H.) Institution ; Nichols Latin School, Me. ; Maine Central Institute ; Green Mountain Seminary ; Pike (N. Y.) Seminary ; Storer College, Va. ; Rio Grande College, Ohio ; and Ridgeville (Ind.) College.

In 1890 there were reported 51 yearly meetings (or associations), 1,586 organizations, 1,225 church edifices, 349 halls used for religious purposes, 87,898 members, and church property valued at \$3,115,642. The membership was represented in 33 States, principally in the Northern and Western groups ; was strongest in New England, its birthplace ; and had the largest State membership in Maine, 16,294. In 1892 an act of incorporation was obtained from the State of Maine by the General Conference, for the purpose of bringing the benevolent boards and societies of the Church into unity with the General Conference. The legality of the General Conference's action in the matter was questioned, and as a result the question of the desirability of an act of incorporation was referred to the annual meetings and associations, to be determined by their votes.

II.

The Baptist Churches

IN

The United States.

THE CHURCH OF CHRIST.

THIS denomination had its origin in an effort made to effect a union of the pious of all parties by the ties of a common Christianity. They regard the title "Campbellite Baptists" as a reproach; for, though Rev. Alexander Campbell was the leader of the movement resulting in the denomination, they claim to be the restorers of "Primitive Christianity," and hence object to denominating a church by any other designation than is found in Scripture. The followers of Christ having been termed disciples they have chosen this as their appellative.

The character and life of a man who possessed the mental abilities and force of character to formulate, organize, and establish such a monument as this denomination has become, are worthy both of study and emulation. He was of Scotch-Presbyterian education and parentage. His father, Rev. Thomas Campbell, had long been a minister of high standing in the "Secession" branch of the Presbyterian Church in the North of Ireland, who, with his family, emigrated to this country early in the beginning of the present century. His liberal views soon rendered him the object of persecution among his Presbyterian brethren, for which reason he encountered much opposition. He was at one time formally

arraigned before an ecclesiastical tribunal of his brethren on the charge of heresy. His fundamental position, while yet in connection with the Presbyterians, was, that the divisions existing among Christians were caused by a want of conformity to Scripture, and that the true and certain way to insure such unity was to cast aside all creeds and follow only the teachings of the Bible. The more rigorously he advocated his peculiar views, the stronger the opposition to him became, until on September 7, 1810, he and his family, and a considerable number of others who had imbibed his sentiments, separated from the Presbyterians and organized a church at Brush Run, in Washington County, Pa., where a house of worship was erected. Of this church, Rev. Thomas Campbell and his son, Alexander, became joint pastors. In this church much devotion was manifest, and perfect concord prevailed. At length a subject of difficulty presented itself—a member raised the question, "Is Infant Baptism Scriptural?" Mr. Campbell and his son entered into the discussion occasioned by this query, and having been educated in its belief, undertook the defence of "Infant Baptism." The result of the investigation was, that they, and many members of the Brush Run church, were convinced not only that infant baptism was without Bible authority, but that immersion alone was Scriptural baptism.

True to their convictions they became Baptists; and on the 12th of June, 1812, were immersed by Rev. Mr. Luce, and forming a Baptist church, were admitted, in the fall of 1813, into the Redstone Baptist Association, carefully and expressly stipulating at the same time, in writing, that "no terms of union or communion other than the Holy Scriptures should be required." About this time Rev. Alexander Campbell came more prominently into notice. He had been educated at Glasgow University in Scotland, and was, from a student, eminent for energy of character, brilliancy of talents, and love of learning, together with a wonderful ability in debate. He first attracted attention by a speech in the Redstone Baptist Association in defending the above

agreement. He subsequently became famous as a debater. He loved what he regarded truth, and brought to its defence rare abilities, wide reading, and much learning. A debate with Rev. J. Walker, in Mount Pleasant, O., on the subject of baptism, raised him high in the estimation of Baptists, and gave wide celebrity to his talents and knowledge for the first time. Three years after he held a debate with Rev. Mr. McCalla, of the Presbyterian Church, in Washington, Ky., which contributed largely to increase his fame and extend his influence. Beside these, he held other debates in the course of his remarkable career; the two most prominent being those with the late Archbishop Purcell, of Cincinnati, O., on the Roman Church, and with Rev. Dr. N. L. Rice, at Lexington, Ky., on the subject of baptism. The latter was one of the most noted of his numerous encounters with theological opponents, his opponent, Dr. Rice, being one of the ablest disputants the Presbyterian Church in America ever produced. Henry Clay, the great statesman of Kentucky, presided at this debate, and thousands gathered to hear it.

From the time of his union with the Baptists in 1812, and especially his speech before the Redstone Association, it was evident that while he was in his views essentially a most decided Baptist, yet he was not, on some points, in full sympathy. Those points he pressed. Perhaps his growing popularity and his remarkable abilities made him an object of jealousy with some, and thus caused his points of dissent to be magnified beyond their true value. The chief point of dissent was on the design of baptism. The Baptists required of all candidates for admission into their churches the relation of what they term "Christian experience"; that is, they required a statement in evidence of the power the truth in which belief has been avowed has had upon the heart, as an indispensable condition to baptism. The Disciples opposed this as unscriptural, referring to the confession of the Eunuch (Acts viii. 37), as all we are to demand. Like Baptists, they do not require submission to a creed as a condition of membership. They, however, attribute to the

act of immersion^{*} an effect Baptists will not allow, and which, in the judgment of the latter, is regarded as akin to, if not identical with, the ritualistic theory of baptismal regeneration. We will, however, give their peculiar conception of the efficacy of baptism in their own language: "No one is taught to expect the reception of that heavenly monitor and comforter (the Holy Spirit) as a resident in his heart until he obeys the Gospel. Thus, while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, remission of sins, and the gift of the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed, after the Holy Spirit was bestowed after the glorification of Jesus, 'Be immersed every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit.'"

In 1890 this denomination, now most generally known as Disciples of Christ or as Disciples, was represented in all the States excepting New Hampshire and Nevada and in all the territories excepting Alaska. There were 7,246 organizations, 5,324 churches, 1,141 halls used for religious purposes, 641,051 members, and church property valued at \$12,206,038. Missouri had the largest membership, 97,773, and was followed by Indiana 78,942, Kentucky 77,647, Illinois 60,867, Ohio 54,425.

The General Christian Missionary Convention was organized October 24, 1849, in the city of Cincinnati. It was then called "The American Christian Missionary Society," and was incorporated by the Legislature of Ohio the following year. Alexander Campbell was elected president, and served as such until 1866. In 1869 its name was changed to "The General Christian Missionary Convention." It gave attention to both home and foreign missions until 1875, when, upon the organization of "The Foreign Christian Missionary Society," it turned attention exclusively to home missions.

At the meeting of the general conventions of the Church in 1892, the following reports on missionary work were pre-



JUDITH.—CH. LANDELLE.—The Apocryphal book of Judith celebrates the craft and courage of a beautiful and pious widow, who went to the camp of the Babylonian General Holofernes, permits herself to be entertained in his tent, and upon his falling asleep seizes his sword and strikes off his head. The artist shows her ready for the deed.



JUDGMENT OF SOLOMON.—RAPHAEL.—The Oriental tradition of the character of Solomon, dwelt especially on his wisdom, his sagacity, and his justice in administration. The incident illustrating this was treated by the most universally popular of painters in the scene here reproduced.

sented: Woman's Christian Board of Missions: 1,133 auxiliaries in 30 States, 24,276 members, 18 missionaries in Jamaica, 4 in India, and 22 in the United States; General Christian Missionary Convention: 67 missionaries and agents, 165 churches assisted, 27 churches organized, and 338 missionaries employed (1891) by State organizations, who visited 352 new places, organized 172 churches and 320 Sunday-schools, and raised \$298,727; Board of Church Extension: resources \$134,730, grants paid \$11,900, grants made and to be paid \$25,900; Foreign Christian Missionary Society: \$74,071 receipts, \$75,981 expenditures, 56 missionaries and 48 helpers in China, India, Japan, Turkey, Scandinavian countries, and England, and 2,772 members.

THE MENNONITES.

These Christians derive their name from Menno Simons (b. 1496, d. 1561), who had been a Roman Catholic priest. After the attack on Münster, and the execution of the leaders of the Anabaptists, June 24, 1535, he began to gather the remnants of these people and to settle them in the Netherlands and in North Germany. They were organized after what was regarded as the primitive church model. They had ministers and deacons; they rejected infant baptism, and did not immerse, and some adopted feet-washing in connection with the preparation for the Lord's Supper. They received toleration, first in the Netherlands, then in England and Germany. Subsequently they divided into several classes, but all were again united in 1801. In Prussia they were relieved of the obligation to bear arms in 1802, and of the necessity of taking judicial and official oaths in 1827.

How long the followers of Menno Simons adhered to the doctrines he had inculcated, how long they practiced his precepts, and guarded with a jealous eye those truths that he had promulgated, is not exactly known; but it is asserted by some of the most intelligent Mennonites, that soon after the persecution ceased there was a gradual falling off from their former purity, and that they did not carry into effect

the doctrines they had formerly taught and professed. It was when viewing their fallen state, and on reflecting how they had deviated from the path in which they had formerly trod, that a few individuals contemplated the design of restoring them to their old-time purity. For this purpose they met repeatedly. They warned the Mennonites of their delusion; but as they were unwilling to be convinced of the errors under which they were laboring, and as these few enlightened people found it impossible to take part in their proceedings, they found it necessary to renovate and renew the whole Mennonite doctrine. They accordingly began "the Church of Christ anew." This occurred in the year 1811. As their number was continually on the increase, they soon found it necessary to appoint one from among their number to superintend this important work. Their choice fell upon John Herr, who at once devoted himself heartily to the reform, and lived to see the accomplishment of much that was dear to the hearts of the few "reformers" of 1811.

In 1867 the North German Confederation imposed upon them the obligation to bear arms, and an exodus to the United States was the immediate consequence. Four years later Russia subjected them to the conscription laws, which action, clashing with their conscientious scruples against bearing arms or engaging in mortal strife, led at once to a large emigration from that country to this. Like their co-religionists in Germany, the Russian Mennonites were an unusually thrifty people, well-educated and practical adepts in some sustaining occupation. The majority were agriculturalists and well-to-do financially. A single party of sixty which landed in New York in 1871, brought with them upward of \$125,000 in gold. They immediately went to Kansas, bought large tracts of farming land, and laid the foundation for an immense, self-sustaining community.

The Mennonites who came to the United States in 1867 did not find themselves "strangers in a strange land." Members of their faith had arrived here in considerable numbers between 1683 and 1698, upon very advantageous invitations extended by William Penn, who was desirous of populating

his vast possession with frugal, industrious, and God-fearing people. In 1890 there were 12 distinct bodies of Mennonites, which together had 550 organizations, 405 churches, 103 halls, 41,541 members, and church property valued at \$643,800. The largest body had 246 organizations, 226 churches, 17,078 members, and \$317,045 in church property.

THE CHURCH OF GOD.

This denomination sprang from the German Reformed Church, and the members are popularly known as "Winebrennerians." They agree with Baptists on the mode and subjects of Baptism; regarding believers as the only Scriptural subjects, and immersion as the only Scriptural mode. They dissent from regular Baptists on Calvinism, being strongly Arminian in their doctrinal views, approaching more nearly the Methodists than to Baptists, or to the Presbyterians. They practice feet-washing generally, but not regarding it as an ordinance in the same positive sense as baptism and the Lord's Supper, they do not hold it as a church ordinance, and therefore do not regard its non-observance as sufficient cause for discipline. Its general observance is the result of the strength of sentiment in the denomination in its favor, rather than of any law. Their church government is somewhat similar to that of the Methodists, excepting that they have no Bishops. They have local Elderships, and a General Eldership, the latter owning and controlling all property, superintending printing, having charge of the publication of hymn-books, and all periodical literature.

They take their popular name from their founder, Rev. John Winebrenner. This divine became, in 1820, pastor of the German Reformed church in Harrisburg, Pennsylvania. His ministry was remarkable for the extensive revivals of religion that occurred under it. These were not confined to Harrisburg, but, as he preached and labored in all the region round about, they were shared by numerous other German Reformed churches. As revivals of religion were new and almost unheard-of events in those days, especially among

the German people of that region, this work of God did not fail to excite wrath and opposition. This state of affairs lasted five years, and then resulted in a separation from the German Reformed Church. About this time (1825), more extensive revivals began in the neighboring towns, and several hundred conversions were reported. During those revival scenes the mind of Mr. Winebrenner underwent a radical change as to the true nature of a Scriptural organization of churches, and his sentiments were accepted by many who had been awakened under his preaching. This led to the call for a convention to consider the duty of a separate organization. This convention met at Harrisburg in October, 1830, and resulted in the formation of "The Church of God," agreeing on the great subject of salvation through Christ, with all evangelical Christians, and holding those peculiar views we have stated.

At the last Triennial General Eldership progress was reported on the erection of the educational institution at Findley, Ohio. A number of missions reported on the condition of the "Church" in Michigan, Missouri, Nebraska, Kansas, Texas, and the Indian Territory. They decided to co-operate with the Freewill Baptists in their foreign missions. Resolutions were adopted requesting the brethren to oppose the desecration of the Lord's day by the publication of Sunday papers, theatrical performances, railroad excursions, and the opening of beer-gardens and places of amusement. In 1890 the denomination was represented in 14 States and in the Indian Territory, and had 479 organizations, 338 churches and 129 halls used for religious purposes, 22,511 members, and church property valued at \$643,185. Its greatest strength was in Pennsylvania, Ohio, and Indiana, which together had more than one-half the total members.

SEVENTH-DAY BAPTISTS.

The term Sabbatarians was applied in the fourth century to the followers of Sabbatarius; and in the sixteenth century some Anabaptists, who observed the seventh instead of the first day of the week, were similarly denominated. It

is uncertain when they first appeared in the Protestant Church, but they existed, as a sect, as early as 1633. There are two congregations of Sabbatarians in London, the first dating as far back as 1678. One is among the General, and the other among the Particular Baptists. Various historians have given them a very great antiquity, and in proof have cited people who paid special religious regard to the seventh day of the week, in the earliest days of noted Eastern countries. But, without entering the domain of conjectural argument, we shall accept the first date here given, as the most remote one needed for our present purpose, because from it there are indisputable evidences of the progress and persecutions of the class of believers best known as Seventh-day Baptists. John James, a Seventh-day Baptist minister of London, was hung at Tyburn, and afterwards quartered, in 1661. Seven years later Edward Stennett, another minister, wrote to some friends in America that the churches in England had their liberty, "but we hear that strong bonds are making for us."

In 1665 Stephen Mumford, a Seventh-day Baptist, came from England to Newport, R. I., and soon Samuel Hubbard, a Baptist, embraced his views. The first Seventh-day Baptist church in America was founded in 1681, with William Hiscox as pastor. Churches were established in New Jersey in 1705; at Hopkinton, R. I., in 1708; in Virginia in 1745; in Salem, N. J., in 1811; in Clark County, Ohio, in 1824. From these points as centres they spread rapidly, particularly in New York, New Jersey, Pennsylvania, Ohio, Iowa, Illinois, Virginia, Rhode Island, Connecticut, Michigan, and Wisconsin. As a denomination they practice what is termed close communion. They consider that the Pedobaptist brethren have perverted the ordinance of baptism, by abandoning the original institution, which was dipping or immersion, and using that of sprinkling or pouring. In their views of the Sabbath they differ from all other denominations. And this is the only essential point of difference between them and the regular Baptists. In 1890 there were 6 associations: the Southwestern, Central, Eastern, North-

western, Southeastern, and Western ; 106 organizations, 96 churches and halls, 9,123 members, and church property valued at \$264,010. There were also 6 organizations of German Seventh-day Baptists, with 4 churches and halls, 194 members, and \$15,700 in church property.

LIBERAL BAPTISTS OF AMERICA.

An important convention was held in Minneapolis, Minn., October 2, 1883, having for its object the union of all "open communion" Baptists. A paper on "The Liberal Baptists of America" gave the following significant facts :

In 1823 a movement, under Elder Stimson, began in Indiana. The people took the name of "General Baptists," and now have in the Western States not less than 13,000 members. About 1828 a few churches separated from the United Baptists and took the name of "Separate Baptists." Churches have been planted by them, and we now know of ten associations, with a membership of not less than 7,000 communicants. We have also Free Christian Baptists in Nova Scotia and the Free Baptists of New Brunswick. The people known as the "Church of God," organized in Pennsylvania in the year 1830, now embrace upward of 30,000 members, and sustain several newspapers and institutions of learning. If we give a summary the showing is : Free Baptists of New England, 78,000 ; Church of God, 30,000 ; Nova Scotia and New Brunswick, 14,000 ; General Baptists, 13,000 ; Free Baptists in North Carolina, 10,000 ; Separate Baptists, 7,000 ; Free Baptists in Western States, 5,000—total, 157,000.

A report was adopted declaring that the several associations of churches of Jesus Christ in America, who held the evangelical faith, practicing believers' baptism, and excluding no recognized Christian from the Lord's table, *are one* by the strongest ties, that of a common faith and spirit, unity of purpose, mutual respect, and paternal love, and hence should be one in formal fellowship and methods of co-operation. Measures were projected for hastening the union of all these believers.

GERMAN BAPTISTS, OR BRETHREN.

The German Baptists, or Brethren, are a denomination of Christians who emigrated to the United States from Germany between the years 1718 and 1730. They are commonly called

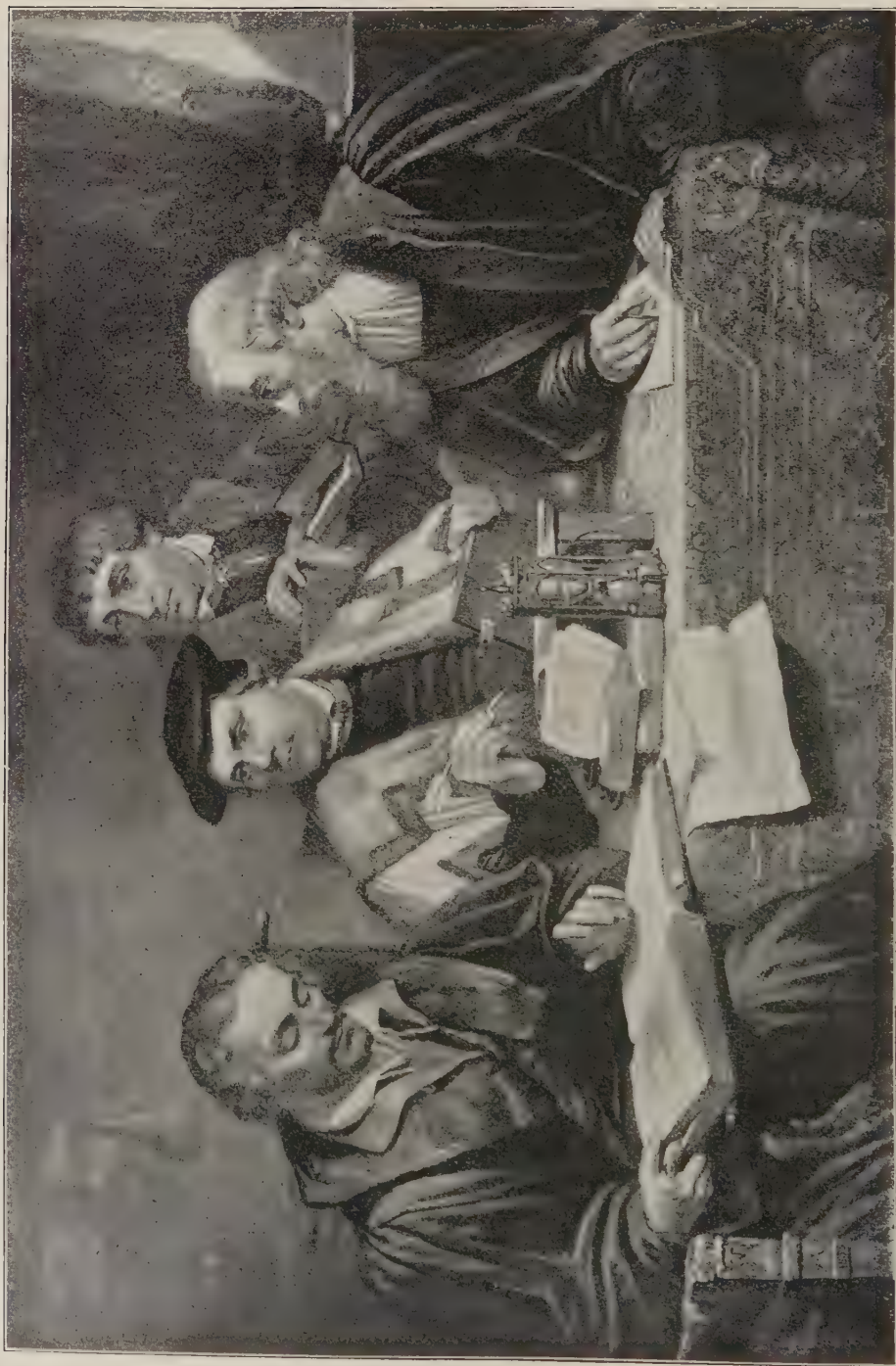
Dunkers, but they have assumed for themselves the name of Brethren, on account of what Christ said to his disciples: "One is your Master, even Christ, and all ye are brethren" (Matt. xxiii. 8). The first appearance of these people in the United States was in the fall of 1719, when twenty families landed at Philadelphia. They have now dispersed themselves almost through every State in the Union; but they are most numerous in Pennsylvania, Maryland, Virginia, Ohio, and Indiana. They use great plainness of dress and language, like the Quakers, and like them also, they will neither take an oath nor bear arms. They commonly wear their beards, and keep the first day. They celebrate the Lord's Supper, with its ancient attendants of love-feasts, washing feet, kiss of charity, and right hand of fellowship. They anoint the sick with oil for recovery; and use the trine immersion, with laying on of hands and prayer, the person kneeling down to be baptized, and continuing in that position until both prayer and imposition of hands are performed. Their church government is the same as that of the English Baptists. When they find one of their number becoming eminent for knowledge, and possessing aptness to teach, they choose him to be their minister, and ordain him with laying on of hands. None of their ministers receive any pecuniary compensation for any services they perform pertaining to the ministry. They are a quiet, peaceable, industrious, pious people. They are remarkably simple in their habits and spiritual in their worship. They are generally wealthy, kind to the poor of their own number, and have ever been decided in their testimony against slavery. It is impossible to give any statistical account of these people, as they make it no part of their duty to keep an account of the number of communicants, or a record of such events as usually comprise the history of other denominations.

THE SOUTHERN BAPTIST ASSOCIATIONS.

The associations of Southern Baptists in 1892 employed 365 missionaries, who served 1,324 churches and stations, organized 342 Sunday-schools with 17,185 teachers and pupils, constituted 179 churches, and built 80 houses of worship. In ten years the associations had employed 2,692 missionaries, constituted 2,290 churches, organized 2,117 Sunday-schools, built 630 houses of worship, added 67,166 members to the churches, and raised \$1,320,000 for church extension. The Sunday-school reported for 1892 returns from 8,862 Sunday-schools, with 52,513 officers and teachers, and 440,262 pupils, in a constituency of 1,129,942 church members.



THE BOY LUTHER AT THE HOUSE OF MRS. COTTA.—G. SPANGENBERG.—As a boy of about 12 in school at Eisenach, and accustomed to sing for alms in the streets, the fine tenor voice and gentle manners of the son of the poor miner, Hans Luther, won the motherly attentions of the burgomaster's wife, Ursula Cotta.



LUTHER, MELANCTHON, POMERANUS, AND CRUCIGER.—LABOUCHERE.—The scene is that of the great reformer and his friends at their weekly meeting in the old monastery at Wittenberg for translating the Old Testament,—a work of which Luther said : “ Ach Gott ! what a great and difficult work it is to make the Hebrew writers speak German ! ”

The Lutheran Church.

MARTIN LUTHER—HIS TIMES AND WORK.

LUTHERANS is a term applied to the followers of Martin Luther, born at Eisleben, in Thuringia, Nov. 10, 1483, and is used to describe a vast number of German and Scandinavian Protestants. At an early age Luther became acquainted with the views disseminated by Wycliffe and John Huss, and is said by his biographers to have received those impressions which induced him to separate from his church on a visit to Rome in 1510. At Wittenberg, where he filled the theological chair, Tetzl, the legate of Pope Leo X., arrived to raise money by the sale of indulgences; whereupon Luther drew up his famous Ninety-five Theses, condemning the abuse of indulgences, and he transmitted a copy of them to the Archbishop of Magdeburg, Oct. 31, 1517. Summoned to appear before Cardinal Cajetan at Augsburg, after several conferences Luther appealed "from the Pope ill informed to the Pope better informed," Nov. 28, 1518. After a conference with Militz, in January, 1519, he wrote an explanatory and submissive letter to the Pope, March 3, 1519. In a disputation at Leipsic he denied the Pope's supremacy, June 27, 1519, and published an address to the Emperor and the Christian nobility of Germany in June, 1520. A bull against Luther

and his writings was issued by Eck in August, and in the same month Luther's treatise on the Babylonian Captivity of the Church appeared, denouncing the papacy as the kingdom of Babylon and antichrist. In October he had a conference with Militz, and having been excommunicated, he destroyed the bull before an immense multitude, Dec. 10, 1520.

At the Diet of Worms he maintained his opinions, April 16, 1521, and an edict was consequently issued commanding his apprehension and the destruction of his writings, May 8, 1521. He was conveyed to Wartburg, under the protection of Frederick, Elector of Saxony, where he began his translation of the Bible into German, completing the New Testament in 1521. Luther repaired to Wittenberg, where religious disturbances had arisen, and restored order in 1522. He abandoned the monastic life, and his monastery being deserted, was given into the hands of the Elector in 1524, when a league of German princes was formed to check the progress of his opinions, which had spread over Switzerland, found entrance into Scotland, and were adopted as the national faith in Sweden and Denmark, 1524. His Liturgy and Order of Divine Worship were published in 1526, and he presented the Articles of Torgau to the Elector of Saxony in 1530. At the Diet of Augsburg, the Protestants read their celebrated "Confession," June 25, 1530. Luther died at Eisleben, Feb. 18, 1546.

THE AUGSBURG CONFESSION.

This celebrated profession of faith was presented by the Protestants at the Diet of Augsburg in 1530 to the Emperor and the Diet, and being signed by the Protestant States, was adopted as their creed. Luther made the original draft at the command of the Elector of Saxony, at Torgau, in seventeen articles; but as its style appeared to be too violent, it was altered by Melancthon, at the command of the Elector, and in compliance with the wishes of the body of Protestant princes and theologians. Thus changed it was pre-

sented and read in the Diet, June 25. Two certified copies, one in German and the other in Latin, were delivered to the Emperor. The Confession was immediately afterwards printed, and being translated into various languages, was spread over Europe. It has ever since continued to be the rule of the Lutheran Church in matters of faith. It consists of twenty-eight articles, twenty-one of which state the belief of the Lutherans on the principal tenets of religion; and the other seven consist of "refutations" of certain points of either dogma or discipline as maintained by the Roman Catholic Church, and on account of which the Lutherans separated from the communion of Rome.

The following are the leading doctrinal points in the Confession :

1. That there is one divine essence, which is called, and is God, eternal, incorporeal, indivisible, infinite in power, wisdom, and goodness; and yet that there are three persons who are of the same essence and power, and are co-eternal; the Father, the Son, and the Holy Spirit.

2. That the Word, that is the Son of God, assumed human nature in the womb of the blessed Virgin Mary, so that the two natures, human and divine, inseparably united into one person, constitute one Christ, who is true God and man.

3. That since the fall of Adam all men, who are naturally engendered, are born with a depraved nature; that is, without the fear of God, or confidence toward him, but with sinful propensities.

4. That the Son of God truly suffered, was crucified, died, and was buried, that he might reconcile the Father to us, and be a sacrifice not only for original sin, but also for all the actual sins of men. That he also sanctifies those who believe in him, by sending into their hearts the Holy Spirit, who governs, consoles, quickens, and defends them against the devil and the power of sin.

5. That men cannot be justified before God by their own strength, merit, or works; but that they are justified gratuitously, for Christ's sake, through faith.

6. That this faith must bring forth good fruits; and that it is our duty to perform those good works which God commanded, because he has enjoined them, and not in the expectation of thereby meriting justification before him.

7. That in order that we may obtain this faith the ministerial office has been instituted, whose members are to preach the Gospel and administer the sacraments (viz., Baptism and the Lord's Supper). For through

the instrumentality of the word and sacraments as means of grace, the Holy Spirit is given, who in his own time and place produces faith in those who hear the Gospel message, viz., that God, for Christ's sake, and not on account of any merit in us, justifies those who believe in Christ.

8. That at the end of the world Christ will appear for judgment; that he will raise all the dead; that he will give to the pious and elect eternal life and endless joys, but will condemn wicked men and devils to be punished without end.

FORMS OF WORSHIP AND CHURCH ORDER.

In her rites of worship the Lutheran Church in Europe employs liturgies differing in minor points, but agreeing in essentials, similar to those of the Protestant Episcopal Church, except in extension, being not more than one-third as long. In the United States a short uniform liturgy has been adopted, the use of which, however, is left to the option and discretion of each minister, as he may deem most conducive to edification. The festivals of Christmas, Good-Friday, Easter, the Ascension, and Whitsunday are retained and observed in the Lutheran Church, as commemorative of the fundamental facts of the Christian religion, and for the purpose of leading her clergy to preach annually on the events which they severally represent. The church maintains the institution of infant church membership and baptism, and in connection with it, the rite of confirmation; and, as from the beginning, so now, she extends her parental care and vigilance over the religious education of her baptized children. With respect to her clergy, entire parity is maintained in the United States, and even in those kingdoms where the Lutheran is the established church, and where she retains nominal bishops, she discards the "divine right" of ministerial imparity as anti-Scriptural, holding with her founder, that in the primitive church the terms bishop and presbyter were but different names for the same office. The church in the United States, in common with her Protestant sister churches, deprecates as unwarranted and dangerous, all interference of civil government in religious affairs, excepting the mere protection of all denominations and all individuals in

the unrestricted right to worship in any and every way they think proper.

The government and discipline of each individual church is substantially like that of the Presbyterians. The Synods in structure and powers most resemble their Presbyteries. The General Synod is wholly an advisory body, resembling the consociation of the Congregational Church. In addition to these regular ecclesiastical bodies constituting the system of government the Lutherans have special conferences for the purpose of inquiring into the temporal and spiritual condition of the congregations, presenting and discussing doctrinal and practical questions, together with the preaching of the Word. They are held annually in the several districts, and last two days.

AMERICAN LUTHERANISM.

The earliest settlement of Lutherans in this country was made by emigrants from Holland to New York, soon after the first establishment of the Dutch in that city, then called New Amsterdam, which took place in 1621. This fact, which is of some historical interest, rests upon the authority of the venerable patriarch of American Lutheranism, Henry Melchior Muhlenberg. In his report to Halle he says: "As I was detained in New York I took some pains to acquire correct information concerning the history of the Lutheran Church in that city. This small congregation took its rise almost at the first settlement of the country. Whilst the territory yet belonged to Holland the few Low Dutch Lutherans were compelled to hold their worship in private, but after it passed into possession of the British, in 1664, liberty was granted them by all the successive governors to conduct their worship publicly, without any obstruction." Indeed, so great was the number of Lutherans, even at this time, that the very next year (1665) after the English flag had been displayed from Fort Amsterdam, they petitioned for liberty to send to Germany a call for a regular pastor. This petition Governor Nicols of course granted, and in February, 1669, two years

after he had left the government, the Rev. Jacobus Fabricius arrived in this colony and began his pastoral labors.

On the 13th of October, 1669, Lord Lovelace, who had succeeded Governor Nicols, publicly proclaimed his having received a letter from the Duke of York, expressing his pleasure that the Lutherans should be tolerated.

But, although the first settlement of Lutherans was in New York, that city cannot claim the distinction of having established the first Lutheran churches. On the authority of Rev. J. C. Clay, in his "Annals of the Swedes on the Delaware," and of Schubert, in his "Schwedische Kirchenverfassung," we find that the first Lutheran churches in the United States were established by the Swedes, who emigrated to this country and settled on the banks of the Delaware during the reign of Queen Christina, and under the sanction of her prime minister, Oxenstiern, about the year 1636, sixteen or seventeen years after the settlement of New England by the Pilgrim Fathers, and about thirty years after the establishment of an English colony in Virginia.

In 1703 a Lutheran church was erected in the city of New York by Lutherans from Holland, in which worship was conducted in the Dutch, the English, and afterwards also in the German tongue. To preserve the chronological order of the establishment of Lutheran churches in America, then, we have, first, the churches of the Swedes on the banks of the Delaware; second, the church at New York; and third, the German Lutheran churches in Pennsylvania, of which we are now to speak.

From the date of the grant of Pennsylvania to William Penn, in 1681, until 1700, many hundred German families emigrated to that colony. It was not until a few years later, however, that the tide of German emigration fairly set in. In the year 1710 about 3,000 Germans, chiefly Lutheran, who went from the Palatinate to England in 1709, to escape religious persecution, were sent over to New York by Queen Anne. In 1713, 150 families of these settled in Schoharie, in New York, and so rapidly did German settlers flock into Pennsylvania, that in 1717 the Governor felt it

his duty to call the attention of the Provincial Council to the fact "that great numbers of foreigners from Germany, strangers to our language and Constitution, had lately been imported into the province." In 1727 large numbers of Germans went to Pennsylvania from the Palatinate, Wurtemberg, Darmstadt, and other parts of Germany. This colony was long destitute of a regular ministry, and until they were supplied the Swedish ministers labored among them as far as their duties to their own churches would permit.

In 1733 a number of Lutherans established themselves in Georgia, and to designate the gratitude of their hearts to God, who had protected them, styled their location Ebenezer. These emigrants were from Salzburg, formerly belonging to Bavaria, and restored to the Austrian dominions at the peace of 1814. Through the aid of the British Society for the Promotion of Christianity these people were enabled to find a refuge in the wilds of America. Those two able and faithful ministers, Messrs. Bolzius and Gronau, came to them shortly after their arrival, and settled among them as pastors, in which capacity they continued to serve them until their death. Gronau died twelve years after his arrival in Georgia, but Bolzius was spared to the church about thirty years. In 1738 these colonists erected an orphan house at Ebenezer, to which work of benevolence important aid was contributed by the distinguished George Whitefield, who also furnished the bell for one of the churches erected by them. Soon after the above colonization numerous Germans, coming from Pennsylvania and other States, settled in North Carolina, and there enjoyed the services of many excellent ministers, among whom were Nussman, Arndt, Storch, Roschen, Bernhard, and Shober.

In 1735 a settlement of Lutherans was formed in Spottsylvania, as Virginia was then sometimes called. A church was formed, and the pastor, the Rev. Mr. Stoever, visited Germany for aid. He obtained £3,000, part of which was expended in the erection of a church, the purchase of a plantation and slaves to work it for the support of the min-

ister, and the balance for a library and the necessary expenses of the town.

The year 1742 was a memorable one for the church. It was signalized by the arrival of Henry Melchior Muhlenberg, the patriarch of the American Lutheran Church. He possessed high intellectual and moral qualifications, and his whole life had been one of indefatigable zeal and arduous and enlightened labor for the Master's cause. His education was of the very first character. In addition to his knowledge of Greek and Hebrew, he spoke English, German, Hollandish, French, Latin, and Swedish.

Soon after his arrival Muhlenberg was joined by other highly respectable men, of excellent education, and of spirit like his own, the greater part of whom came like himself from Germany. Among them were Brunnholtz and Lemke, in 1745; Handshuh, Hartwick (the founder of the flourishing Seminary which bears his name), and Weygand, in 1748; Heinzelman and Schultz, in 1751; Geroock, Hausil, Wortman, Wagner, Schartlin, Shrenk, and Rauss, in 1753; Bager, in 1758; Voigt and Krug, in 1764; Helmuth and Schmidt, in 1769; and Kunze, in 1770.

The first synod was held in 1748, and there were then only eleven regular Lutheran ministers in the United States. In 1751 the number of congregations was rated at about forty, and the Lutheran population in America at 60,000. In 1787 the Legislature of Pennsylvania, out of gratitude for the Revolutionary services of the Germans, and respect for their industry and excellence as citizens, endowed a college in Lancaster for their special benefit, to be forever under their control. Of this institution Dr. Muhlenberg, then pastor in Lancaster, was chosen president. In 1791 the same body passed an act appropriating 5,000 acres of land to the flourishing free school of the Lutheran Church in Philadelphia, in which at the time eighty poor children were receiving gratuitous education.

CONDITION OF THE CHURCH.

That the Lutherans have manifested great zeal in the cause of education may be seen from the splendid roster of institutions which they had established previous to 1871, viz.:

Theological Seminaries: Hartwick; Theol. Sem. of Gen'l Synod; Theol. Dep't Wittenberg College; Theol. Dep't Capital University; Theol. Sem. of Philadelphia; Theol. Sem. of Gen'l Synod; (Southern) Theol. Sem. Missouri Synod; Theol. Dep't M. Luther College; Augustana Seminary; Theol. Seminary, St. Sebald, Iowa; Scandinavian Theol. Seminary. Colleges: Pennsylvania; Muhlenberg; Thiel; Wittenberg; Capital University; Roanoke; North Carolina; Newberry; Concordia; Carthage; St. Paul's; Augustana; Mendota; Luther; North Western University; Martin Luther; Colorado. Female Seminaries: Lutherville; Hagerstown; Susquehanna Col.; Burkittsville; Mont Amoen; Staunton; Lexington; St. Joseph's; Conestoga; Hartwick; St. Matthew's; Missionary Inst.; Washington Hall; The "Hill" School; Conoquenessing; Greenville; Bethel; Swatara; Overlea; Tableau; Normal Scientific School; Teacher's Sem'y; St. Ansgar; Marshall; Stoughton; Holden; Classical Seminary, Miss. Eleemosynary Institutions: Tressler's Orphan Home; Orphans' Farm School; Orphans' Home, (Rochester); Wartburg Orphans' School; Passavant's Infirmary; Emmaus Institute; Immigrant Mission; Scandinavian Orphan House; Deaconess' Hospital; Soldiers' Orphan School; Infirmary, (Milwaukee); and Orphan Homes at the following points: Germantown, Toledo, Buffalo, Jacksonville, Wasa, and St. Louis.

The General Synod, North, was organized in 1820, and holds biennial meetings. The General Synod, South, was organized in 1863. In the field of Foreign Missions the two General Synods co-operate. In Nov., 1884, a Diet was held to effect a union of all the synods south of the Potomac River, and a basis of negotiation was completed for the future consideration of the parties interested.

In 1893 the General Synod of the North reported 26 synods, 1,046 ministers, 1,441 congregations, 165,346 communicants, and \$230,694.23 in aggregate contributions. The General Synod of the South reported in 1893, 8 synods, 205 ministers, 405 congregations, 36,518 communicants, and \$18,575.42 in total contributions. The General Council, organized in 1867, had the same year, 9 synods, 1,055 ministers, 1,777 congregations, 307,523 communicants, and \$287,811.93 in contributions. The Synodical Conference, organized in 1872, had 3 synods, 1,519 ministers, 2,165 congregations, 441,129 communicants, and \$171,254.86. There were in 1893 also 12 independent synods with 1,477 ministers, 3,281 congregations, 342,647 communicants, and \$176,521.82 in contributions. These branches combined gave to the Southern Church in the United States, 60 synods, 5,302 ministers, 9,069 congregations, 1,293,163 communicants, 2,786 parochial schools with 3,370 teachers and 146,287 pupils, 5,365 Sunday-schools with 48,233 officers and teachers, and \$884,859.26 in aggregate contributions.

The activities of the Church comprised 26 theological seminaries with 90 professors, 1,033 students, property valued at \$1,097,800, and endowments aggregating \$527,700; 35 colleges with 297 professors, 5,162 students, property valued at \$3,024,500, and endowments of \$709,223; 37 academies with 176 teachers, 4,380 pupils, property valued at \$488,250, and endowments of \$50,100; and 13 ladies' seminaries with 125 professors and 1,047 pupils. The Church also maintained 35 orphanages, 8 asylums for the aged, 14 hospitals, 6 deaconesses' institutions, and 12 immigrant and seamen's missions, and published 133 periodicals in different languages.

THE Reformed Churches.

THE REFORMED CHURCH IN AMERICA.

THIS is the title that has been chosen by the American descendant of the Reformed Protestant Church of Holland, in place of the Reformed Dutch Church, by which it was known for many years. It is the oldest body of Christians, working on the Presbyterian plan, in the country, and its history is inseparable from that of New York City, as the Collegiate Reformed Dutch Church of New York was the first formed in North America, dating its origin from the earliest settlement on Manhattan Island.

The colony of New Amsterdam (now New York) was settled in 1612. Missionaries and pious immigrants arrived there in the very beginning of the colony, but precisely at what time a church was first organized is not known. The Collegiate Church is supposed to have been formed in 1619, though the earliest period to which its records conduct us is the year 1639. An authentic document is said to be still extant containing a list of its members in 1622.

The Dutch Church was the established church of the colony until it surrendered to the British in 1664, after which its circumstances were materially changed. Not long after

the colony passed into the hands of the British an act was passed which went to establish the Episcopal Church as the predominant party, and for almost a century afterwards the Dutch and English Presbyterians and all others in the colony were forced to contribute to the support of that church.

The first judicatory higher than a consistory among this people was a Coetus, formed in 1747. The object and powers of this assembly were merely those of advice and fraternal intercourse. It could not ordain ministers, nor judicially decide in ecclesiastical disputes without the consent of the classis of Amsterdam. The erection of this Coetus was the result of a movement made in 1737 to throw off the authority of the parent classis. For a number of years prior to this time many leading minds in the American church had been discussing the expediency of forming entirely independent church judicatories and training and ordaining their own ministers. The result was a protracted controversy which agitated the church for thirty-four years, embracing the period from 1737 to 1771, and finally resulting in the mutual adoption of the Articles of Union proposed by the classis of Amsterdam. The distinct organization was then unitedly and harmoniously made, since which time the church has had a peaceful history.

The following appears, from the most reliable authorities, to be the order in which the churches of this faith were planted in America. We have before mentioned the Collegiate Church as the first; after it followed the churches in Albany, Flatbush, New Utrecht, Flatlands, and Esopus, now Kingston. The first church edifice erected by the colony in New Amsterdam (now New York) appears to have been located near the lower end of Stone Street. The second stood close down by the water's edge, within the fort of New Amsterdam, and on the spot now called the Battery. The old church in the fort was called "St. Nicholas," in honor of the tutelary and guardian saint of New Amsterdam; and there for half a century, from 1642 to 1693, the early Dutch settlers worshipped God. The church was seventy-two feet long, fifty-two wide, and sixteen high. The

Rev. Everardus Bogardus arrived at New Amsterdam from Holland in 1633, and was the first pastor of the church. He was lost at sea in 1647. His immediate successors in the pastorate were: Joannes Backerus, 1647-1649; Joannes Megapolensis, 1649-1670; Samuel Drisius, 1652-1673; Samuel Megapolensis, 1664-1668; Wilhelmus Van Nieuvenhuisen, 1671-1682; and Henricus Selyns, 1682-1701. These ministers and their successors, Gualterns DuBois (1699-1751), Boël (1713-1754), Ritzerna (1744-1784), and DeRonde (1751-1784), were all educated in the universities of Holland, and were well trained for their work in this country. In addition to preaching and teaching in New Amsterdam, these dominies also officiated in various parts of the State where Dutch settlements had been made.

In 1693 the House of Assembly yielded to the plan of Governor Fletcher, and passed an act establishing the Episcopal Church in the city and county of New York, and in the counties of Westchester, Richmond, and Queen's. From that year until 1776, the Dutch, English, and Scotch Churches, and all other non-Episcopal inhabitants of the counties named, were obliged not only to support their own ministers, but to sustain through a heavy taxation the small body of Episcopalians. During this civil establishment many of its members were alienated; the legitimate work of the churches in their mission of saving souls was neglected in a great measure, and in the heat of strife the spirit of humble piety which had characterized it before could no longer be regarded as its distinguishing feature.

The church also during this period experienced severe losses from another cause. Despite the fact, which was plainly apparent, that the English language was to become the common language of the country, there was a questionable persistence in the use of the Dutch language in the services of the church, notwithstanding that a very large body of the younger members clamored for a change which would accommodate both German and English hearers. Finally, the point was yielded and English sermons permitted, though not until many of their members were

driven off into other denominations. The first minister who preached exclusively in English was the Rev. Dr. Laidlie, a native of Scotland and a graduate at Edinburgh. He was called by the consistory of the Collegiate church, and entered on his ministry in 1764. His first sermon, preached to an immense audience, was founded on 2 Cor. v. 11: "Knowing the terrors of the Lord we persuade men." A signal revival of religion soon commenced under his ministration, and the church greatly flourished. Space will not permit us to follow the intensely interesting history of this denomination up to the present time; and we can merely give the results of patient labor and Christian fidelity.

The doctrines of the church are those handed down by the Reformers, and are shared in common with all branches of the Reformed Churches. The church receives as its creed the Confession of Faith, as revised in the national Synod of the Council of Dort, 1618-1619, consisting of thirty-seven articles; with the Heidelberg Catechism; the Compendium of the Christian religion; the Canons of the Council of Dort on the famous five points: Predestination, Definite atonement of Christ, Man's entire corruption and helplessness, His conversion by God's grace alone, and Perseverance of the Saints in grace.

In government the church is strictly Presbyterian. They only use a different nomenclature in some respects in speaking of ecclesiastical affairs. Their primary court is that of the *Consistory*—the same as that called a session in the Presbyterian Church. This consists of the three distinct offices: ministers or bishops, elders, and deacons. The pastor and elders meet as a spiritual court to admit members, exercise discipline, etc., and the deacons meet statedly to provide for the poor, etc. The pastors, elders, and deacons meet as a consistory for the transaction of all temporal business relating to their own church. On important occasions, such as calling a minister, the *Great Consistory* is called together. This is composed of all those who have at any time been elders and deacons in the church. The next court is the *Classis*, which corresponds precisely with the

presbytery in the Presbyterian Church. This is composed of a minister and an elder from each distinct church under the care of the classis. Next is the *Particular Synod*, which consists of two ministers and two elders from each classis within its bounds. The *General Synod* is the highest court, and from it there is no appeal. It is composed of three ministers and three elders from each classis throughout the entire church. Its meetings are now annual for the transaction of the business of the church.

Her college and theological seminary at New Brunswick, N. J., are an honor to the church. Amply endowed and furnished with able professors, they exert their full share of influence in raising up a learned and able ministry. The charter of the college was obtained in 1770. The seminary was founded and opened in 1810, with Rev. Dr. John H. Livingston at its head.

Official reports of the denomination in 1893 showed: Number of particular synods, 11; classes, 35; churches, 603; ministers, 598; families, 53,993; total in communion, 97,520; baptized non-communicants, 41,324; catechumens, 36,037; Sunday-schools, 884; members, 119,758; and contributions for congregational purposes, \$1,095,764. The Board of Domestic Missions aided during the year in its Eastern and Western field 177 churches and missions, having 10,409 members and 13,100 Sunday-school pupils. The Board of Foreign Missions had missions in China, India, and Japan, with 15 stations, 202 outstations, 26 ordained and 43 unordained assistant missionaries, 36 native ordained ministers, 356 other native helpers, 55 churches with 5,799 members, 4 theological schools, 14 seminaries, 154 day-schools, and hospitals in China and India which had treated 18,870 patients. The church has, beside the theological seminary and college, at New Brunswick, N. J., a theological seminary and college at Holland, Mich., also under liberal endowment.

THE REFORMED CHURCH IN THE UNITED STATES.

This denomination was formerly known as the German Reformed Church in the United States. The difference between this church and the one just described may be briefly

stated thus: The Reformed (Dutch) Church in America is an exact counterpart of the Reformed Church of Holland, while the Reformed (late German) Church in the United States bears a similar relation to the Reformed or Calvinistic Church of Germany. This was founded by Ulrich Zwingli, who was contemporary, and for a long time intimate with Martin Luther. The great controversy between them was on the subject of the Lord's Supper. Luther's views were regarded as involving the dogma of a real material presence. Zwingli contended that the sacramental elements were merely symbols. It was this point alone which prevented Zwingli from adhering to the Augsburg Confession.

The church dates its establishment in the United States from about 1727.

Members of the denomination in Europe began to emigrate to Pennsylvania soon after the province was confirmed to William Penn. They formed congregations and schools, and, for want of regular church ministrations, sought to edify each other by singing and listening to sermons and prayers read by the schoolmasters. In 1727 the Rev. George Michael Weiss was sent over by the classis of the Palatinate, accompanied by about 400 emigrants. They settled at Skip-pack, in Montgomery County, Pa.; organized a consistory; built a log church, and placed Mr. Weiss over them as pastor. Through him the wants of the Reformed people in America were made known to the parent church, and the classis of Amsterdam furnished men and means to carry forward the work. In 1730 the number of the Reformed faith in this country was 15,000, and thereafter there was a large annual increase. Settlements were made in the colonies of New York, New Jersey, Maryland, Virginia, and the Carolinas, but owing to a lack of ministers, the work of organizing churches was greatly retarded until about 1746, when the Rev. Michael Schlatter arrived in this country on a mission from the church of Holland. He was commissioned to gather together the Reformed people, organize them into churches, arrange for supplying churches with ministers, and form an annual synod, besides adjusting all

difficulties in churches, and visiting them statedly. In September of that year the first synod met in Philadelphia, holding their sessions with the First Reformed Church. This synod numbered thirty-one ministers and elders, representing a few thousand members, though it was by no means a full representation of the strength of the denomination, which at that time was forty-six congregations, embracing some thirty thousand members.

From this time forward the progress of the church was very slow. The French and Indian war, and later the Revolutionary war, sadly interfered with its prosperity by breaking off in a great measure its communication with the parent body in Europe, and thus losing its material aid. In 1792 the church severed its connection with the European body, which caused it to languish to a still greater degree. The absence of an educated capable ministry, the great lack of funds, the unfortunate prostration of business and spiritual interests by wars, the separation from the discreet, able, wise, and liberal parent church, all served to prostrate the energies and reduce piety to a low ebb in a denomination which bade fair, in its early history, to prevail over all others in America. This condition of affairs continued until 1812, when the church began to exhibit a measure of its old energy. In that year it was resolved to extend her borders, and a missionary (Jacob William Dechaut) was sent to Ohio and stationed at Miamisburg, Montgomery County. Shortly afterwards two others (Messrs. Weiss and Winters) joined him, and their united labors were rewarded with gratifying success. A classis was formed in 1819, followed, in a short time, by others. In 1820 the numerical strength of the entire church was fifty ministers and about 300 congregations, in most of which services were held only at intervals of one and two months. In 1824 a majority of the Ohio classes erected an independent judicatory under the name of the "Synod of Ohio," and, for many years thereafter, the Reformed Church consisted of two independent synods, viz.: the Synod of the German Reformed Church in the United States, which was the Eastern and parent body, and the

Synod of Ohio and the adjoining States. These bodies were slightly bound together by a triennial convention, which, however, was not a court of appeal, and possessed none of the powers of a general synod. Until 1825 the church had no institutions of learning with which to fill its clerical ranks, but in that year a theological school was established at Carlisle, Pa., in connection with Dickinson College. In 1829 this was transferred to York, and in 1835 to Mercersburg, Pa., and thence to Lancaster, Pa., where it still remains, enjoying a good measure of prosperity. From 1825 onward, the growth of the church was more rapid, and in 1845 the published minutes of the two synods made the following exhibit: The Eastern Synod comprised ten classes, 145 ministers, 471 congregations, and 31,170 communicants. The Western Synod comprised six classes, 72 ministers, 236 congregations, and 7,885 communicants. The whole Reformed Church, then, consisted of two synods, sixteen classes, 227 ministers, 707 churches, and 39,055 communicants. In 1871 there were, instead of two independent synods, one General Synod and four particular synods, viz.: Eastern, Pittsburg, Ohio, and Northwestern. These comprised 32 classes, 547 ministers, 1,214 congregations, and 189,964 members, of whom 121,314 were communicants. In 1893 there were reported 8 synods, 56 classes, 885 ministers, 1,583 congregations, 212,830 members, 1,563 Sunday-schools, 149,023 scholars, \$649,892 receipts for benevolence, \$3,022,174 for congregational purposes, and 136 missions with 15,749 members.

Considerable zeal has been manifested, of late years, in advancing the educational interests of the denomination, and it may now be said to be fairly supplied with institutions of learning which are generally well sustained; among them Heidelberg College, Franklin and Marshall College, Ursinus College, and Mercersburg Theological Seminary are worthy of special mention. In the department of Home Missions a commendable degree of activity has been displayed. The aggregate number of missions under the care of the Board during the three years ending with 1869, was 97. At the end of the year 1885 this number had been

increased to 142. At the annual meeting of the General Synod in May, 1884, the third Sunday in June of each year was fixed upon as a day to be observed in all the churches as a "Reformation Festival." This date was selected because it comes nearest the 19th of the month, the day on which, in 1563, the Heidelberg Catechism was first published.

The Congregational Churches.

MODERN CONGREGATIONALISM.

THE Congregational form of church organization is one which recognizes no human authority over the local church or Christian congregation. The term is, however, limited by ordinary usage to churches holding what is called the orthodox system of theology. There are also numerous churches, Congregationally organized, which by their own choice, or by common consent, have received some other title, and are never included in the term Congregationalists. With this explanation we proceed to give a sketch of those churches known to each other, and more or less associated under the title—the Congregational Churches of the United States.

Congregationalism in modern times had its beginning in the sixteenth century. Previous to that time, Christianity had been in most countries where it prevailed a State religion, governed as to its forms, and influenced not a little, even in its doctrines, by the same power that controlled the nation. But separation between Church and State was a necessary condition of human progress, an inevitable consequence of free thought. The State refused to be governed by the Church, and the Church began to learn that if God never organized it for the administration of civil affairs, He certainly never placed it in the power of the State to destroy

individual responsibility, or limit the faith and practice of Christians to the uniformity of a State religion. From many quarters at once there came a cry for liberty of conscience. A cry which was met on the other hand by those who, seeing nothing in liberty but anarchy, insisted that the State should produce uniformity, only they could not agree by whose conscience that uniformity should be regulated. But uniformity had then become impossible, and organizations independent of the State began to prevail. There were two possible directions which these new organizations could take. The one was to attempt the establishment of national churches, with governments and ecclesiastical powers, similar to those formerly exercised in connection with the civil power. The other was to renounce all idea of national religious institutions, and resolve church organization into the mere fact of the organized fellowship and co-operation of Christians living near together. Most of the churches which express the former of these tendencies have been at one time or another connected with the State, while the latter tendency expressed from the beginning the strongest aversion to State interference or control.

The idea of the Church as it is now held by Congregationalists, had doubtless a somewhat gradual development. The independence of the local church was first recognized, for the notion of it grew naturally out of the existence of feeble congregations, who knew no larger body with which they could conscientiously fraternize. Afterwards these churches learned what seemed to them almost as important as their own independence—the fellowship of churches; an idea still rejected by some, who are called Brownists, or Independents, rather than Congregationalists. As early as the year 1562, when the separation of the Church of England from that of Rome may be said to have been finally completed, we begin to find casual notices of persons called Separatists, and in 1567 a company of them meeting in Plummer's Hall, in London, were committed by the Lord Mayor to the Bridewell. In that prison they organized what seems to have been the first Independent church in England. The pastor, the deacon,

and several members of this church died in prison, of the plague, but that was the beginning of a movement yet in progress both in England and America. An active persecution failed to repress it. The new Protestant church was scarcely more tolerant of dissent than its predecessor. Nor should this seem strange when we know that such men as Richard Baxter approved of persecution for conscience sake, under certain circumstances.

In the year 1606 at Scrooby, a village in the north of England, there was organized an Independent church, probably a branch of one before existing at Gainsborough, which proved the germ of Congregationalism in America.

Their second pastor was John Robinson, and among the early members were elder Brewster and William Bradford, both afterwards famous among the "Pilgrim Fathers" of New England. This church, to escape from continual annoyances, and the peril of martyrdom, which had already come upon several of their brethren, was transplanted in the year 1608 to Leyden in Holland. In the year 1620 the same persons organized a colony which emigrated, 102 in number, to the wilderness of New England, where they landed upon Plymouth Rock, on the 21st of December of the same year. By this time the doctrines of Congregationalism, as now understood, were pretty clearly developed. Other colonies speedily followed this one, settling in Salem, Boston, and other places.

They were composed, for the most part, of men of like spirit with the Pilgrims. But these new immigrants lacked the advanced views of the Pilgrims, and only gradually came under the influence of their liberal and enlightened convictions. They were not at first prepared for such ideas as that of the independence of the local church. But the logic of New England history more and more separated the colonists from the institutions of the mother country, and so favored the ideas prevalent in the Plymouth Colony, that they soon pervaded nearly all the religious institutions of the region. New England became generally Congregational, and has remained so to a great extent ever since.

With such a foothold in a part of the country prolific in emigration and influential from the beginning, especially through its institutions of learning, which are still the most prominent in the land, and still for the most part in Congregational hands, the denomination might naturally have been expected to fill a larger place than it does in the religious statistics of America. The fact is, that for several years it made little progress towards the West. When, near the commencement of the present century, the New England emigrants, who were rapidly filling up the State of New York and establishing there churches of their own order, found in the same region a simultaneous emigration from Maryland and Pennsylvania—where Presbyterianism had taken root about the year 1790—it was felt that denominations so similar in their views of theology should be practically united. Various discussions finally produced a plan of union which influenced the movements of the two denominations for several years, not only in New York, but farther west. Both parties entered upon this plan in an honest and Christian spirit. But when we consider that with one party the church meant only the local body, while the other was thoroughly imbued with the idea of a national organization which their convictions compelled them as far as possible to realize, and that the union was to be only such as the Constitution of the Presbyterian Church would admit, and especially when we consider that the New Englanders were educated to think little of forms, it will not seem strange that the plan of union tended for the most part to build Presbyterian churches. Congregationalists found what was for them the essential thing—living local churches—among the Presbyterians, and the desire for more perfect union continually drew them towards the centralized system of their brethren. Twenty-five years later Congregationalists, who had by this time many churches scattered in the West, began to take a different view of the relation of their polity to the ecclesiastical history of America. They began to see that centralized church governments might be multiplied indefinitely without bringing us any nearer to the much-

desired union of Christians. They came to believe, on the other hand, that, in the independence of the local church—the union of Christians simply on the ground that they *are* Christians—they saw the final cure for the divisions of Christendom. A general council of Congregational churches, held at Albany in the year 1852, did much to spread these ideas and to promote sympathy between the different churches of the denomination throughout the land. The same movement was strengthened, six or seven years later, by the separation of the New School Presbyterians from the American Home Missionary Society, in which the two denominations had co-operated ever since the early days of the plan of union. Since that time Congregationalism has been far more progressive and earnest. Its friends claim that it has the polity taught in the New Testament, and that it is peculiarly adapted to American ideas, and especially fitted to harmonize the discordant religious elements of our land. Another general council was held at Boston in the year 1865. This council sought to effect a more perfect union of the denomination, and while it studiously avoided all centralization of power and put forth no claim of authority, it did much to give practical efficiency to the Christian efforts of those who are united by their membership with churches holding the same faith and order.

A National Council was organized at Oberlin, O., in 1871, and at its session in St. Louis, Mo., Nov. 11–15, 1880, memorials “Concerning a Confession of Faith” were presented from the Congregational Association of Ohio, the Central South Conference of Tennessee, and the General Congregational Conference of Minnesota. Also a paper upon the subject of “A New Declaration of Faith” was read by Rev. Hiram Mead, D.D., Oberlin, O.

By resolution, a Commission was appointed to prepare in the form of a creed or catechism, or both, a simple, clear, and comprehensive exposition of the truths of the glorious Gospel of the blessed God for the instruction and edification of the churches. This Commission accordingly reported, Dec. 19, 1883, two important documents—one, a Statement of Doctrine; the other, a Confession of Faith.

THE CREED.

I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in Jesus Christ, His only Son, our Lord, who is of one substance with the Father; by whom all things were made;

And in the Holy Spirit, the Lord and Giver of life, who is sent from the Father and Son, and who together with the Father and Son is worshipped and glorified.

II. We believe that the Providence of God, by which He executes His eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone.

III. We believe that man was made in the image of God, that he might know, love, and obey God, and enjoy Him forever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace.

IV. We believe that God would have all men return to Him; that to this end He has made Himself known, not only through the works of nature, the course of His providence, and the consciences of men, but also through supernatural revelations made especially to a chosen people, and above all, when the fulness of time was come, through Jesus Christ His Son.

V. We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of Himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of His Son; who became man, uniting His divine nature with our human nature in one person; who was tempted like other men, yet without sin; who, by His humiliation, His holy obedience, His sufferings, His death on the cross, and His resurrection, became a perfect Redeemer; whose sacrifice of Himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with Him.

VII. We believe that Jesus Christ, after He had risen from the dead, ascended into heaven, where, as the one Mediator between God and man, He carries forward His work of saving men; that He sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith; and that those who through renewing grace turn to righteousness, and

trust in Jesus Christ as their Redeemer, receive for His sake the forgiveness of their sins, and are made the children of God.

VIII. We believe that those who are thus regenerated and justified, grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.

IX. We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth and love, righteousness and peace; that to Jesus Christ, the Head of this kingdom, Christians are directly responsible in faith and conduct; and that to Him all have immediate access without mediatorial or priestly intervention.

X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to associate themselves in churches, for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches, under the guidance of the Holy Scriptures and in fellowship with one another, may determine—each for itself—their organization, statements of belief, and forms of worship; may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the gospel throughout the world.

XI. We believe in the observance of the Lord's Day, as a day of holy rest and worship; in the ministry of the Word; and in the two Sacraments, which Christ has appointed for His church: Baptism, to be administered to believers and their children, as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit; and the Lord's Supper as a symbol of His atoning death, a seal of its efficacy, and a means whereby He confirms and strengthens the spiritual union and communion of believers with Himself.

XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead; and in a final judgment, the issues of which are everlasting punishment and everlasting life.

CHURCH DISCIPLINE.

These churches claim that church discipline is in the New Testament the act of the local body, not of its officers or of any higher court. In accordance with these views they are careful to speak of Congregational Churches, never using the phrase, the Congregational Church. They arrange their systems of co-operation by the consent of the churches, and

are careful by no means to interfere with their independence. The same idea also accords with their theory of church officers and Christian ministry. All churches which have been at one time connected with the State, and others modeled after the same forms, have a class of clergymen who are members, not of the local bodies, but of the national church or some of its subdivisions, and amenable only to its discipline. They differ among themselves in that some of them hold the equality (parity) of the clergy, while others (sometimes called prelatists) divide the clergy into two or more orders. Congregationalists differ from both quite as much as they differ from each other. They hold the equality of the brotherhood. They have, it is true, an order of ministers, but they are members of the churches, and subject to their discipline. Consecrated to a particular work, these ministers are esteemed for its sake ; but they have neither office nor authority, except as they are chosen by some church to the pastorate, and they hold that office only during the pleasure of the church. The system of church officers is very simple. They find in the New Testament only two classes of officers, the elders or bishops (called also pastors), who administer the spiritual affairs of the church and are its religious teachers, and the deacons who are charged with its temporal interests. In former times it was customary to have several elders in each church, some of whom were executive officers, but not public teachers. Of late, however, these offices are for the most part concentrated in one elder, or as he is generally called, pastor. A pastor may be called from the membership or even the pastorate of another church, but when he is installed he does not become a member of his own unless he is received by that church by letter or profession like any other member. Installation over a church does not make him a member of it. Some pastors have *not* been and refused to be, members of the church to which they have ministered. In practice the deacons have usually a large share of spiritual care.

The official reports of the churches in 1893 showed : Number of churches, 5,140 ; ministers, 5,003 ; families, 364,350 ; members, 542,725 ; Sunday-school members, 644,782 ; Young People's Societies of Christian Endeavor, 3,195, with 157,678 members. Benevolent contributions reported : for foreign missions, \$441,948 ; education, \$252,699 ; church erection, \$137,770 ; home missions, \$593,974 ; American Missionary Association, \$148,805 ; Sunday-schools, \$54,974 ; New West Educational Commission, \$47,091 ; ministerial aid, \$26,326 ; and miscellaneous purposes, \$948,305.

The seven theological institutions at Andover, Mass., Bangor, Me., Chicago, Ill., Hartford, Conn., Oberlin, Ohio, Oakland, Cal., and New Haven, Conn., had together 52 professors, 38 other instructors, 11 fellows, 29 graduate students, and 545 under-graduate students. The New West Educational Commission in 1892 had under its charge 28 day-schools of all grades, with 68 teachers and 2,812 pupils, and 21 Sunday-schools with 2,000 pupils.

The American Board of Commissioners for Foreign Missions, organized in 1810, is the oldest society for general missionary work in the United States, and its work is now carried on exclusively by Congregationalists. The reports of 1893 showed total receipts \$641,421, and expenditures \$768,333, making a large debt, for the first time in sixteen years. The receipts of the previous year were \$840,804, and the expenditures \$840,839, and the treasury held a balance of \$729. In 1893 the American Board, as it is called for short, had under its supervision 20 missions, 96 regular stations, 1,128 outstations, 1,323 places for stated preaching, and congregations aggregating 69,357 members. The total number of missionaries and helpers, including physicians, sent from the United States, was 557, and there were 2,738 native pastors, preachers, school-teachers, and other helpers. Connected with the missions were 442 churches, with 41,566 members, 17 theological seminaries and station classes, 67 high schools and colleges, 63 boarding-schools for girls, and 1,019 common schools, with a grand total of 48,585 natives under instruction.

The American Home Missionary Society, organized in 1826, has national and State auxiliary societies, a woman's department, and influential publications. In 1893 it was determined to change its name to "The Congregational Home Missionary Society," as soon as legal requirements would permit. In that year the society carried on its work in 47 States and territories of the United States, through 2,002 persons, supplied 3,841 congregations and missionary districts, organized 265 Sunday-schools and 140 churches, completed the erection of 153 church buildings, started 34 new ones, and repaired or improved 217, had a total of 2,270 Sunday-schools, and about 159,300 Sunday-school and Bible-class scholars, and received 11,232 persons into church membership. The contributions to the society's funds aggregated \$287,364; legacies, \$239,217; contributions to auxiliaries and expended locally, \$211,499; making with balance from previous year and cash reserved for drafts payable, total receipts of the year, \$775,261. The total expenditures were \$685,108.

The American Missionary Association, organized in 1846, though an unsectarian body, is supported by Congregationalists. It labors among the freedmen, the Indians, and the Chinese in the United States, and in 1893 was also aiding financially a mission on the west coast of Africa, carried on by the United Brethren. During the seven months ending April 30, 1893, its receipts from all sources were \$184,139, and its expenditures \$229,000.

THE Society of Friends.

GEORGE FOX AND HIS LABORS.

THE Friends, or Quakers, owe their origin to George Fox, who was born in Leicestershire, Eng., about the year 1624. At an early age he became apprentice to a shoemaker. While in this situation, he devoted himself with great diligence to the perusal of the Scriptures, and, as opportunity presented, was wont to exhort his fellow-shoemakers, from whom, however, he received no great encouragement. As he was one day walking alone in the fields, reflecting, according to custom, on the disorderly lives of men, and considering the most proper means to reform them, for the glory of God and their own temporal and eternal happiness, he thought he heard a voice from heaven, or rather he felt one of those sudden impulses, which the Friends receive as special motions from the Holy Spirit. Considering that he had received a call from heaven, he lived in a closer retreat than before. He searched narrowly into the state of his conscience, retrenched whatever he found superfluous, and followed his trade no further than was necessary for his subsistence. He went about preaching from place to place, and boldly entered into disputes with divines and ministers, trusting solely to and being guided only by what he considered to be that divine voice which interiorly speaks to the heart and draws men

as it pleases. This caused Fox to be looked upon as a seditious person, on which account he was seized at Nottingham, in 1649, and imprisoned. This first imprisonment occurred when he was twenty-five years of age. On being released from Nottingham jail, he preached in other places, where he was roughly handled by the mob for his eccentric behavior, and the boldness with which he interrupted the ministers in their sermons. At Derby he was shut up for six months in a house of correction, and when he came out of it, in order to be examined by Jeremy Bennet, a justice of the peace, the name of Quaker was given to him and his disciples, because, in his answers and public exhortations, he often said quaking and trembling were necessary dispositions to hear the word of God with profit.

The Quakers, as they were then called, flattered themselves with the hope of enjoying some quiet at the restoration of Charles II.; but refusing to take the oath of allegiance to that monarch because in their opinion all oaths are forbidden, a grievous persecution was raised against them. While some of the Protestants earlier organized, as the Presbyterians and Baptists, met the force of the persecution, the Friends sustained the severest shocks. It is estimated that during the winter of 1662 between 4,000 and 5,000 of their number were incarcerated in English jails. While suffering these persecutions, they were considerably strengthened by the accession to their fraternity of the well-known William Penn, who, on account of his talents and ample fortune, soon acquired no small influence and reputation among them. In 1686, when partly through his influence a proclamation was issued by the king releasing all persons who were imprisoned on account of religion, among those set at liberty were 1,490 Friends. About the same time the persecution against them abating, they employed themselves in reducing their views to a more regular system, and in adopting rules according to which they were to govern themselves. These we shall briefly notice.

DISCIPLINE OF THE FRIENDS.

Discipline is maintained on certain principles: 1. That Christ is the Supreme and only Head of his church; 2. That Christians are to minister to the temporal and spiritual needs of each other, in privacy and love; 3. Elders and overseers are to be guardians of the flock, in addition to those who preach; 4. No one (or class) is to make himself a lord over God's heritage, which power belongs to the people in their collective capacity; 5. The Holy Spirit has immediate control of all affairs in the church, from the time that the church was established by a most extraordinary outpouring of the Holy Ghost.

The form of the church government was settled as early as 1666, under the lead of George Fox, who advocated the setting up of women's meetings, which very soon were held as regularly as those of the brethren. The chief authority is in the yearly meeting of the body at large, by their representatives, men and women meeting separately. Minor matters are arranged at the monthly meetings, such as the care of the poor, visiting of the afflicted and in prison, marriage and burials, births and deaths, education, and the settlement of legal matters (appeals to courts not being allowed). There are also quarterly meetings, composed of monthly meetings.

ARTICLES OF BELIEF.

The Society of Friends has never formed a creed after the manner of other religious bodies. They accept the doctrines of the divinity of Jesus Christ, and of his atonement for the sins of men. Christ is the true light, which enlightens all men. This is performed by an immediate inspiration, and not alone by the outward doctrine of the gospel, which Christ has preached to men as a rule of their belief and practice; which outward preaching of evangelical truths is not the only method used by God to enlighten mankind; but he sends to each person interior inspirations. This interior light is to be adored, as being Christ himself and God himself.

The source of inspiration is the Holy Spirit, who interiorly teaches us; and the Scripture is a rule given by and subordinate to that Spirit. An immediate inspiration is as necessary to us as to the apostles; it teaches us whatever is necessary to salvation. The promise which Christ made to his apostles, *to teach them all truth by his Spirit*, and that the Holy Ghost *should always remain with them*, was not confined to the apostles only, it belongs to all the faithful; and it is said of them all, that the *unction shall teach them all things*; that is, all spiritual truth which they need.

Outward baptism is not an ordinance of Christ. Whoever pretends that Christ's order is to be understood of water-baptism adds to the text, which does not mention water. The baptism enjoined by Christ is a baptism of spirit, not of water. The water-baptism was John's, and has been abolished. Paul says he was not sent to baptize, but to preach. Water-baptism, and the spiritual baptism, are two entirely different baptisms. The inward baptism alone is the true baptism of Christ.

Friends are opposed to war, under all circumstances; believing it to be contrary to the spirit of Christianity. They also deny the propriety of all oaths, in accordance with Christ's command, "Swear not at all."

Their plain speech, using "thee" and "thou," instead of "you," is believed to be according to Scripture, wherein it is enjoined by the precept and example of our Lord Jesus and his apostles. They do not prescribe a form of speech or of dress as a condition of membership, but they do require of their members the practice of simplicity and truthfulness, becoming the Christian, and to avoid flattery, exaggeration, and untruthfulness, vain compliments and superfluous or gay apparel. (Mat. xxiii. 8; Rom. xii. 9; Eph. v. 9; Phil. iv. 5; 1 Peter iii. 3, 4.)

The eldest of all the Yearly Meetings is that of London, which dates from 1672. At the session of 1884 there were reported 14,200 members. The Yearly Meeting at Dublin, the same year, reported 2,935 members in that city.

THE FRIENDS IN THE UNITED STATES.

Bancroft says : "The rise of the people called Quakers is one of the memorable events in the history of man. It marks the moment when intellectual freedom was claimed unconditionally by the people as an inalienable birthright."

The founding of the Society in the United States was attended with much persecution. In September, 1656, two Quaker women, Mary Fisher and Ann Austin, arrived in Boston from Barbadoes. They were arrested, thrown into prison, stripped of their clothing, convicted on charges of heresy, and expelled from the State. In Rhode Island the Friends were tolerated, but very few settled there until 1672. The great impetus to immigration was given by William Penn after 1682 when he founded Pennsylvania, and great numbers flocked annually to that State. "The purity of their lives, and their constant warfare against all immorality, war, intemperance, and especially against slavery, have exercised an influence over the opinions and practices of the civilized world greater than that of any other body of men of no greater number that has existed in modern times."

THE HICKSITE FRIENDS.

In the year 1827, a portion of the members in some of the American Yearly Meetings seceded from the society, and set up a distinct and independent association, but still holding to the name of Friends. Elias Hicks led the movement of separation. He was born at Hempstead, L. I., March 19, 1748, and died Feb. 27, 1830. At the time of the separation Hicks was eighty years old. Parts of six of the Yearly Meetings then existing in the United States withdrew from the general society, and the followers of Hicks, about one-third or more of the whole number, formed themselves into a new society. Hicks based his movements upon some of the doctrinal points held by the Friends, in particular those relating to the divinity of Christ, and the nature of the atonement, which were regarded by many as being inconsistent

with the belief of the orthodox. A document was issued bearing the date, "the 21st of 4th month, 1827," and stating the causes of the secession in these words: "Doctrines held by one part of the society, and which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious."

From this time the Friends were classed as the Orthodox and the Hicksites, although the latter name is not accepted by those to whom it is applied by others.

In 1868 some of the Orthodox Friends in the United States established a foreign missionary society, and they have been very active in opening schools among the freedmen, and in missionary and educational work among the Indians.

STATISTICS AND INSTITUTIONS.

In 1890 the Friends in the United States were divided into four distinct bodies: the Orthodox, the Hicksite, the Wilburite, and the Primitive. The Orthodox body had 10 yearly meetings (corresponding to State or district organizations), 794 meetings (or congregations), 815 meeting places, 80,655 members, and property used for religious purposes valued at \$2,795,784. The Hicksite body had 7 yearly meetings, 201 meetings, 217 meeting places, 21,992 members, and property valued at \$1,661,850. The Wilburite body had 5 yearly meetings, 52 meetings, 53 meeting places, 4,329 members, and property valued at \$67,000. The Primitive body had 4 yearly meetings, 9 meetings, 9 meeting places, 232 members, and property valued at \$16,700. Combining these bodies, there were in the United States 26 yearly meetings, 1,056 meetings, 1,094 meeting places, 107,208 members, and property used for religious purposes valued at \$4,541,334.

The first quinquennial conference of Orthodox Friends was held in Indianapolis, Ind., October 18, 1892, and among other projects, a plan for a board of foreign missions was adopted. In the United States Bible Schools were officially recognized and supported in all the above Yearly Meetings

except Philadelphia; in it, however, a number of such schools exist without official recognition.

The Orthodox Friends had three collegiate institutions: Haverford College, near Philadelphia; Earlham College, Richmond, Ind.; and Penn College, Oskaloosa, Iowa. Bryn Mawr College for women, near Philadelphia, has been managed by Friends, but not as a denominational institution. Yearly Meeting Boarding Schools have existed in Maine, Rhode Island, New York, and Pennsylvania.

THE UNITED BRETHREN.

FOUNDING OF THE MORAVIAN CHURCH.

THE United Brethren, sometimes called Moravians, were originally formed by the descendants of the Bohemian and Moravian Brethren, who being persecuted for their religious tenets and non-conformity in their native country, founded a colony, under the patronage of Count Zinzendorf, on an estate of his, called Berthelsdorf, in Upper Lusatia, in the year 1722, to which colony the name of Herrnhut was given, on account of its situation on the southern declivity of a hill called Hutberg.

The original homes of the church are Bohemia and Moravia, two small countries in the heart of Europe, the one a kingdom, the other a margraviate of the Austrian empire. They are inhabited by the Czechs, who form a division of the great Slavonic race which burst into that continent from the far East, and which now holds nearly one-half of its area. The Czechs were converted to Christianity in the ninth century, through the labors of Cyrill and Methodius, the illustrious apostles of the Slavonians. These missionaries came from the Greek Church, translated the Bible into the vernacular, and introduced a national ritual. Hence, although Bohemia and Moravia gradually fell under the jurisdiction of the Roman Hierarchy, they protested, from

the earliest times, against some of its claims, and resisted, more or less, its spiritual authority. Within the mountain barriers which inclose these lands, religious liberty found a refuge; and Rome could not wholly suppress the testimony that fell from the lips of the believers. Even as the Swiss were the first nation in the Middle Ages to proclaim from their Alpine heights the inalienable right of man to govern himself, so the Bohemians and Moravians were the first people to herald, from their Erzgebirge and their Giant Mountains, the coming of that glorious day when the human conscience would be free. In the course of the fourteenth century such testimony grew loud and clear. Preachers like Conrad Waldhausen and John Milic, who, for authority in reforming the masses and power in swaying open-air congregations, which numbered thousands of hearers, may be put by the side of George Whitefield and John Wesley, and writers like Matthias Janow, sent forth truths that swept through the land as the wind, and caused the religious feelings of the people to swell as the sea.

THE BOHEMIAN REFORMATION.

Thus was the way prepared for the Bohemian reformation. Of this reformation John Huss became the distinguished leader, until the Council of Constance, deliberately breaking the pledge of personal safety which had been given him, condemned him to the stake. He suffered, and, as Montgomery says, "To heaven upon a fiery chariot rose," on the 6th of July, 1415. His followers flew to arms, a measure which was contrary to all his teachings, and inaugurated the Hussite war. It raged with fury for fourteen years. God himself used the Hussites as ministers of his vengeance. They were invariably successful, defeating immense armies of imperialists, driving before them, with their iron-pointed flails, the flower of the chivalry of Europe, and spreading the terror of their name far beyond the confines of their own country. But they were divided among themselves. The one faction bore the name of Taborites, from a

fortified hill, which they made the centre of their operations. The other was known as the Calixtines, from Calix, a cup, because they contended mainly for the restoration of the cup to the laity in the Lord's Supper. These two parties the Council of Basle succeeded in arraying against each other. In the spring of 1434, a battle was fought between them, which resulted in the triumph of the Calixtines. Many of the more liberal Taborites thereupon joined them, and they were now constituted the National Church, with certain concessions granted by the Council, such as the Lord's Supper in both kinds, and the use of the vernacular in public worship.

From the midst of this communion those men of God proceeded who founded the church. They were true followers of John Huss, and had discountenanced the Hussite war. They longed to work out their own salvation, and to reform the National Church, which was rapidly passing to affiliation with the Roman Catholic Church. John Rokyzan, the head of the Calixtines, and an illustrious preacher, was inveighing against the corruptness of the times. Around him these fathers gathered, and besought him to begin a reformation. But he was afraid of the danger to which he would expose himself, and loved the praise of men more than the praise of God. Hence, they determined to carry out among themselves the principles of Huss, and to unite in some quiet retreat for the exercise of personal religion. About 100 miles east of Prague, on the confines of Silesia, was an estate called Lititz, owned by the Regent of Bohemia. It had been devastated in the war, was sparsely inhabited, and brought him but a small revenue. The associates begged Rokyzan to induce the Regent to grant them an asylum there. Rokyzan, who was anxious to get rid of them, eagerly consented. The Regent, thinking that such a settlement would tend to develop his estate and increase his income, as eagerly gave the desired permission.

The associates immediately left Prague, and built themselves cottages at Kunwalde. In that village, in the midst

of dense forests, and in the shadow of the Giant Mountains, before ever the Pilgrim Fathers had planted the standard of liberty in our land, before ever the Anglican Reformation had separated the Church of England from that of Rome, before even Luther had kindled the torch of truth at the fire which burns on God's own altar—when, with the exception of the Waldenses, all Europe yet lay in the darkness of mediæval superstition, and America was still undiscovered—in 1457, the church of the United Brethren was founded. “Brethren” was the name which its members adopted, and which has remained to the present day.

The principles that they enunciated were, in brief, the following three: The Bible is the only source of Christian doctrine; public worship is to be conducted, and a discipline is to be administered, in accordance with what the Scriptures teach, and on the model of the Apostolic Church; the Lord's Supper is to be received in faith, to be doctrinally defined in the language of Scripture, and every human explanation of that language is to be avoided.

Lititz soon became the rallying-point for awakened persons throughout Bohemia and Moravia, so that the brethren increased in numbers. During the first ten years of their history, however, they constituted merely a little church within the National Church, from which they had not yet formally separated. Some of its converted priests joined the Association, and ministered to them in holy things. But when this church began a cruel persecution, that added many to the noble army of martyrs, and when the Brethren found that it would be impossible to secure a sufficiency of Calixtine priests, they began to consider the propriety of severing the last tie which united them with the Establishment, and of instituting a ministry of their own. They made the question one of special prayer for several years, and called frequent synods to discuss it, until it was finally decided in the affirmative, in 1464, through the use of the lot.

THE SYNOD OF 1467.

At last, on the occasion of a synod held at Lhota, in 1467, nine men, of high repute for piety, were elected by ballot as the nominees of the church. Then the question was a second time put absolutely into the hands of the Lord. Twelve lots were prepared, nine being blank, and three inscribed with the Bohemian word *Jest*. Thereupon a fervent prayer was offered up beseeching God to designate of these nine nominees, either one, or two, or three, as his ministers; but if this should not be the time which he had ordained for such a consummation, to cause all the nine to receive blanks. In this event, the Brethren would have deferred further action to some future period. Nine lots having been drawn singly from a vase and given to the nominees, it appeared that Matthias of Kunwalde, Thomas of Prelouc, and Elias of Chrenovic, had each received one marked *Jest*. The whole synod instantly rose to its feet, and every member hastened to acknowledge, by the right hand of fellowship, these three men as the future ministers of the church. A thanksgiving hymn, composed for the occasion, was joyfully sung, after which followed the Lord's Supper.

When Martin Luther nailed his theses to the door of the Wittenberg Cathedral, on the 31st day of October, 1517, there existed a church of Reformers before the Reformation in Bohemia and Moravia, numbering at least 200,000 members, among whom were some of the noblest and most influential families of the realm, counting over four hundred parishes, using a hymn-book and a catechism of its own, proclaiming its doctrines in a confession of faith, employing two printing-presses, and scattering Bohemian Bibles broadcast through the land.

As, in the days of the apostles, the great persecution at Jerusalem scattered the Christians abroad throughout the regions of Judea and Samaria, where they converted many, and thus extended the church, so now the cruel hand that thrust the Brethren out of their native country, unwittingly

helped to plant a new branch of them in Poland. This branch grew so rapidly that in 1557, at a general synod, the Polish churches were admitted as an organic part of the *Unitas Fratrum*, which now became larger and more influential than ever, having three provinces, the Bohemian, the Moravian, and the Polish, each governed by bishops of its own, but all combined as one unity.

PROCLAMATION OF RELIGIOUS LIBERTY.

In 1609 religious liberty was proclaimed in Bohemia and Moravia, and the Brethren were constituted one of the legally acknowledged churches of the land. From the pinnacle of prosperity, however, which they reached in 1609, they were soon cast down by that hand which has, for ages, been smiting at the truth. In 1617, Ferdinand II. ascended the throne. The following year witnessed the beginning of that scourge of Europe, the Thirty Years' War. In the course of the complications which ensued, the Protestants of Bohemia rebelled, and elected Frederick of the Palatinate as their king. But his army suffered a total defeat near Prague in 1620. Ferdinand inaugurated what is generally termed the Bohemian Anti-Reformation. When this work was accomplished, Bohemia and Moravia lay chained, while more than thirty thousand of their Protestant families were in exile. Among these were three or four Brethren to every one Lutheran or Reformed. Their pastors were banished or slain; their churches taken from them; their ecclesiastical organization ceased to exist. For a time, Poland became their refuge, and the town of Lissa their rallying-point.

It was at this juncture that the Brethren accepted the offer of Count Zinzendorf, and made a settlement upon his estate. They have since been allowed to worship in peace.

THE BRETHREN IN THE UNITED STATES.

Count Zinzendorf came to America in 1741, and preached at Germantown and Bethlehem. On February 11, 1742, he

ordained at Oley, Pa., the missionaries Rauch and Buettner; and Rauch baptized three Indians from Shekomeco, east of the Hudson, "the firstlings of the Indians." He soon, with his daughter Benigna, and several brethren and sisters, visited various tribes of Indians.

For an entire century, from 1742 to 1843, the exclusive polity was enforced. Even those churches which were not in Moravian towns, felt the influences of this system. Aggressiveness was no part of their work. They were looked upon by the synods as little more than preaching-places, with a handful of the faithful clustering around them, who were to do all the good they could by evangelizing, without proselyting. Hence the question with regard to the smallness of the Moravian Church in this country cannot apply to the first century of its existence. It remained small on principle. And when a new era had dawned, in 1844, through the abolition of the exclusive polity at Bethlehem, the mother of the whole province, twelve years elapsed before all the settlements followed her example; Salem, in North Carolina, the last Moravian town, not yielding its position until 1856. Since that time, and not before, the American Moravian Church adopts extension as one of its principles, and stands, in all other respects, on the same basis as its sister denominations of Christians.

The ecclesiastical church officers are the bishops, through whom the regular succession of ordination, transmitted to the United Brethren through the ancient Church of the Bohemian and Moravian Brethren, is preserved, and who alone are authorized to ordain ministers, but possess no authority in the government of the church, except such as they derive from being the presidents of the governing boards; the presbyters, or ordained stated ministers of the communities, and the deacons. The degree of deacon is the first bestowed upon young ministers and missionaries, by which they are authorized to administer the sacraments.

The Moravians formerly had separate communities at Bethlehem, Nazareth, and Lititz, in Pennsylvania, and at Salem, North Carolina. The first named of these is still their largest

establishment in America, and they have there an educational institution which enjoys a large patronage and an enviable reputation. The education of youth is regarded by the Brethren as worthy of the greatest attention, and, therefore, wherever their communities are located the most thorough and excellent schools will be found. At Lititz, Nazareth, and Salem, Moravian schools are located, which, although not enjoying the extensive patronage of the Bethlehem institution, are deservedly popular and well sustained.

The Moravians in the United States are divided into the Northern and Southern Districts. The former made strong efforts in 1881-'82 to effect a union of both bodies, but without success. In 1890 there were reported, in the Northern District, 79 organizations, 96 churches and halls, 9,962 members, and church property valued at \$621,750; and in the Southern District, 15 organizations, 22 churches, 1,819 members, and church property valued at \$59,500; total, 94 organizations, 118 churches and halls, 11,781 members, and church property valued at \$681,250.

THE UNITED BRETHREN IN CHRIST.

This denomination took its rise in the United States about the year 1755, and is distinguished from the Moravian Church by the additional phrase of "In Christ." In 1752 William Otterbein, a distinguished divine in the German Reformed Church, came to America, and immediately began preaching. He formed a connection with two other divines of his church, Messrs. Beohm and Geeting, and in 1771 Messrs. Asbury and Wright, arriving from England, united with the German Brethren in their religious labors. The number of German Brethren increased rapidly, and the work spread through Maryland, Pennsylvania, and Virginia, and rendered necessary a union of workers for the benefit of the cause. The first conference was held in Baltimore, Md., in 1789. At this time the Brethren represented not only the German Reformed, but the Presbyterian, Lutheran, Mennonite, and Methodist interests. The first annual conference was held in 1800, when their present name was adopted. Messrs. Otterbein and Beohm were elected superintendents or bishops, and it was agreed that each should be allowed to

act according to his own convictions as to the mode of baptism. In 1815 the first General Conference was held at Mount Pleasant, Pa., and after prayful deliberation a Discipline was prepared, containing the doctrines and rules for the government of the church.

William Otterbein, the founder of the church, was born March 6, 1726, and died November 17, 1813. He resided twenty-six years in Germany, and sixty-one in America, all of which latter term he labored in the ministry.

DOCTRINES OF THE CHURCH.

The doctrines of the church may be briefly summed up :

1. They believe in the only true God, the Father, Son, and Holy Ghost; that these three are one, the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with both.

2. They believe in Jesus Christ, that he is very God and man; that he became incarnate by the Holy Ghost in the Virgin Mary, and was born of her; that he is the Saviour and Mediator of the whole human race, if they, with full faith, accept the grace proffered in Jesus.

3. They believe in the Holy Ghost; that he is equal in being with the Father and Son; and that he comforts the faithful and guides them into all truth.

4. They believe that the Holy Bible, Old and New Testaments, is the Word of God; that it contains the only true way to our salvation; that every true Christian is bound to receive it with the influence of the Spirit of God, as the only rule and guide; that without faith in Jesus Christ, true repentance, forgiveness of sins, and following after Christ, no one can be a true Christian.

6. They believe that the fall in Adam and the redemption through Jesus Christ, shall be preached throughout the world.

7. They believe that the ordinances, namely, baptism and the remembrance of the sufferings and death of Christ, are to be in use and practiced by all Christian societies, but the manner of which ought always to be left to the judgment of every individual. The example of washing the saints' feet is left to the judgment of all to practice or not.

In 1889 there was a division in the Church over a new constitution, and a minority withdrew and formed an Old Constitution branch. In 1890 there were reported in the original denomination 3,731 organizations, 2,836 churches, 780 halls used for church purposes, 202,474 members, and church property valued at \$4,292,643. The Old Constitution branch had 22,807 members.

The Unitarian Congregationalists.

DISTINGUISHING DOCTRINES.

UNITARIANISM takes its name from its distinguishing tenet, the strict personal unity of God, which Unitarians hold in opposition to the doctrine which teaches that God exists in three persons. They believe in only one supreme, self-existent God, the Father, who exists as one person, one being, infinite in his attributes, and the only proper object of the highest love and adoration. They regard Jesus Christ as a person distinct from God, and dependent on God, from whom he derived his being and power. They accept literally his saying: "My Father is greater than I."

While agreeing in the doctrine of the subordination of Christ to God they differ very much in their views of the nature of Christ and of his precise relation to God. Some regard him as simply a man, distinguished for his goodness and spiritual endowments, the son of Joseph and Mary; others, as the son of the Virgin Mary by supernatural generation, especially enlightened, empowered, and sent into the world by God; others, as the highest representative of humanity and of God; others, again, believe in his pre-existence, and super-angelic nature.

Unitarians have never believed in the Holy Spirit as a person, but regard it as an attribute or influence of God, or

God himself acting on the spiritual nature of man. But there are other doctrines and principles to which Unitarians, considered as a denomination or a class of Christian believers, attach great importance. They believe especially in the fatherhood of God, that his government is paternal, and that his mercy and love are never withheld from his children. As a consequence of this belief, while they maintain that there will be a sure and just retribution for sin, they believe that the punishment for sin which the soul suffers, both in this life and in the future life, is sent in love, not in wrath; is disciplinary in its nature, and is intended to purify the soul, and bring it back to holiness and happiness.

They reject the doctrine of the vicarious atonement of Christ, and deny that he died to make it just and possible for God to pardon man, by satisfying the claims of the law, appeasing the divine wrath, or bearing himself the punishment which the sinner otherwise would suffer. Their theory is that Christ saves men by his truth, by the influence of his example and life, by generating in them his spirit of faith, of love, of obedience, and of self-sacrifice; by bringing them to repentance, and to new and holy living.

HISTORICAL SKETCH.

Unitarians maintain that Christ, the apostles, and the evangelists taught the same doctrine, according to their interpretation of the New Testament. They believe that, as the Jews have ever been tenacious defenders of the unity of God, if Christ had taught a contrary doctrine a violent opposition would have been excited, a record of which would have been preserved in the New Testament writings. In support of the position that only Unitarianism was taught in the Christian Church before the date of John's gospel, which is supposed to have been written after the other gospels and after the Epistles of Paul, about the year 68, they claim that the early Christian fathers knew of no doctrine of the deity of Christ in the Church before John wrote his gospel. In accordance with this admission, all who were converted to

Christianity for nearly forty years by Christ and his apostles, were converted to Unitarian Christianity.

In that awakening of free thought, and in the renewed study of the Scriptures, which accompanied and followed the Reformation, Unitarian opinions began to be adopted and expressed. They were avowed and defended by Cellaarius, at one time an intimate friend of Luther and Melancthon. Several learned men in Germany and Switzerland embraced the same sentiments. In Italy two learned men, Faustus and Lelius Socinus, became Unitarians. They taught that the doctrine of the trinity was no more a doctrine of the Bible than that of transubstantiation. They gained many followers, of whom two were put to death for their faith, others were banished or imprisoned, and they themselves were obliged to flee the country. They finally took refuge in Poland, where Unitarianism had been planted by a Dutchman of the name of Spiritus, in 1546. Poland was the only country at that time where religious liberty was enjoyed, there being severe edicts in other countries, even where the Reformed religion prevailed, forbidding the denial of the trinity. Here Unitarians became very numerous, and their academy or university at Rakow at one time had more than one thousand students from different countries.

But this prosperity excited the jealousy of both Catholics and Calvinistic Protestants. Decrees were passed depriving the Unitarians of the rights of citizens, and closing their churches, schools, and printing-offices. Their pastors and professors were banished, the profession of Unitarianism was forbidden on pain of death, and every Unitarian was obliged to quit the kingdom within three years. They fled, some to England, some to Transylvania, where a large and flourishing community of Unitarians still exists, and others to Holland, where now a majority of the Protestants are Unitarians.

In England there were severe laws against Unitarians. Joan Bocher was put to death by burning, Edward the Sixth signing her death warrant. Under Elizabeth a number of persons were burned alive for being Unitarian Anabaptists.

In the reign of James, two Englishmen and a Spaniard were burned for being Unitarians. These were the last executions in England for this cause, though an act of the Long Parliament, in 1648, makes the denial of the doctrine of the trinity felony, punishable with death ; and a Mr. Biddle, for his Unitarianism, was cast into prison, where he died in 1662.

But legal prohibition did not prevent the growth of Unitarianism. Milton and Locke were Unitarians, and afterwards Sir Isaac Newton, Lardner, Dr. Samuel Clarke, and many other men distinguished for their scholarship and learning. Since religious freedom has prevailed in the Protestant countries of Europe there has been great progress of Unitarianism. It prevails extensively in Holland, Germany, Switzerland, and France, where it is embraced and openly professed by many pastors and congregations connected with the national churches.

In the United States the Puritan settlers of New England were Calvinists in their theology, yet they were diligent students of the Scriptures, defenders of the rights of private judgment, and supporters of religious liberty as it was then understood.

UNITARIANISM IN THE UNITED STATES.

The Pilgrim Fathers, who settled at Plymouth, had resided for more than eleven years in Leyden, the seat of a famous university to which Arminius, Grotius, and other distinguished thinkers had belonged, and without doubt shared in the more liberal sentiments which there found expression. The parting address of their pastor, Robinson, warning them not to be bound by the theology of Luther or Calvin, and exhorting them to receive whatever further truth God should reveal to them, he "being very confident the Lord had more truth and light yet to break forth out of His Holy Word," must have had a permanent influence on their minds. The seeds of Unitarian thought were thus early sown in the minds of the Pilgrim Fathers, the covenants of their churches were so indefinitely expressed that they allowed much liberty of interpretation, and, although for more than a hun-

dred years there was no open dissent from Calvinism, yet the parishes of the Old Colony were ready to sympathize with the Unitarian or liberal movement which showed itself about the middle of the eighteenth century.

Unitarianism grew up in New England imperceptibly, not so much because the ministers preached its doctrines, as because they ceased to preach Calvinism. The early Unitarians were called Moderate Calvinists and Arminians. Edwards dates in 1734 the beginning "of the great noise in this part of the country about Arminianism." President John Adams asserted that in 1750 Jonathan Mayhew and a number of other ministers, whose names he gave, were Unitarians. In 1756 Emlyn's Scripture account of Jesus Christ was republished in Boston, and extensively read. During the latter part of the eighteenth century many became Unitarian in their theology. During the first fifteen years of the present century the drift of thought in most of the Congregational churches in Boston, and in the eastern part of Massachusetts, was towards Liberal Christianity, as Unitarianism was then called. In 1805 a controversy arose of considerable violence between the Orthodox and Liberal Congregationalists, on the appointment of Dr. Ware to the Hollis Professorship, of Harvard College.

But there was no open division in the churches, or final severing of fellowship and interchange of pulpits till 1815, when after the republication in Boston of Belsham's article on "The Progress and State of the Unitarian Churches in America," party lines were more strictly drawn, the liberal churches were compelled to occupy the position of a sect, and the name of Unitarian was bestowed upon them, but by which many of the older parishes have never consented to be called. Another controversy, occasioned by a sermon preached by Dr. Channing in Baltimore at the ordination of Mr. Sparks in 1819, arose, in which Professor Stuart and Dr. Woods, of Andover, and Dr. Miller, of Princeton, in behalf of the Orthodox, and Mr. Norton and Dr. Ware, of Cambridge, and Mr. Sparks, of Baltimore, on the side of the Unitarians, took a prominent part.

Since that time the separation between the Orthodox and Unitarian Churches has been complete ; except that for the administration of certain charities the ministers of the two denominations in Massachusetts meet annually in convention as Congregationalists.

MEANS OF DENOMINATIONAL WORK.

The American Unitarian Association was organized in Boston, May 25, 1825. Its objects, as defined in the report of the committee on organization, are as follows :

1st. To collect and diffuse information respecting the state of Unitarian Christianity in our country.

2d. To produce union, sympathy, and co-operation among liberal Christians.

3d. To publish and distribute books and tracts, inculcating correct views of religion, in such form and at such price as shall afford all an opportunity of being acquainted with Christian truth.

4th. To supply missionaries, especially in such parts of our country as are destitute of a stated ministry.

5th. To adopt whatever other measures may hereafter seem expedient, —such as contributions in behalf of clergymen with insufficient salaries, or in aid of building churches.

The Church Building Loan Fund, organized Jan. 13, 1885, has for its object the assisting of Unitarian Societies in the erection of churches, and was created by the American Unitarian Association, with the co-operation and assistance of the National Conference. The trustees of the fund are elected by the directors of the Association ; but in the transaction of business the trustees are an entirely independent board.

The National Conference of Unitarian and other Christian Churches owes its organization to a special meeting of the American Unitarian Association, held Dec. 7, 1864 ; at which, in view of the need of enlarged denominational activity, a resolution was adopted calling “ a convention, to consist of the pastor and two delegates from each church or parish in the Unitarian denomination, to meet in the city of New York, to consider the interests of our cause, and to institute

measures for its good." This convention was held in New York on the 5th and 6th of April, 1865, and organized the National Conference. The second meeting of the conference was held Oct. 10 and 11, 1866, in Syracuse, N. Y.; the third, Oct. 7, 8, and 9, 1868, in the city of New York; the fourth, at the same place, Oct. 19, 20, and 21, 1870; the fifth in Boston, Mass., Oct. 22, 23, 24, and 25, 1872; the sixth, in Saratoga, N. Y., Sept. 15, 16, 17, and 18, 1874; the seventh, in Saratoga, Sept. 12, 13, 14, and 15, 1876; the eighth, in Saratoga, Sept. 17, 18, 19, and 20, 1878; the ninth, in Saratoga, Sept. 21, 22, 23, and 24, 1880; the tenth, in Saratoga, Sept. 19, 20, 21, and 22, 1882; the eleventh, in Saratoga, Sept. 22, 23, 24, 25, and 26, 1884.

The Women's Auxiliary Conference of Unitarian and other Christian Churches was organized to meet the wish, expressed by women in all parts of the country, that they might share more definitely in the work of the National Conference. To serve the great cause of liberal religion is the purpose of the Association, and it will seek to do this by increasing and quickening faith in the grand, vital truths of religion, and by making practical their power to help and bless all who may be reached by its influence. A preliminary meeting was held at Saratoga, at the time of the meeting of the National Conference in September, 1878, and the organization was completed at the next meeting of that conference, in September, 1880.

The Unitarian Sunday-school Society was instituted 1827; reorganized, 1854; incorporated, 1838. It publishes at a low price a large number of valuable text-books for Sunday-schools, a Sunday-school Service Book and Hymnal, and various other helps for Sunday-school work. Its missionary work is increasing in scope and importance, and it solicits the co-operation of all the Unitarian churches in America in fostering the religious nurture of the young.

A payment of ten dollars at any one time constitutes a person a life-member of this society; and a contribution to the funds of the society by any Unitarian parish or Sunday-school connected therewith entitles such parish, either direct-

ly or by its Sunday-school, to appoint three persons who become members of this society for the term of one year, beginning with the first day of October next following the receipt of such contribution ; and such persons are denominated Delegate Members. The society holds a special meeting in Boston in Anniversary Week, and has its annual meeting, for business, election of officers, and discussion of Sunday-school work, in October.

The theological schools are the Divinity School of Harvard University, Cambridge, Mass., formerly established in 1817, and the school at Meadville, Pa., which latter is open to both sexes.

In 1890 there were reported 421 organizations, 424 church edifices and 55 halls used for church purposes, 67,749 members, and church property valued at \$10,335,100. There were organizations in 32 States and in the District of Columbia, and more than half the entire membership was in Massachusetts, New York ranking second, California third, and New Hampshire fourth. There were but few organizations in the Southern States.

THE UNIVERSALIST CHURCH.

THE FOUNDERS AND THEIR TIMES.

AS a denomination, Universalists began their organization in England about 1750, under the preaching of the Rev. James Relly, who gathered the first church of believers in that sentiment, in the city of London. It is claimed by some historians of the church that its doctrines were first preached in the United States by Dr. George De Benneville, of Germantown, Pa., in 1741. In 1754-'59 they were preached by Rev. Richard Clark, of the Episcopal Church, Charleston, S. C. In 1762 Dr. Jonathan Mayhew preached them in Boston; and prefacing his "Dialogues," Rev. Elhanan Winchester speaks of a lawyer and of an Episcopal minister, each of whom, without knowledge of the other, had advocated them "a few years before" 1778, in Virginia. John Murray was the pioneer of the church, and the church dates its history from his first sermon at Good Luck, N. J., September 30, 1770. Thomas Potter dwelt there. Holding peculiar opinions, he had years before built a house of worship, saying that God would send him a preacher. The house was opened for any who wished it, but time passed and the expected one came not. At length, seeing a vessel in Cranberry Inlet, Potter was impressed that his preacher had arrived. Murray was

the man. A Whitefieldian Methodist in England, he had become a Universalist under Relly, and, bereaved and beset by various discouragements, had taken passage for this country, resolved to hide himself among strangers and never to speak in public again. Providentially, the craft in which he made the voyage was thrown into the inlet, and on its becoming necessary to transfer a portion of her cargo to a sloop, he was put in charge, and by a change of wind was left behind. Going ashore for provisions, he was led to Potter's door, to be told that he had been sent there to preach the next Sunday. He protested and refused, but was assured by Potter that he would not be able to leave until he had delivered his message. And so it proved. Murray preached, and thus began the career which made him one of the most distinguished religious pioneers of this continent. Caleb Rich followed in 1778, and Elhanan Winchester in 1781. To them others slowly joined themselves—among the rest, in 1791, Hosea Ballou.

ORGANIZATION.

At first, those who preached Universalism did so in widely separated districts, solely upon their individual responsibility, without personal acquaintance, or the slightest concert of action. But as ministers and congregations increased, the necessity for acquaintance and co-operation asserted itself, and attempts at organization ensued. The first society was formed in Gloucester, Mass., January 1, 1779. Not far from 1780, the believers in Warwick, Mass., and Richmond and Jaffrey, N. H., associated themselves as a society, establishing church discipline, and ordaining Caleb Rich to be their minister. The General Convention—or rather the body which became the present General Convention—was formed in September, 1785. Since that time, and especially during the last thirty years, the elements have been gradually crystallizing, and through various plans and amendments the church has been developing towards an effective and harmonious ecclesiastical system. The prob-

lem has been to combine individual freedom and congregational independence with denominational method and church unity and authority. This problem, those interested think, was solved at the Centenary session of the General Convention held at Gloucester, Mass., in September, 1870, where a plan, reported by a committee, was adopted by a virtually unanimous vote, providing that

The ecclesiastical organization of the Universalist Church in the United States shall be constituted as follows :

1. The General Convention, having jurisdiction over all Universalist clergymen and denominational organizations.
2. State Conventions, exercising within State limits a similar jurisdiction, subject to the General Convention.
3. Parishes, composed of persons associated for religious improvement and the support of public worship.

DOCTRINE.

Murray, Winchester, and all the early Universalists were in substantial doctrinal accord with the existing churches of their time except as to the extent of salvation. But in 1795, Hosea Ballou began to preach the strict unity of God and the corresponding doctrine of the Atonement ; and under his lead the opinions of the entire body soon became modified accordingly. In 1803 the General Convention framed a Statement of Faith, which has ever since stood as the basis of fellowship, known as the "Winchester Confession," because adopted at Winchester, N. H. It is as follows :

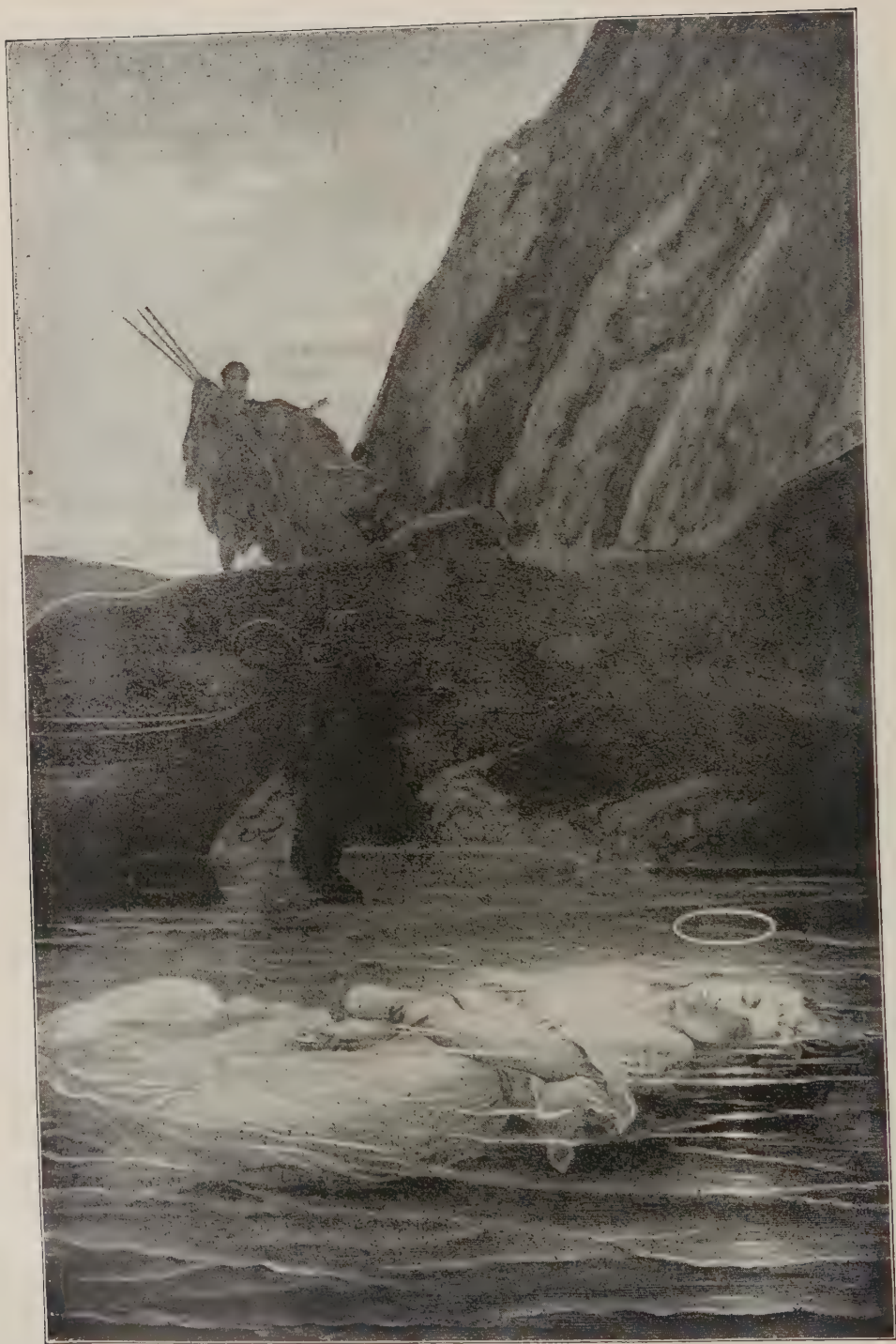
ARTICLE 1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

ARTICLE 2. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

ARTICLE 3. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men.



CHRIST AND THE RICH YOUNG MAN.—Hoffman.—From a great painting by a modern artist, representing the scene of one of the most striking lessons of Christ—Goodness the way of life and benevolence the way of perfection.



CHRISTIAN MARTYR.—DELAROCHE.—A celebration by modern Art of the night of terror through which the Christians of the first ages of the faith passed.

This Statement is so general as to admit of numerous differences in a common loyalty to it ; but agreeing in its substance, whatever their other differences, Universalists are a unit on these points, viz.: the authenticity of the Bible ; the absolute unity and universal Fatherhood of God ; the universal brotherhood of man ; the sonship and dependence, but none the less the infallibility and Divine efficiency of Christ ; the impersonality of the Holy Spirit, but its necessity and power as Comforter and Sanctifier ; the unescapable certainty of Retribution ; the readiness of God to forgive sin ; the reality of the Atonement as the process of man's reconciliation to God through Christ ; the necessity of faith, penitence, and the new birth as the indispensable conditions of salvation ; and the certain ultimate triumph of Christ in the victory of good over evil, as God shall be "all in all."

VIEWS ON FUTURE PUNISHMENT.

Universalism is commonly supposed to be synonymous with the doctrine of no future punishment. But such is not the fact. Until 1816-'17 very little was heard of this doctrine among Universalists. About 1817 Mr. Ballou reached the conclusion "that the Scriptures begin and end the history of sin in flesh and blood"; and for ten or fifteen years subsequent to 1824, on account of his great personal influence, his theory that all punishment is confined to this life became the predominant sentiment of the denomination—resulting, in August, 1831, in the secession of eight ministers, headed by Revs. Adin Ballou, Paul Dean, and Charles Hudson, for the organization of a new sect, under the name of "Restorationists." But Universalism never became identical with this theory of Mr. Ballou ; nor has the Universalist Church, as such, ever been committed to it, or responsible for it. Even when most prevalent, many in the denomination, including some of the most esteemed and prominent of its leaders, never accepted the theory. They discountenanced it, and condemned the secession (which soon came to naught) fomented because of it, confident that time

would bring its due reactions. Their anticipations have not been disappointed. Personally, Mr. Ballou is held in the highest honor as the patriarch of the church, and his theory as to punishment still has its believers; but for the last thirty years the movement of opinion has been very decidedly away from it, and a considerable majority, both of ministers and people, now hold to the continuity of character, insisting that those who die in sin must take their character and its consequences with them, and that they are to be saved only because they will at some time comply with the conditions of salvation.

So early as May 25, 1790, "the representatives of sundry societies believing in the salvation of all men," convened in Philadelphia, bore testimony against offensive war and against slavery, recommending "a total refraining from the African trade, and the adoption of prudent measures for the gradual abolition of the slavery of the negroes in our country, and for the education of their children"; and ever since, while it has not been without the usual differences of opinion among its individual members, the Universalist Church, as a church, has been with those most advanced and emphatic in its utterances and labor against slavery, intemperance, and capital punishment, and in favor of peace, prison reform, Christian legislation against the liquor-traffic, and all efforts looking to the relief of the poor, the rescue of the perishing, and the triumph of justice and purity in the world.

THE CONDITION OF THE CHURCH.

In 1890 there were reported 40 State conventions, 956 organizations, 832 church edifices and 61 halls used for church purposes, 49,194 members, and church property valued at \$8,054,333. The oldest and strongest State convention was that of New York, organized in 1825, and with 44,600 members; Massachusetts, with 40,500 members, had the largest value of church property, \$2,110,193; New York ranking second in value of church property, \$1,798,250. Maine, Ohio, Vermont, Illinois, Pennsylvania, New Hampshire, and Indiana, followed Massachusetts in strength of membership, in the order named. The educational institutions were:

Tufts College, The Divinity School of Tufts College, St. Lawrence University, St. Lawrence Theological School, Lombard University, Lombard Theological Department, Buchtel College, Clinton Liberal Institute, Westbrook Seminary, Dean Academy, Goddard Seminary, and Green Mt. Perkins Academy.

The Universalist General Convention appropriates each year a certain amount to assist worthy young men who may desire to enter the ministry of the Universalist Church, after a course of study in one of its theological schools. This aid is given, when needed, through the Trustees of the General Convention, and on the terms and conditions herewith indicated: He must well sustain an examination in the following branches of learning: Rhetoric, mental and moral science, and English prose composition. It is desirable, also, that he be acquainted with the Greek of the New Testament and with logic. He shall make declaration of his desire and purpose to devote his life to the ministry of the Universalist Church, and affirm his acceptance of the Winchester Profession of Faith. It is only in view of such a desire and purpose that he is aided.

The following days of special observance are recommended by the Universalist General Convention: 1. Christmas Sunday. 2. Easter Sunday, a service of Recognition. 3. The third Sunday in May, as Educational Sunday. 4. The second Sunday in June, as Children's Sunday. 5. The first Sunday in October, as Memorial Sunday. 6. The first Sunday in November, as All-Souls Sunday.

These several Sundays are to be observed each year by pastors and churches for the purposes designated by the topics suggested.

THE NEW JERUSALEM CHURCH.



EMANUEL SWEDENBORG.

THOSE who compose this body of Christians are popularly called Swedenborgians, from Emanuel Swedenborg. They hold to the doctrines of the supreme divinity of the Lord Jesus Christ, the full inspiration of the Sacred Scriptures, and the necessity of a good life.

To understand their system of religious belief, something must be said concerning their founder.

This remarkable man, the son of Jesper Swedberg, Bishop of Skara, in Sweden, was born in Stockholm, January 29, 1688. His father was highly esteemed as a man of piety and learning, and held important positions in the church. His son early received a good education, and careful religious training, and exhibited, at a very early age, a strong inclination towards pious and holy meditations, which seemed to foreshadow his subsequent remarkable spiritual experiences. He was not, however, educated for the ministry, but graduated in his twenty-second year, as Doctor of Philosophy in the University of Upsala. He early manifested a strong taste for mathematics, and soon began to publish works on scientific subjects, after spending four years in travel in Europe, and becoming distinguished as a man of science. Charles XII. appointed him Assessor of the Board of Mines, of Swe-

den, an office which was regarded as one of great importance, requiring an extensive knowledge of metallurgy and mechanics.

From this time Swedenborg devoted himself to science, pursuing various studies and publishing valuable treatises on different subjects, which embraced algebra, mechanics, metallurgy, mining, chemistry, anatomy, and physiology. His largest work, entitled "*Opera Mineralia et Philosophica*," was published at Leipsic and Dresden, 1733, in three volumes, folio. Two other works which have attracted the attention of the learned are "*The Animal Kingdom*," and "*The Economy of the Animal Kingdom*." These works were written in Latin. The last two have been translated into English, and one volume of the first named. After receiving various marks of public favor, having with his family been ennobled by Queen Ulrica—the name being changed from Swedberg to Swedenborg—he resigned his office of Assessor in the year 1747. As a further mark of esteem, the queen continued his salary during life. His retiring from public office was in order that he might devote himself to the study of spiritual and divine subjects. He declared that the Lord called him to a higher office, and that in the year 1745 his spiritual senses were opened so that he could see and hear things in the spiritual world and converse with angels. In justice to Swedenborg, it may here be stated, that it does not appear that he *sought* intercourse with the world of spirits, and he solemnly affirmed that the privilege was granted to him that he might communicate to the world a knowledge of the spiritual sense of the Divine Word, and of the philosophy of the future state, in order that ignorance might be removed and infidelity overcome.

Swedenborg never attempted to establish a church or found a sect, and never preached. He printed his works at his own expense, without profit, and seemed to entertain no doubt of the ultimate reception of his doctrines by large numbers; although, he said, their reception would be very slow. He died in London, March 29, 1772. He was never married. Before his decease, a few distinguished scholars and divines

of Sweden, Denmark, and England received his doctrines, but it was not until some years afterwards that any considerable number of persons openly espoused them, or made efforts to propagate them.

SWEDENBORG'S DOCTRINES.

These doctrines may be summed up as follows : He maintains the absolute unity of God and the identity of Jehovah with Jesus. The Lord Jesus Christ was God manifest in the flesh, having a human nature like other men, but a Divine nature within, as the soul in the body. The human nature was assumed that the work of redemption might be accomplished, which was done through temptations admitted into the human nature, and combats and victories over the powers of darkness, collectively called in the Scriptures "Satan" and the "Devil." He arose from the dead a glorious Divine Man, "God over all, blessed forever." Swedenborg does not deny the trinity in a proper sense, but says there are not three persons, but three essential principles in one Divine Being, all centered in the person of the Lord Jesus Christ. These three he distinguishes as the Divine Love, or essential Divinity, called the Father ; the Divine Wisdom, or Word, or the Humanity, called the Son ; and the Divine proceeding life or influence, called the Holy Ghost or Spirit. As to the atonement, he teaches that it was not the sacrifice of one being to satisfy the wrath of another ; but the reconciliation of man to God, through the power of the truth by which evil was overcome and a way opened for man to approach God, the humanity of Jesus being the medium or mediator through which the reconciliation was effected, according to the saying of the apostle, "God was in Christ reconciling the world unto Himself" (2 Cor. v. 19). As to the Sacred Scriptures, he teaches that such books of the Bible as contain a spiritual sense are the very Word of God, and, consequently, Divinely inspired and holy. These are the five books of Moses, Joshua, Judges, Samuel, Kings, the Psalms and the Prophets in the Old Testament, and the four Gospels and the Book of

Revelation in the New. The others, he says, are good books of instruction for the church, but are not inspired in such a sense as to form a part of the very Word of God. The spiritual sense lies concealed within the letter, as the soul in the body, the Word having been written by correspondences of natural things with spiritual. The science of correspondences was known to the ancients, hence arose the hieroglyphics of Egypt and the mythologies of Greece and Rome. To restore this long lost science and thus to reveal the hidden or spiritual meaning of the Word, is declared to be the main object of his mission. Indeed Swedenborg says that by the second coming of the Lord is not meant a coming in person, but a coming in the spirit and power of His Word. This is what is meant by the "Son of Man coming in the clouds of Heaven, with power and great glory" (Matt. xxiv.); the "clouds of Heaven" denoting the literal sense, and "power and great glory" the spiritual sense of the Word.

Faith in the Lord Jesus Christ is a primary principle, but salvation depends not on a mere profession of belief, but upon a life of obedience to the commandments. The old dogma of justification by faith alone is rejected, and charity and good works are insisted upon as necessary.

As to the Resurrection, Swedenborg teaches that when man dies he puts off the material body never to resume it, and rises in a spiritual body. He is then judged in an intermediate state, called the world of spirits, the judgment consisting in an unrolling of his book of life, in which all his secret motives are written. After this, his state is fixed either in heaven or hell, according to his life in the world. The last judgment, he says, has already taken place in the world of spirits, having consisted in a separation of the good from the evil, who were gathered there from the time of the Lord's first coming. The date is fixed at 1757. When this judgment was effected a new order of things began to prevail in heaven and on earth. A new heaven and a new earth (that is, a new church,) began to be established, and the New Jerusalem began to descend. The effects of this judgment, it is said by believers of these doctrines, may be seen in the

vast changes that have taken place during the past century in the civil, social, and religious condition of the Christian world. For particulars respecting Swedenborg's philosophy of the future state, the reader is referred to his work on *Heaven and Hell*. It may be stated here that there is little sympathy between the members of the New Church and Modern Spiritualists, as Swedenborg teaches that seeking intercourse with spirits is attended with danger to a man's soul. As to forms of worship he prescribes none, but teaches that Baptism and the Holy Supper are Divinely appointed ordinances. The members of this church are baptized "into the name of the Father, Son, and Holy Spirit."

At the time of Swedenborg's death but few had received his doctrines, but believers gradually increased, a number of the clergy in Sweden and England openly or secretly teaching them. No attempt was made to form a separate organization until the year 1787, when Robert Hindmarsh and others formed a society for worship in London. Soon afterwards twelve men were chosen from the male members of the society to ordain, by the laying on of hands, James Hindmarsh and Samuel Smith as ministers of the New Church. In 1789, the General Conference, composed of representatives from different places in Great Britain, first met and has continued ever since.

In the year 1885, England and Scotland reported 65 societies ; Austria, 1 ; Denmark, 4 ; France, 11 ; Germany, 8 ; Hungary, 1 ; Italy, 9 ; Norway, 2 ; Sweden, 13 ; Switzerland, 6 ; Australia, 12.

THE CHURCH IN THE UNITED STATES.

The doctrines were introduced into this country by means of books brought by James Glen into Philadelphia, in the year 1784. The first permanent church was formed in the city of Baltimore, in 1798. The growth of the denomination in the United States has since been quite slow. As there are, doubtless, many believers who hesitate to avouch their faith, no accurate estimate of their strength can be

formed. An approximate idea, however, is found in the fact that in 1885 there were 115 societies in the United States, and five in Canada, each with a minister or leader. The localities were Arkansas, California, Colorado, Connecticut, Delaware, District of Columbia, Georgia, Illinois, Indiana, Iowa, Kansas, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Texas, Virginia, and Wisconsin, which returned an aggregate of nearly 5,000 professed members. They have a General Convention meeting annually, and State Associations. They have a university at Urbana, Ohio ; a theological school, and a correspondence school (established 1884), at Boston, Mass ; an academy of the New Church, at Philadelphia, Pa.; and three publication societies. In 1890 there were reported 154 organizations or societies, with 87 churches and 70 halls used for religious purposes, 7,095 members, and church property valued at \$1,386,455. The Church had the largest membership in Pennsylvania, Ohio, New York, California, and New Jersey, in the order named.

THE MORMONS.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.*

THE Church of Jesus Christ of Latter-Day Saints was organized April 6, 1830, with six members, at the house of Peter Whitmer, Fayette, Seneca County, N. Y.

Joseph Smith, Junior, through whose instrumentality the Church was organized, was born at Sharon, Windsor County, Vt., December 23, 1805. When about ten years old he removed with his father and the family to Palmyra, Ontario (since Wayne) County, N. Y. About four years afterward the family moved to Manchester, in the same county.

In the second year after the removal to Manchester, an unusual excitement on religious subjects prevailed there, commencing with the Methodists. The interest became general and the excitement great, the various religious parties differing much from each other in their preaching and teaching. Joseph Smith, then in his fifteenth year, reflected deeply and seriously upon religious subjects, but the confusion and strife among the different denominations were so great that he was at a loss to know which was right and what he ought to do.

* This chapter is from the pen of Franklin D. Richards, one of the Twelve Apostles, and Assistant Historian of the Church of Jesus Christ of Latter-Day Saints. The editor has deemed it best to make no revision.

Thus exercised and anxious, while reading the Bible one day he was forcibly impressed with the fifth verse of the first chapter of the Epistle of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."

This passage went with such unusual force to his mind that he resolved to act upon the advice therein given. Consequently, one morning early in the spring of 1820, he retired to the woods to ask for knowledge and wisdom of God. It was the first attempt he had ever made to pray vocally. He knelt down and began to offer up the desires of his heart in prayer and supplication. He had scarcely done so, when he was seized by some invisible power that prevented him from speaking, and darkness gathered around him. However, exerting all his powers to call upon God, to deliver him out of the power of the enemy, he saw over his head a pillar of light, brighter than the sun, which descended gradually until it fell upon him, and he found himself delivered from the power of the enemy which had held him bound.

When the light rested upon him he saw two personages, of indescribable brightness and glory, standing above him in the air. One of them spoke to him, calling him by name, and said, pointing to the other, "This is my beloved Son, hear him."

As soon as Joseph Smith could speak, he asked the personages who appeared to him, which of all the sects was right, and which he should join. He was answered that he must join none of them, for they were all teaching wrong doctrines; and was also told many other things.

A few days afterward, Joseph Smith, in conversing with one of the most active Methodist preachers, on the subject of religion, gave an account of the vision which he had seen. The preacher replied contemptuously, saying it was all of the devil: there were no such things as visions in these days; all such things had ceased with the apostles of old, and there never would be any more. Among other professors of religion around, the telling of his experience excited much preju-

dice, and all the sects united to persecute him. He likened himself unto the Apostle Paul, who, having seen a light and heard a voice, said so, but was ridiculed, reviled, and persecuted in consequence. Notwithstanding, he did not flinch from his testimony.

On the evening of September 21, 1823, after he had retired to his bed, he prayed earnestly to Almighty God, asking for forgiveness and for another manifestation. While thus calling upon God, a light appeared to him, which increased until the room was lighter than at noonday, and a personage appeared at his bedside, standing in the air, and having on a loose robe of most exquisite whiteness. His hands and part of his arms, his feet and up to above his ankles, and his head and neck were bare. His whole person was glorious beyond description, his countenance was like lightning, and a halo enveloped his immediate person.

At first sight, Joseph Smith was afraid, but this soon passed away. The angelic visitor called him by name, and said he himself was a messenger sent from God, and his name was Moroni. The messenger further told Joseph Smith that God had a work for him to do; that his name should be had for good and evil among all nations; that there was deposited a book, written on gold plates, and giving an account of the former inhabitants of America; that the fulness of the everlasting Gospel was contained in the book, as delivered by the Saviour to the ancient inhabitants; that with the plates were deposited two stones, in a silver bow, fastened to a breastplate, and constituting the Urim and Thummim; that the possession and use of these stones were what constituted seers in ancient times; and that God had prepared them for the translation of the book. The messenger then quoted portions of the third chapter of Malachi, eleventh chapter of Isaiah, third chapter of Acts, second chapter of Joel, and many other passages of Scripture, some as in King James' translation and others differently, and informed him that when he had obtained the plates he must show them only to such persons as he should be commanded so to do.

The messenger then withdrew. But he reappeared twice the same night, each time reiterating the instructions previously given, and also giving further instructions, telling Joseph Smith that great judgments were soon to come upon the earth, cautioning him against the temptations of Satan, and forbidding him to have any object in view in obtaining the plates except the glory of God. During the vision the place where the plates were deposited was shown to him.

The next day, while in the field, the messenger appeared to him again, related the instructions given in the night, and directed him to go and tell his father, which he did. His father told him the visitations were of God, and that he should do as the messenger had directed him.

Accordingly he went to the place where the messenger had shown him the plates were deposited, which was near the village of Manchester. They lay in a stone box, covered by a stone lid, a portion of the top of which was visible above ground, on the west side of the largest hill in the neighborhood. He moved the stone lid, and saw the plates, the Urim and Thummim, and the breastplate. As he was attempting to take them out, the messenger again appeared and forbade him to do so, telling him that the time for their removal would be four years later. But he was to go to the same place yearly and the messenger would meet him there, and would continue to do so until the time should come to obtain the plates.

On the 22d of September, 1827, Joseph Smith went as usual on his yearly visit to the place of deposit, and the same heavenly messenger delivered the plates, the Urim and Thummim, and the breastplate to him, with the charge that he should be responsible for them, and that he was not to let them go carelessly, but that if he would endeavor to preserve them until the messenger should call for them, they would be protected.

Joseph Smith quickly discovered the necessity for this strict caution, for as soon as it was noised around that he had such things in his possession, all manner of devices and stratagems were invented and adopted to obtain them from

him. But he was enabled to preserve them, and they were kept safely until the Book of Mormon was translated, when they were returned to the same heavenly messenger.

The excitement and persecution became so great that Joseph Smith left Manchester and went to Susquehanna County, Pa., where he commenced to translate the plates by means of the Urim and Thummim, Martin Harris acting as copyist, and afterward Oliver Cowdery.

On the 15th of May, 1828, Joseph Smith and Oliver Cowdery went into the woods to pray, and, while they were calling on the Lord, a messenger from heaven descended in a cloud of light, laid his hands upon them, and ordained them, saying, "Upon you, my fellow-servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

The messenger said his name was John, the same as is called John the Baptist in the Bible; that he acted under the direction of the apostles Peter, James, and John, who held the keys of the priesthood of Melchisedek, which priesthood should afterward be conferred upon them; and that Joseph should be called the first elder and Oliver the second.

The messenger further said that the Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that should be conferred afterward, and commanded them to go and baptize each other, Joseph to baptize Oliver first, then Oliver to baptize Joseph, and then they were to ordain each other to the Aaronic priesthood. They went and baptized each other, after which Joseph laid his hands upon Oliver's head and ordained him to the Aaronic priesthood, and then Oliver laid his hands on Joseph and ordained him to the same priesthood.

A few days afterward Samuel H. Smith, brother to Joseph, was baptized, and the next month Hyrum Smith, David

Whitmer, and Peter Whitmer, Junior, were baptized in Seneca Lake.

In June, 1829, Joseph Smith, Oliver Cowdery, David Whitmer, and Martin Harris, the three latter having been designated, by revelation from God, to be special witnesses of the divine origin of the work, retired to the woods to pray. In answer to their prayers an angel, enveloped in great brightness, stood before them, with the plates in his hand. He turned over some of the leaves one by one, and then, addressing David Whitmer, said, "David, blessed is the Lord, and he that keeps his commandments."

Immediately afterward, a voice was heard out of the bright light above them, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

Eight other witnesses have testified that Joseph Smith showed the plates to them, and that they handled those of the plates which had been translated. The names of these witnesses are: Christian Whitmer, Jacob Whitmer, Peter Whitmer, Junior, John Whitmer, Hiram Page, Joseph Smith, Senior, Hyrum Smith, Samuel H. Smith.

The testimony of these eleven witnesses is prefaced to the Book of Mormon, as the translation from the plates is entitled. Though most of these men afterward became dissatisfied and left the Church, not one of them has ever repudiated the testimony he was commanded of the Lord to bear.

At another time the priesthood of Melchisedek was conferred upon Joseph Smith through the ministration of the apostles Peter, James, and John; Joseph was also commanded to ordain Oliver Cowdery an Apostle, and then Oliver was to ordain Joseph an Apostle, which they did April 6, 1830, when the Church was organized.

The Book of Mormon contains an account of the people of Jared, who went from the tower of Babel; also of the people of Nephi, who left Jerusalem about 600 years before

Christ, and of those with Mulek, who left eleven years later; all settling in America. The plates on which the Book of Mormon was engraved were hid up in the earth, in the hill called Cumorah, by the prophet Moroni, in the early part of the fifth century after Christ.

Oliver Cowdery describes this hill where the plates were deposited as follows :

“As you pass on the mail-road from Palmyra, Wayne County, to Canandaigua, Ontario County, N. Y., before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is because it is as large, perhaps, as any in that country.

“The north end rises quite suddenly until it assumes a level with the more southerly extremity, and, I think I may say, an elevation higher than at the south, a short distance, say half or three-fourths of a mile. As you pass toward Canandaigua it lessens gradually, until the surface assumes its common level, or is broken by other smaller hills or ridges, watercourses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by.” “The north end (which has been described as rising suddenly from the plain) forms a promontory without timber, but covered with grass. As you pass to the south you soon come to scattering timber, the surface having been cleared by art or wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pasturage; its steep ascent and narrow summit not admitting the plow of the husbandman with any degree of ease or profit. It was at the second mentioned place, where the record was found to be deposited, on the west side of the hill, not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing—enough to cause a shade in summer, but not so much as to prevent the

surface being covered with grass, which was also the case when the record was first found."

The plates had the appearance of gold. Each was about six by eight inches, not quite so thick as common tin. The number of plates is not known, but altogether they were about six inches thick, and were fastened together at one edge by three rings running through the whole. Some of them were sealed. The unsealed plates were engraved with small characters on both sides, and were translated.

When the translation was about ready to be printed, a contract was made with Egbert Grandon, of Palmyra, Wayne County, N. Y., to print 5,000 copies for \$3,000. It was published in 1830.

Thenceforth Joseph Smith and others in the Church preached the Gospel, baptizing those who believed. The first public discourse was preached by Oliver Cowdery, April 11, 1830, at the house of Mr. Whitmer, at Fayette. The first Conference of the Church was held June 1, 1830. Persecution and mobbing followed, and also vexatious and illegal assaults, arrests, and trials, which have continued to follow the members of the Church in divers places to the present time.

ORGANIZATION OF THE CHURCH.

The Levitical or Aaronic priesthood, comprising bishops, priests, teachers, and deacons, was conferred by John the Baptist upon Joseph Smith and Oliver Cowdery, May 15, 1829.

The Melchisedek priesthood, comprising apostles, patriarchs, high-priests, seventies, and elders, was conferred on Joseph Smith by the apostles Peter, James, and John, a short time after.

The Aaronic priesthood is an appendage to the Melchisedek priesthood, and is, therefore, subject to it. In both priesthoods presidencies arise or grow out of the necessities of organization.

The various offices, and the duties of their incumbents, in

both priesthoods were made known to the Church by revelation through Joseph Smith at various times.

Both priesthoods have been continued in the Church to the present time by ordination, through the laying on of hands of those having the requisite authority.

Men are called by revelation from God, or by the inspiration of His Holy Spirit, and ordained to office by those who hold presiding authority, or under their direction.

The First Presidency of the Church consists of a President and two Counsellors. The first President was Joseph Smith, with Sidney Rigdon and Frederick G. Williams as his counsellors, accepted as such in Kirtland, Ohio, February 17, 1834.

The duty of the First Presidency is to preside over the Church and officiate in its various offices, as may be necessary.

The election of the First President and the presiding Council is regulated by The Book of Doctrine and Covenants, sec. 107, par. 22, which says: "Of the Melchisedek Priesthood, three presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the Church, form a quorum of the Presidency of the Church."

The Twelve Apostles are a travelling presiding high council, next in order of precedence and authority to the First Presidency. The Presidency of this body goes by seniority of membership in the council. The first council of the Twelve Apostles was chosen at Kirtland, February 14, 1835. Apostles are appointed by the First Presidency and the Twelve Apostles. Wilford Woodruff was accepted and sustained as president of the council of the Twelve Apostles, October 10, 1880. The duties of the twelve are to preach the Gospel and build up the Church and regulate the affairs of the same in all nations, under the direction of the First Presidency. On the death of the President of the Church, the presiding authority rests with the Council of the Twelve Apostles, until another First Presidency is chosen and installed.

The Seventies are organized into various councils of sev-

enty members each, commonly spoken of as quorums. Each of these councils has seven presidents, numbered in the seventy, one of the seven presiding over the others and over the whole seventy. The seven presidents of the first of these councils or quorums preside over all the other councils or quorums of seventies. Members of seventies are appointed by presidents of seventies ; presidents of seventies by the Presidency of the Church, or by the Twelve Apostles, or by presidents of seventies under the direction of the Presidency of the Church. The first council of seventies was chosen at Kirtland, February 28, 1835. In 1887 there were nearly one hundred quorums of seventies.

Elders are organized in councils of ninety-six members, priests in councils of forty-eight, teachers in councils of twenty-four, and deacons in councils of twelve, each council having a president and two counsellors.

The president of the council of priests should be a bishop. Priests, teachers, and deacons are appointed by the ward bishops or persons holding higher offices.

Apostles, high-priests, seventies, and elders belong to the Melchisedek priesthood, whose chief duties are the ministration in spiritual things. The President of the Church presides over the Melchisedek priesthood.

Bishops, priests, teachers, and deacons belong to the Aaronic priesthood, whose chief duties are the ministration in outward ordinances and temporal things. The Presiding Bishop is appointed by the First Presidency, or by the Twelve Apostles, and with his two counsellors, presides over the Aaronic priesthood.

William B. Preston was appointed and sustained by vote, as presiding bishop, April 6, 1884, at the General Conference of the Church at Salt Lake City. Robert T. Burton and John R. Winder are his counsellors.

At the gathering places of the Saints there is a local organization into districts, called Stakes of Zion. In Utah, each stake is usually, though not necessarily, but for convenience, coextensive with a county. Each stake has a president, with his two counsellors, and also has a high

council of twelve high-priests, who are accepted by vote of the conference of the stake in which they reside, the latter presided over by the president of the stake and his two counsellors. The jurisdiction of a high council is mostly appellate, and its decisions are usually final, although appeals are sometimes taken from it to the Presidency of the Church, who can call in twelve high-priests to assist them. The jurisdiction of the various councils extends only to fellowship and standing in the Church.

THE STAKE PRESIDENT AND TWO COUNSELLORS are appointed by the First Presidency, or under their direction, by the Twelve Apostles. The High Council of Twelve High-Priests by the First Presidency, or by the Twelve Apostles, or by the Presidency of the Stake.

Each stake is divided into a convenient number of wards, over each of which a bishop with his two counsellors presides. THE BISHOP AND TWO COUNSELLORS PRESIDING OVER A WARD are appointed by the Presidency of the Church, or by the Twelve Apostles, generally on recommendation of the Presidency of the Stake, or of the Presiding Bishop. Each ward commonly has its own meeting-house.

Each stake, as a rule, holds a quarter-yearly conference, lasting two days. The Church usually holds two general conferences every year ; one, the annual conference, on April 6, and the other, the semi-annual, on October 6, each ordinarily lasting three or four days.

It is a ruling principle in the Church that, so far as is reasonably possible, all things should be done by common consent.

FURTHER HISTORY.

In 1831 Joseph Smith removed to Kirtland, Ohio. The same year settlements were made at or near Independence, Jackson County, Missouri, the members of the Church soon after spreading into other counties of that State. The Church had a hard time in Missouri, being grievously persecuted and driven from place to place, and eventually ex-

pelled from the State, under the exterminating order of Governor Boggs in 1838.

The next principal place of refuge and gathering was Nauvoo, formerly Commerce, Hancock County, Illinois. Soon persecution followed them there. Joseph Smith was arrested many times on false charges. Finally, while under pledge of safe keeping by Governor Ford, he and his brother Hyrum were shot dead in Carthage jail, June 27, 1844, by an armed mob, with faces blackened, under the dictum that, if the law of the land could not reach him, powder and ball should. John Taylor was severely wounded on the same occasion.

On the death of Joseph Smith, the Council of the Twelve Apostles, with Brigham Young president, became the presiding council of the Church.

Persecution continuing, the Church determined to go westward to some far distant place to live in peace. Brigham Young and a large company left Nauvoo early in 1846, arriving at Council Bluffs, Iowa, in July of the same year, when the Mormon battalion of five hundred men was called for and enlisted by the Federal Government, to aid in the war with Mexico. The grand encampment, however, named Winter Quarters, was located across the Missouri, where Florence is now situated. It was Indian territory then, the main body of the Latter-Day Saints resting there awhile, on their westward pilgrimage, by permission of the Indians. The following September, the remainder of the Latter-Day Saints at Nauvoo, including many aged, infirm, poor, and sick, were attacked by an armed mob, despoiled of most of their property, driven across the river, and otherwise abused, and several were killed.

In the spring of 1847, Brigham Young, with 143 pioneers, started to cross the plains and Rocky Mountains, arriving in Great Salt Lake Valley July 24 of the same year, locating upon the site of and founding Great Salt Lake City, now Salt Lake City.

On December 27, 1847, a First Presidency was accepted, of which Brigham Young was president. Heber C. Kimball and Willard Richards were his counsellors.

In 1857, in consequence of prejudice and false reports, President Buchanan sent an army to Utah, which entered Salt Lake Valley the next spring, the inhabitants vacating their homes and moving southward. Peaceable arrangements having been shortly entered into, most of the people returned to their homes after a few months. The army had little to do, and finally went back.

On the 29th of August, 1877, Brigham Young died, and the care of the Church fell upon the Council of the Twelve Apostles, John Taylor presiding.

On the 10th of October, 1880, John Taylor, President, with George Q. Cannon and Joseph F. Smith, counsellors, were accepted as the First Presidency of the Church.

On the 25th of July, 1887, John Taylor died, in exile for religion's sake. The presidency of the Church then fell once more upon the Council of the Twelve Apostles, to remain until the inauguration of another First Presidency.

MISSIONS.

Since the organization of the Church, about five thousand missionaries have been sent to various nations and States to preach the Gospel. Elders went to Canada in 1833; England in 1837; Wales, Scotland, Isle of Man, Ireland, Australia, and East Indies in 1840; Palestine in 1841, passing through the Netherlands, Bavaria, Austria, Turkey, and Egypt on the way; Society Islands in 1844; Channel Islands and France in 1849; Denmark, Sweden, Italy, Switzerland, and the Sandwich Islands in 1850; Norway, Iceland, Germany, and Chili in 1851; Malta, Cape of Good Hope, Burmah, Siam, and the Crimea in 1852; Gibraltar, Prussia, China, Ceylon, and the West Indies in 1853; the Netherlands in 1861; Austria in 1864; Mexico in 1877.

PUBLICATIONS.

"The Book of Mormon" was published in English in 1841; in Danish in 1851; in Welsh, French, German, and Italian in 1852; in Hawaiian in 1855; in Swedish in 1878.

EMIGRATION—TEMPLES.

portions in Spanish in 1876 and the whole in 1886. It has been translated into Hindustanee and Dutch, and in 1887 a translation was being made into Maori.

"The Book of Doctrine and Covenants" is a selection from the revelations of God, chiefly to Joseph Smith. Numerous editions of this book, as well as of "The Book of Mormon," have been published in America and England. "The Doctrine and Covenants" was also published in Welsh in 1851, in Danish in 1852, and in German in 1876. Many thousands of the "Hymn-Book" in many editions have been published in America and England, as well as hymn-books in Welsh and Danish. Divers periodicals of various kinds, advocating the doctrines of the Church, have been published in America, England, Wales, Denmark, Sweden, France, Germany, Switzerland, Australia, and India. Hundreds of thousands of other books and tracts have been published in the interests of the Church, in various parts of the globe.

EMIGRATION.

The emigration of Latter-Day Saints, from Europe chiefly, amounted to about 80,000 souls up to 1887, and was being added to at the rate of one to two thousand yearly.

TEMPLES.

In addition to ordinary meeting-houses, the Latter-Day Saints build temples, which are used as houses of learning, or select schools for theological instruction, and also for the administration of the various ordinances of the Gospel for the living and for the dead. The following temples have been erected: One at Kirtland, Ohio; corner-stone laid in 1833, dedicated in 1836. Another at Nauvoo, Ill.; corner-stone laid in 1841, dedicated in 1846. The third at St. George, Washington County, Utah; corner-stone laid in 1873, dedicated in 1877. The fourth at Logan, Cache County, Utah; corner-stone laid in 1877, dedicated in 1884. One at Salt Lake City, Utah; corner-stone laid in 1853; and one at Manti, Sanpete County, Utah; corner-stone laid in 1879.

The site for a temple was dedicated at Independence, Jackson County, Mo., in 1831, and the corner-stone of another at Far West, Caldwell County, Mo., was laid in 1838.

CELESTIAL MARRIAGE.

On the 12th of July, 1843, about one year before his death, Joseph Smith received a revelation from God on the eternity of the marriage covenant, including plurality of wives, wherein the Lord explained the principle and doctrine of men of God having more wives than one, also imposing it upon the Church, and commanding its observance, under strict and righteous regulations. In consequence of the prevailing prejudice and opposition to this doctrine, it was not considered prudent to make it public at the time, more especially as it was not applicable to persons not members of the Church. Consequently it was not made public until about eight years after Joseph Smith's death, when it was publicly read to the Church in special conference at Salt Lake City, and was accepted by the conference August 29, 1852. It is well understood among Latter-Day Saints that Joseph Smith and many other prominent members of the Church married, or had sealed to them, several wives. Joseph Smith's first wife was Emma Hale, who was married to him January 18, 1827. Of the names or number of his other wives, as also the dates of their marriage to him, we are not informed. After the publication of this doctrine, the custom of having several wives prevailed to an increased extent in the Church. These several wives have always been considered as honorable and their children as legitimate, in the sight of God and of the accepted members of the Church, as any other wives and children, and have been treated as such.

REPRESSIVE LEGISLATION.

Of late years, at nearly every session, legislation of a special character has been urged upon Congress, and occasionally a bill of this kind has become law, meant expressly for Utah and the Latter-Day Saints. All this legis-

lation is of a repressive character, much of which Latter-Day Saints regard as outrageous and unconstitutional, restricting the rights and privileges of the people in regard to civil and religious liberty and local self-government.

Among those laws regarded as unjust are the anti-polygamy and confiscatory law of 1862, the Poland law of 1874, the Edmunds law of 1882, the Hoar amendment to the civil appropriation law of the same year, and the Edmunds-Tucker law of 1887. These various laws annul divers territorial laws, forbid and punish plural marriage and living with plural wives, confiscate real estate and other Church property, appoint civil officers to control Church affairs, curtail the jurisdiction of Territorial courts, extend the jurisdiction of Federal courts, diminish the number and powers of locally elective officers, multiply the number and powers of Federal officers, compel instant attendance of witnesses by attachment without subpœna, require Federal officers to do police, sheriff, and constable duty, fill local offices by Federal appointment instead of by local election, abolish woman suffrage, deprive citizens, without process of law, of the vested right of voting, and impose test oaths on officers, jurors, and voters.

In administering these repressive measures it is held that most of the governors, judges, prosecuting attorneys, commissioners, marshals, and other Federal officials in the Territory have stretched and strained the law to the utmost, and at times have exceeded it so greatly and so grossly as to call down the severe rebuke of the President and of the Supreme Court of the United States.

DOCTRINES.

The following summary of doctrines believed in is from a letter by Joseph Smith, written in 1842 :

We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are : First, Faith in the Lord Jesus Christ ; second, Repentance ; third, Baptism by immersion for the remission of sins ; fourth, Laying on of hands for the Gift of the Holy Ghost.

We believe that a man must be called of God, by "prophecy, and by laying on of hands," by those who are in authority to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz. : apostles, prophets, pastors, teachers, evangelists, etc.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

We believe the Bible to be the word of God, as far as it is translated correctly ; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiac glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men ; indeed we may say that we follow the admonition of Paul, "We believe all

things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

PLURAL MARRIAGE IN UTAH.

The establishment of the Plural Marriage System among the Mormons has been a work of years. It was no sudden social revolution, but has been a steady growth. The "Revelation on Celestial Marriage" was made known at first to but a few and to them in secret. Their testimony as to its effects on their minds is on record. Trained in modern Christian traditions and reared in monogamic society, they were shocked and amazed. Strange to say, the women were scarcely more averse to it than the men. The Apostles and others to whom it was explained by Joseph and Hyrum Smith in 1843, were sorely troubled until, as they say, by prayer and investigation they became thoroughly convinced as to its rightfulness and divinity; and their wives, imbued with the same earnest desires after truth, accepted the revelation and consented to its practice. In a few instances the women, guided by feeling instead of faith, and by involuntary repugnance rather than reason, rejected and opposed it until the power of example and the desire to obtain as many blessings as their neighbors, overcame their objections, and they joined in assisting to make it practicable and honorable.

Here came in the exercise of charity, forbearance, patience, and self-sacrifice as remarkable as it would be considered admirable in any other cause. Loving wives gave to their husbands others in what they understood to be sacred wedlock, like the holy women of old; and in doing so, claimed to have received divine manifestations of approval which softened the trial and sanctified the sacrifice.

The tragic death of the Prophet and Patriarch and the exodus from Nauvoo, with the subsequent toilsome march across the wilderness to the vales of the Rocky Mountains, somewhat retarded the increase of Plural Marriages, but

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at the same time spread a knowledge as to the doctrine and the relations existing under it, because everybody became acquainted with his neighbor's affairs.

In 1852 the revelation was made public both to the saints and to the world. The example of men and women, recognized as good citizens and worthy and leading members of the church, who lived in harmony and advocated the system, aided the exposition of the doctrine by the preaching of the elders in establishing the practice among the general community. Only those considered worthy were permitted to engage in it, and the ceremony of sealing in each case, whether of a first wife or a plural wife, being exactly the same and solemnized in the name of Deity for time and all eternity, thus laying hold upon the world to come, it came to be viewed as a mark of distinction and a sacred privilege to be practically connected with what was called the "Eternal Order of Patriarchal Marriage," in which were the "blessings of Abraham, Isaac, and Jacob." The term polygamy is not considered by the Mormons as properly applied to their marriage system. They call it Celestial Marriage, because it is an eternal contract under divine regulation; and think that "Plural Marriage" is more appropriate to them than "Polygamy."

The Bible,—King James' translation,—has been one of the great instruments in the establishment of Mormon Polygamy. A plurality of wives being permitted in patriarchal times, provided for and regulated under the Mosaic law, and permitted and not anywhere forbidden under the early teachings of the Christian dispensation, the Bible as a whole is polygamous in its tendency, viewed apart from modern ideas, bias, and interpretations. The Mormons are a Bible-believing people; and they repudiate the commentaries, spiritualizations, and renderings of the divines of all the sects, taking its language, pure and simple, as a guide as to what God revealed in the times and for the people when its several books were written. And they think that what a Being who never changes sanctioned and did not forbid ages ago, cannot be essentially evil in these latter days.

Thus it has gradually grown among the Mormons until, to the astonishment of Christendom, women of ability, fine feeling, and gentle training have become the most ardent advocates of a system that revolts the civilized world. In addition to the religious zeal and fervent faith which actuate these women, they claim to have learned by experience and observation many practical advantages to their sex growing out of the system. While they have to share the time at the disposal of their husbands with others, dependent upon his care and objects of his affection, they are protected during anticipated maternity and other seasons from associations which for their own good and that of their progeny are better to be discontinued. They become more self-reliant, devoted to their children and better able to bear the cares of maternity than their monogamous sisters, and they learn to appreciate these advantages. They smile at the idea, often advanced, that they have but a fractional part of a husband and say that this is a physical impossibility, and an error in principle and in fact. And they ask if each child has the fractional part of a mother, or their love or hers is lessened by increase of offspring. To "love thy neighbor as thyself" is a Christian duty, and they consider they cannot perform it more faithfully, in spirit and in act, than by willingly recognizing the right of other women holding the same relations and feeling the same love for their husbands as they do themselves. The harem, a feature of Asiatic polygamy, is not an adjunct of Mormon plural marriage. Each wife usually has her own home. Often it is her own property, held in her own right; for the laws of Utah are very liberal as to the property rights of women, married or single. If circumstances render this impossible or inexpedient, she lives in her own apartments with the control of her own children and affairs. Nowhere is the home principle cherished more than among the Mormons; for the family is considered as the present and future heaven. And as "the woman is the glory of the man," so the children are the glory of the mother and the basis of her kingdom with her "love" in the world to come.

Thoughtful young women, looking to eternity as well as time, believing that their happiness forever is involved in the choice of a husband, in many instances prefer to trust their destiny to an honorable, God-fearing, industrious man who has proven his integrity in the family relation, both to his wife and his children, rather than chance the risks of an untried and possibly unstable youth, who may turn out a blank in that which some call the lottery of wedlock. The subjects of love, marriage, maternity, and conjugal and parental relations are freely discussed by ladies in the organization known as the Relief Society, which has its branches in every part of Utah, and has for its object the relief of the poor, and the intellectual and spiritual culture of its members. It is supplemented by the Mutual Improvement Societies for the younger ladies of the community. Principle instead of passion is advocated, and everlasting interests are held up as paramount.

The support of plural families is a puzzle to inquirers familiar with the struggles in monogamic society to support an ordinary family and keep up appearances. In the valleys of Utah there are opportunities for accumulating means other than by daily toil which enterprising men are not slow to take advantage of. And these are the class, as a rule, that enter into polygamy. The very courage and confidence which they must have to assume the cares, responsibilities, and extra burdens of extra families, are qualities likely to make them successful in the battle of life. And it is a fact well known to the people who live in connection with this marriage system, that these men of large families are "prospered" in their business undertakings; and the exigencies of the situation are a stimulus to energy and perseverance. The wives, too, learn to be economical and thrifty, and are mutually helpful, assisting each other in times of sickness and willing to share with each other in the comforts as well as toils of family life. These women are not butterflies of fashion, but working bees in the family hive. The increase, not the suppression of progeny, is their desire and ambition. Their pleasures are simple and are not the chief

object of exertion and existence. All this must be taken into account in an endeavor to understand the workings of Mormon polygamy.

Of course there are cases of unhappiness and discord in polygamous relations. The people are human beings with like passions and feelings to others. Both men and women, in polygamy as in monogamy, sometimes act foolishly or wickedly or both. The very opportunities that polygamy affords for the exercise of patience, forbearance, charity, self-control, and regard for the wishes of others, are openings for indulgence in their opposites. But experience has demonstrated that those virtues are absolutely necessary to the very existence of plural families, to say nothing of peace and content, which are the groundwork of happiness.

Therefore the fact that such families have continued for periods extending from a few years to over forty years, repeating themselves in the succeeding generation, speaks more than theory or argument as to the exercise of those Christian qualities in homes popularly supposed to be hotbeds of passion and breeding-spots of discord and contention. The teachers, whose duty it is to visit the church members and assist in the settlement of disputes, report that as a rule there is far less family trouble in the polygamous than in the monogamous households. As there is no rule or obligation that compels a plural wife to remain in relations which she desires to sever, fairness and a proper deportment are rendered necessary on the part of the husband, in order to retain her allegiance and her affections. When all its aspects are viewed impartially, there will be more general surprise that men will assume the multiplied responsibilities of Mormon polygamy, than that women can accept their position in the system.

The feelings and views of the Mormon women, to-day, on this subject, may be learned from the expressions of their representatives at the Ladies' Mass Meeting, held in Salt Lake City Theatre, March 6, 1886, the proceedings of which are published in pamphlet form by the Deseret News Company.

The large majority of the people of Utah are monogamous in practice. The female population is less than the male. "Celestial marriage," as the plural system is called, is only for persons of elevated character, recommended by the local and endorsed by the General Church Authorities. While all, with but a very few exceptions, believe in the rightfulness of plural marriage under given circumstances, all do not consider it obligatory upon them or that they are suited to its conditions and responsibilities.

The two classes are not divided on principle, but are different as to its practice. The polygamists are all disfranchised. No one can vote or hold office who is a polygamist or who will not take an oath to obey the laws. The voters, then, are monogamist, present and prospective. They have framed a State Constitution embodying provisions already in existence under the laws of the United States. They propose to execute them fairly as other laws are enforced, and not partially and in the spirit of persecution as the Edmunds law has been administered. Practically, every accused Mormon is considered guilty and is required to prove his innocence or suffer the extreme penalties. It is proposed to reverse this and give defendants in polygamy cases the same rights as other defendants.

The monogamous Mormons do not refer to matters of faith in the Constitution they have framed, for these are outside of politics. But they intend in good faith to carry out the provisions they have made under the State in deference to the pronounced decision of the vast majority of the nation, not as a religious but as a political measure. The polygamists have no voice in the matter, for they have no votes. The people who have broken no law claim the rights of citizens under the law, and they deny the justice of depriving them of political rights because of the alleged misdemeanor of others over whom they have no control.

THE LAWS AGAINST POLYGAMY.

To the foregoing contribution from Mr. Franklin D. Richards, the editor deems it advisable to add a statement re-

specting the legislation of Congress against the practice of polygamy. The Mormons justify themselves on the ground of "the rights of conscience" to *practice* their religion. The people of the United States concede "the rights of conscience" so far as *belief* is concerned, but not as to *practice*, and hold that if it were conceded to each citizen the right to practice anything he believed to be right, then civil government in the United States must necessarily become extinct. In consequence of the conflict between these views and the general opposition to a plurality of wives, the question has been discussed in Congress year after year and much legislation has been had to suppress polygamy, all of which, however, seemed insufficient.

THE EDMUNDS LAW OF 1882.

At length United States Senator Edmunds, of Vermont, drafted a bill which passed both Houses of Congress, and is known as the Edmunds Act of 1882. Its main provisions are:

That if any male person in a Territory or other place over which the United States have exclusive jurisdiction hereafter cohabits with more than one woman, he shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than \$300, or by imprisonment for not more than six months, or by both said punishments, in the discretion of the court; that every person who has a husband or wife living who, in a Territory or other place over which the United States have exclusive jurisdiction, hereafter marries another, whether married or single, and any man who hereafter simultaneously, or on the same day, marries more than one woman, in a Territory or other place over which the United States have exclusive jurisdiction, is guilty of polygamy, and shall be punished by a fine of not more than \$500 and by imprisonment for a term of not more than five years; but this section shall not extend to any person by reason of any former marriage, whose husband or wife by such marriage shall have been absent for five successive years and is not known to such person to be living and is believed by such person to be dead, nor to any person by reason of any former marriage which shall have been dissolved by a valid decree of a competent court, nor to any person by reason of any former

marriage which shall have been pronounced void by a valid decree of a competent court, on the grounds of nullity of the marriage contract; that the President is hereby authorized to grant amnesty to such classes of offenders guilty of bigamy, polygamy, or unlawful cohabitation before the passage of this act, on such conditions and under such limitations as he shall think proper; but no such amnesty shall have effect unless the conditions thereof shall be complied with; that the issue of bigamous or polygamous marriages, known as Mormon marriages, in cases in which such marriages have been solemnized according to the ceremonies of the Mormon sect in any Territory of the United States, and such issue shall have been born before the first day of January, Anno Domini eighteen hundred and eighty-three, are hereby legitimated; and that no polygamist, bigamist, or any person cohabiting with more than one woman, and no woman cohabiting with any of those persons described as aforesaid in this section in any such Territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such Territory or other place, or be eligible for election or appointment to, or be entitled to hold any office or place of public trust, honor, or emolument in, under, or for any such Territory or place, or under the United States.

The reports of the Commissioners appointed under the Act furnish an interesting view of Mormonism under the new *régime*. In the report to Congress of 1884, the Commissioners stated that after two years' experience it became their duty to advise the government that although the law had been successfully administered in respect to the disfranchisement of polygamists, the effect of the same upon the preaching and practice of polygamy had not improved the tone of the former, or materially diminished the latter. The law of 1882 provided for the punishment of polygamy or unlawful cohabitation by fine and imprisonment upon conviction; also for the disfranchisement of polygamists. Prior to August, 1882, nearly all the offices in the Territory were held by polygamists, but within two years after the Commissioners entered upon their duties, there were elected 1,351 officers, not one of whom was a polygamist. They estimated the number of voters who had been disfranchised by reason of polygamy at 12,000, and declared that in April, 1884, there was not a polygamist in office in the Territory. They further claimed that three-fourths or more of the Mor-

mon adults, male and female, do not enter the polygamic relation, but all believe it authorized by divine revelation.

THE CHURCH ABANDONS POLYGAMY.

On January 8, 1886, Congress passed a bill, which, among other actions, annulled all laws recognizing illegitimate children, and the territorial laws creating and continuing the Mormon Church Corporation; abolished all immigration companies; and directed the attorney-general of the United States to institute proceedings to forfeit and escheat all property acquired by the Mormon Church Corporation in contravention of the United States laws, the escheated property to be then sold and the proceeds devoted to common school purposes in the territory, but no building was to be forfeited that was used exclusively for worship. The United States Supreme Court affirmed the constitutionality of the Edmunds law, and declared the property of the Mormon Church escheated to the United States, in 1890. On September 24, following, Wilford Woodruff, president of the Mormon Church, published an official declaration forbidding plural marriages. The great semi-annual conference of the Church held in the following month unanimously adopted resolutions recognizing his authority as binding. Almost immediately Chief-Justice Charles S. Zane accepted the action of the Church as sincere and final, and rescinded the order of the court excluding Mormon aliens from naturalization. In December, 1891, the president and apostles of the Church formally petitioned the President of the United States for amnesty for the members of the Church, reciting the foregoing facts, and pledging their own faith and honor for the faithful observance of the laws of the land by their people. In forwarding this petition both the governor and the chief-justice of the territory testified to their belief in its sincerity and recommended its favorable consideration by the President. On February 17, 1893, President Harrison issued a proclamation granting amnesty and pardon to those who, under this act of Congress, had been denied the right of registering and voting.

THE ANTI-POLYGAMIC MORMONS.

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-
DAY SAINTS.*

THIS society, sometimes called Mormon, is radically opposed to polygamy in any form, and all its concomitants. It regards the Mormon church in Utah as being in apostasy from the original faith, as set forth in the standard works of the church during the lifetime of the prophet Joseph Smith, and it denies that he ever gave to the church the purported revelation of July, 1843, authorizing and commanding polygamy or plural marriage.

It also claims that Brigham Young was not, and that by the law and order of the church could not be the rightful successor to the prophet Joseph Smith as the president of the church ; but that Joseph, the eldest son of the prophet, who now resides at Lamoni, Iowa, was and is the rightful and divinely appointed successor.

After the assassination of the prophet Joseph, in Carthage jail, Illinois, July 27, 1844, many aspired to the leadership of the church, and there arose discord and division. Brigham Young, with seven of the twelve apostles and about ten thousand followers, went to Salt Lake Valley in 1847 ; while

* This sketch was specially furnished for the work by Bishop G. A. Blakeslee, of Galien, Mich.

Sidney Rigdon, with a following of a few hundred, made his headquarters at Pittsburgh, Pennsylvania; James J. Strang locating, with a few hundred of his followers, first at Voree, Wisconsin, and afterward at Beaver Island, in Lake Michigan; William Smith, a brother of the prophet, made his headquarters at Palestine, Lee County, Illinois; and other divisions and subdivisions occurred afterward, but in process of time very many of these organizations united with the Reorganized Church.

This society has organized churches throughout the United States, the Canadas, England, Denmark, Switzerland, Australia, and the Society Islands, and has an active missionary body laboring in all these regions. Its churches number between five hundred and six hundred, have a membership of about 150,000, and gain about 5,000 each year. A Sunday-school is connected with each organized church. The available property of the society is valued at about \$1,500,000.

It is worthy of note that none of the family of the prophet Joseph Smith united with any of the divisions of the church, but that in 1860, Emma, the widow of the prophet, and Joseph, the eldest son, with Alexander H. and David H., youngest sons of the prophet, became identified with the Reorganized church. It is also a fact that none of the brothers or sisters of the prophet were in any way connected with the Brighamite church, but that all have united with the Reorganized church.

The widow of the prophet remained with her family at Nauvoo, Illinois, until the time of her death in 1877. She was ever an active opponent of polygamy and its like, and stoutly denied, up to the time of her death, that her prophet-husband ever had any other wife than herself. She pronounced the revelation which Brigham Young gave to the Mormons of Utah, in 1852, a fraud.

The following epitome of the faith and doctrines of the church gives the outline of what they hold to be essential in order to serve God aright:

EPITOME OF THE FAITH AND DOCTRINES.

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. Matt. 28 : 19. 1 John 1 : 3. St. John 11 : 26.

We believe that men will be punished for their own sins, and not for Adam's transgression. Ecc. 12 : 14. Matt. 16 : 27. 1 Cor. 3 : 13. Rev. 20 : 12-15.

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel. 1 Cor. 15 : 3. 2 Tim. 1 : 10. Rom. 8 : 1-6.

We believe that these ordinances are :—

(1st.) Faith in God and in the Lord Jesus Christ. Heb. 11 : 6. 1 Pet. 1 : 21. 1 Tim. 4 : 10. John 3 : 16, 18, 36. Mark 11 : 22. John 14 : 1.

(2d.) Repentance. Matt. 3 : 2, 8, 11. Luke 13 : 3 ; 24 : 47. Ezek. 18 : 30. Mark 1 : 5, 15. Acts 2 : 38. Rom. 2 : 4. 2 Cor. 7 : 10.

(3d.) Baptism by immersion for the remission of sins. Matt. 3 : 13-15. Mark 1 : 4, 5. Luke 3 : 3. John 3 : 5. Acts 2 : 38 ; 22 : 16 ; 2 : 41 ; 8 : 12, 37, 38. Mark 16 : 16. Col. 2 : 12. Rom. 6 : 4, 5. John 3 : 23. Acts 8 : 38, 39.

(4th.) Laying on of hands for the gift of the Holy Ghost. Deut. 34 : 9. John 20 : 21, 22. Acts 8 : 17 ; 19 : 6. 1 Tim. 4 : 14. Acts 9 : 17. 1 Cor. 12 : 3. Acts 19 : 1-6.

(5th.) We believe in the Resurrection of the Body ; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired. Job 19 : 25, 26. Dan. 12 : 2. 1 Cor. 15 : 42. 1 Thes. 4 : 16. Rev. 20 : 6. Acts 17 : 31. Phil. 3 : 21. John 11 : 24. Isa. 26 : 19. Ps. 17 : 15.

(6th.) We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished according to the degree of good, or evil, they shall have done. Rev. 20 : 12. Ecc. 3 : 17. Matt. 16 : 27. 2 Cor. 5 : 10. 2 Pet. 2 : 4, 13, 17.

We believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel, and Administer in the Ordinances thereof. Heb. 5 : 1, 5, 6, 8. Acts 1 : 24, 25 ; 14 : 23. Eph. 4 : 11. John 15 : 16.

We believe in the same kind of organization that existed in the primitive church, viz. : Apostles, Prophets, Pastors, Teachers, Evangelists, etc. 1 Cor. 12 : 28. Matt. 10 : 1. Acts 6 : 4. Eph. 4 : 11 ; 2 : 20. Titus 1 : 5.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time. Job 32 : 8. Heb. 13 : 8. Prov. 29 : 18. Amos

3 : 7. Jer. 23 : 4 ; 31 : 31, 34 ; 33 : 6. Ps. 85 : 10, 11. Luke 17 : 26 Rev. 14 : 6, 7 ; 19 : 10.

We believe in the powers and gifts of the everlasting gospel, viz. : the gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc. 1 Cor. 12 : 1-11 ; 14 : 26. John 14 : 24. Acts 2 : 3. Matt. 28 : 19, 20. Mark 16 : 16.

We believe that Marriage is ordained of God ; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression. Gen. 2 : 18, 21-24 ; 7 : 1, 7, 13. Prov. 5 : 15-21. Mal. 2 : 14, 15. Matt. 19 : 4-6. 1 Cor. 7 : 2. Heb. 13 : 4. D. & C. 42 : 7 ; 49 : 3.

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God. Gen. 4 : 19, 23, 24 ; 7 : 9 ; 22 : 2, in connection Gal. 4th and 5th c. Gen. 21 : 8-10. Mal. 2 : 14, 15. Matt. 19 : 3-9. The BOOK OF MORMON says :—"Wherefore, my brethren, hear me, and hearken to the word of the Lord : for there shall not any man among you have save it be ONE WIFE, and concubines he shall have none, for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me, saith the Lord of hosts"—Jacob 2 : 6-9.

We believe that in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the word of God should be decisive and the end of dispute ; and that when God directs, man should obey.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and State, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth" ; and that such worship does not require a violation of the constitutional law of the land. John 4 : 21-24. Doctrine and Covenants, sec. 58, par. 5.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, allow all men the same privilege, let them worship how, where, or what they may.

They hold the following in respect to Civil Governments and Laws in general :

1. We believe that governments are instituted of God for the benefit of man, and that He holds men accountable for their acts in relation to them, either in making laws or in administering them for the good and safety of society.

2. We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the

free exercise of conscience, the right and control of property, and the protection of life.

3. We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people (if a republic) or the will of the sovereign.

4. We believe that religion is instituted of God, and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others ; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion ; that the civil magistrate should restrain crime, but never control conscience ; should punish guilt, but never suppress the freedom of the soul.

5. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly ; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

6. We believe that every man should be honored in his station : rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty ; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror ; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

7. We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief, but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or prescribe them in their opinions, so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition nor conspiracy.

8. We believe that the commission of crime should be punished according to the nature of the offense ; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed ; and for the public peace and tranquillity all men should step forward and use their ability in bringing offenders against good laws to punishment.

9. We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

10. We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fellowship and good standing ; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy of either life or limb ; neither to inflict any physical punishment upon them ; they can only excommunicate them from their society and withdraw from their fellowship.

11. We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same ; but we believe that all men are justified in defending themselves, their friends and property and the government, from the unlawful assaults and encroachments of all persons, in times of exigencies, where immediate appeal cannot be made to the laws and relief afforded.

12. We believe it just to preach the gospel to the nations of the earth, and to warn the righteous to save themselves from the corruption of the world ; but we do not believe it right to interfere with bond-servants, neither to preach the gospel to, nor baptize them, contrary to the will and wish of their masters ; not to meddle with, or influence them in the least, to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men ; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

Also this in respect to

MARRIAGE.

1. According to the custom of all civilized nations, marriage is regulated by laws and ceremonies ; therefore we believe that all marriages in this Church of Jesus Christ of Latter-Day Saints should be solemnized in a public meeting, or feast, prepared for that purpose ; and that the solemnization should be performed by a presiding high-priest, high-priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Saviour Jesus Christ.

2. Marriage should be celebrated with prayer and thanksgiving ; and at the solemnization the persons to be married, standing together, the man on the right and the woman on the left, shall be addressed by the

person officiating, as he shall be directed by the Holy Spirit ; and if there be no legal objections, he shall say, calling them each by their names : You both agree to be each other's companion, husband, and wife, observing the legal rights belonging to this condition : that is, keeping yourselves wholly for each other and from all others, during your lives. And when they have answered yes, he shall pronounce them husband and wife in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him. May God add his blessings and keep you to fulfil your covenants from henceforth and forever. Amen.

3. The clerk of every branch should keep a record of all marriages solemnized in his branch.

4. All legal contracts of marriage, made before a person is baptized into this church, should be held sacred and fulfilled.

Inasmuch as this church of Christ has been reproached with the crimes of fornication and polygamy, we declare that we believe that one man should have but one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents, and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust.

We believe that husbands, parents, and masters who exercise control over their wives, children, and servants, and prevent them from embracing the truth, will have to answer for that sin.

In respect to church finances, it holds that the law of tithing, as practiced by Melchisedec and Abraham (see Gen. 14 : 20), and by Jacob (see Gen. 28 : 22), as enjoined in Mal. 3 : 8-12, and taught by the Saviour (Matt. 23 : 23), and indorsed by St. Paul (Heb. 7 : 8), should be observed by the church of God in every age. Also that free-will offerings and almsgiving be observed as circumstances may demand.

Joseph Smith, the president of the church, is also editor-in-chief of the *Saints' Herald*, the organ of the church, issued weekly at Lamoni, Iowa. The Herald Publishing House also issues a Sabbath-school weekly, entitled *The Hope*; also a 48-page magazine entitled *Autumn Leaves*. It likewise publishes denominational books, pamphlets, and tracts in large and constantly increasing numbers. Wherever this denomination has a membership they are noted for their honesty, industry, temperance, and loyalty ; their thriftiness and their unswerving devotion to their religious views.

The Society of Shakers.

MOTHER ANN'S IMMIGRATION TO AMERICA.

THE term Shaker is given in mockery and reproach to "The United Society of Believers in Christ's Second Appearing." Their origin was in a protest against the Apostolic Church in England as having gone out of the true way, and a belief that this sect was especially raised up to restore the true faith and practice. James Wardley, a tailor, and his wife Jane, Quakers, of Bolton-on-the-Moors, England, joined some French Quakers in testifying against all the churches then in standing, in 1747. In 1757 Ann Lee (a blacksmith's daughter), joined the society by confessing her sins to Jane Wardley. Some years after joining the society, she united her testimony against the "root of human depravity," the lust of generation, and professed she had received the greatest gift. From 1768 or 1769 she was regarded as the spiritual mother, and took the lead of the society, being known thenceforth as "Mother Ann." About 1772 Mother Ann claimed to have received a revelation from Heaven to repair to America. She prophesied of a great increase and permanent establishment of the society and its work for God in this country. Accordingly, as many as firmly believed in her testimony, and could settle their temporal concerns, procured passage with her at Liverpool, and

landed at New York in 1774. In the spring of 1776 they went to Albany, and thence to what is now Watervliet, eight miles distant, where a society was established in September, which is still in existence. From this society have sprung all that have since come into being.

Their testimony was opened to the world in 1780; their first house for public worship was built at New Lebanon, N. Y., in 1785; and their first gathering into a community, analogous to the primitive church, was in 1787. The first written covenant of a full consecration to God, of *life, time, service, and treasure*, was signed in 1795, under the name of "The United Society of Believers in Christ's Second Appearing." Shakers hold that the True Christian Church is a congregation of souls baptized with that degree of the Christ spirit which *harvests them from the generative plane*, and from the selfish, sinful elements of the world; consecrates their lives to God; absolves them from the bondage of sin and the powers of sinful temptations, and opens their souls to receive continuous revelations of light, truth, love, mercy, charity, and forgiveness to penitents, combined with impartiality and merciful judgment from heaven's eternal fountain. It is an evangelizing missionary board to bestow these blessings upon the children of men. Its testimony is the gospel "net, cast into the" (worldly) "sea, that gathers of every kind" (of humanity) by its winning love. Its work of confession and forsaking of sin, of obedience and a daily cross against a carnal life, constitutes the *day of judgment*, and none other do its members fear nor feel. Souls who abide this ordeal are harvested into the kingdom of God. Those called into the fold, as members of Christ's Church, who flinch from this, are cast back into the worldly sea.

The Shaker institution being, as its subjects believe, *the kingdom of Christ's second appearing upon earth*, is not, therefore, a *democracy*, it is a *theocracy*. Its leaders are nominated by the ministry, who are the first leading authority of the Shakers' Society, and in union with the covenant-keeping members are *appointed* to office. They are *not* elected by majority votes of members. They are not con-

sidered infallible oracles, but for the time, the occasion, and the locality, the most appropriate. The order of the leading and governmental authority is an infallible institution, and in all cases where ministers and elders are governed in their ministrations by the Christ spirit which constitutes this order, they are the oracles of God ; an authority that may not be impugned. The true administration of this authority is not the administration of man or woman, in the selfhood of mere human capacity, but godliness through man and woman, each sex in its own order, but a *united twain*, thus, in the Christ character, making *one perfect new man*. In this Christ order there is neither male nor female, in the fleshly generative sense. In the true order of all Shaker institutions both sexes have equal rights.

In their communities there are three kinds of members : 1st, the novitiates, who receive the doctrines, but prefer to live with their own families for a time ; 2d, the junior ones, composed of persons who have become members of a community, but have not yet relinquished their property to the Society ; and, 3d, the senior ones, comprising those who, after a full experience, voluntarily consecrate themselves, their services, and their property to the Society, not to be reclaimed by them or their legal heirs. Those who belong to the latter class compose the "church."

VIEWS ON PROPERTY.

True Christianity, as understood by Shakers, ultimates in a full consecration of *treasure*, as well as time and talents, to the support of the Household of Faith, and its missionary and charitable enterprises. All persons, without regard to property, are equally welcome to membership and fellowship, by complying with the foregoing terms concerning membership.

Persons having property and legal heirs are required, before making a consecration of any portion of their estate, to make all just and useful provisions for their heirs ; to pay all just debts : to absolve themselves from all copartnerships

in trade, or business transactions that may entail upon them a claim for expenses, so that no just nor legal demands can be made upon them for any portion of the property they propose to consecrate.

The consecration of property is to be entirely an act of free will. No demands are made.

It is, however, understood that any person who becomes a member of the Community, and has a spiritual travel into a union and fellowship of Gospel Brotherhood and Sisterhood, in full conformity to the Christian Faith, will ultimate in a gift of *entire consecration of treasure*, as well as soul, body, time, talents, and services; this, however, sometimes takes much time to accomplish.

Persons joining the Community, and living within the pale of its association, as partakers of its benefices in sickness and in health, who are possessed of property, and who do not feel prepared, and do not yet choose to consecrate the same, are expected to contribute the interest of their property to the Community where they reside, while the principal is subject to their own direction and management. Without this proviso the Society is liable, in some cases, to be very unjustly and unreasonably burdened.

All members of the Community are kindly and dutifully cared for, in sickness and in health, no difference being made on account of property considerations.

Persons having unbelieving families, outside of the Community, demanding and justly claiming their care and support, may have full fellowship and communion, socially and spiritually, though unable to enter the pale of the Community as a member thereof, in consecrated, communal relation.

The doors of the Community are not open to any persons as a *merely charitable* institution. Nor is it anticipated that persons may spend their lives to an advanced and enervated enfeebled age in the worldly arena, and then throw themselves into the Community for care and support, by merely professing a faith in its cardinal principles. Such may receive a degree of union according to sincerity and faithfulness, and remain outside.

The door of spiritual fellowship is ever open to any and every soul who will honestly confess and forsake all sin, and conform to the principles of the gospel of Christ's Second Appearing.

EMPLOYMENTS OF SHAKERS.

For males, agricultural, horticultural, and mechanical pursuits. The raising and preparation of cereals and fruits for market. The Shakers first originated the drying of sweet-corn for food, more than fifty years ago; also the modern improved kilns for the purpose. Shakers were the first in this country who instituted the raising, papering, and vending of garden seeds in the present styles. Shakers first instituted in this country the botanical medical practice, and first gathered, also raised, dried, prepared, and papered medicinal herbs and roots for market. They first manufactured medicinal, vegetable extracts for market. They were the first who raised and manufactured broom brush into brooms; were the originators of the broom business. This was at Watervliet, N. Y. The first buzz saw was manufactured by the Shakers both at Harvard, Mass., and at New Lebanon, N. Y., and the first saw of this kind is now on exhibition in the Geological buildings at Albany, N. Y. The Shakers first invented and used the planing and matching machine for dressing flooring and ceiling lumber; this was at New Lebanon. The Shakers at New Lebanon, N. Y., were the first inventors and manufacturers of cut nails; they were cut and headed by hand. The first machine for cutting and bending machine card teeth, and punching the leather for setting, was invented and used at New Lebanon, N. Y.; and for years they had a monopoly of all the foregoing business and trades. Metallic pens were first invented and used, and sold in market, by the Shakers at Watervliet, N. Y.; they were made of brass and silver.

A BRIEF COMPEND OF PRACTICAL PRINCIPLES.

1. Purity, in mind and body, *including a virgin life*, as exemplified and inculcated by Jesus Christ, as the way that leads to God.
2. Honesty and integrity in all their words and dealings, according

to the precepts of the Saviour : "As ye *would* that men should do to you, do ye even so unto them."

3. Humanity and kindness to both friend and foe, "Charity never faileth," "Love is the fulfilling of the Law," "Overcome evil with good." This rule comprehends the proper conduct toward all animals.

4. To be *diligent in business, serving the Lord!* All labor with their hands according to strength and ability ; all are to be industrious, but *not slavish*. Idleness is the parent of want and vice.

5. To be prudent, economical, temperate, and frugal, but not parsimonious.

6. To keep clear of debt : owe no man any thing ; *give love and good-will*.

7. United and consecrated interest in all things is their general Order, but none are required to come into it except voluntarily, for this Order is the result of mutual love and unity of spirit ; it cannot be supported where the selfish relation of husband, wife, and children exists. This Order is the greatest and clearest demonstration of practical love. "By this shall all men know that ye are my disciples, if ye have love one for another."

8. All are suitably provided for in health, sickness, and old age ; all being equally of the one "*Household of Faith*."

Indeed, to sum it all up, to seek and practice every virtue, without superstition, is the leading tenet of the Shaker profession. "Add to your faith, virtue."

SHAKER COMMUNITIES.

These are divided into families, varying in numbers from a very few to 150, or more. The families consist of both sexes and all ages. Their organization, formulas, and by-laws are anti-monastic ; each sex, however, occupying separate apartments (including those married, who have become members), all in the same dwelling ; both sexes take meals in the same hall, at the same time, each sex by themselves, except small parties at unusual meal-times ; these, both at the same table. They kneel in prayer before, and in thanks after each meal ; partake of meals in silence. Of these families, socially, morally, and spiritually considered, is understood to be the Christ Spirit, manifested through elders, generally two of each sex, if practicable. Temporal leaders consist of one or two deacons and two deaconesses, or more, for each family.

In 1886 there were seventeen communities in the United States, and none elsewhere, viz.: (1) Watervliet, N. Y. (the original society); (2) Mount Lebanon; (3) Groveland, Livingston County, in New York State; (4) Hancock, Berkshire County; (5) Harvard, and (6) Shirley, Middlesex County, in Massachusetts; (7) Enfield, Grafton County, and (8) Canterbury, Merrimac County, in New Hampshire; (9) Alfred, York County, and (10) New Gloucester, Cumberland County, in Maine; (11) Enfield, Hartford County, in Connecticut (the birthplace of Meacham, the Shaker Moses); (12) White Water, Hamilton County; (13) Watervliet, Montgomery County; (14) Union Village, Warren County, and (15) North Union, Cuyahoga County, in Ohio; (16) Pleasant Hill, Mercer County, and (17) South Union, Logan County, in Kentucky.

In 1890 there were 15 communities, 3 each in Massachusetts and Ohio, 2 each in Kentucky, Maine, New Hampshire, and New York, and 1 in Connecticut. There were 16 church edifices, 1,728 members, and church property valued at \$36,800, showing a decrease since 1875 of 3 communities and 687 members.

Belief and History

OF

“The Christians.”

THIS denomination arose from separate and unpreconcerted movements in three of the leading denominations of the United States. The adherents to the present churches, in order to distinguish their denominational name from that usually applied to followers of the Lord Jesus Christ, pronounce the *i* in the first syllable long, as if the word were written *Chrystians*.

The first movement took place in North Carolina, where the Rev. James O’Kelly, and several other Methodist ministers of that State and of Virginia, urged a change in the form of church government, favoring the congregational system, and that the New Testament be declared their only creed and discipline. Failing to attain their object, Mr. O’Kelly, several other ministers, and quite a considerable number of members withdrew from the Methodist Church, Dec. 25, 1793, and formed a new church under the name of the “Republican Methodists.” In the following year they decided to be known as “Christians” only, and to acknowledge no head over the church but Jesus Christ, and no creed nor discipline but the Holy Bible.

The second movement occurred in Vermont. The Rev. Abner Jones, of Hartland, then a member of a regular Baptist church, received peculiar impressions concerning

sectarian names and human creeds. The first he regarded as an evil, because they were so many badges of distinct separation among the followers of Christ. The second, he contended, served as so many lines or walls of separation to keep the disciples of Christ apart. He contended that sectarian names and human creeds should be abandoned, and that true piety alone, and not the externals of it, should be made the only test of Christian fellowship and communion. He began preaching his sentiments at once, and with such zeal that, in September, 1800, he had a little church of twenty-five members gathered about him in Lyndon, Vt.

The third movement occurred in Kentucky, and was an outgrowth of the remarkable revival of religion that was experienced in the Presbyterian churches in Kentucky and Tennessee during the years 1800 and 1801. Several Presbyterians, who had heartily entered into the revival work, broke off from the Calvinistic creed and preached the gospel of free salvation. This led the Synod of Kentucky to interfere, whereupon the Rev. Barton W. Stone, an eloquent minister of that State, and four other ministers withdrew from the synod, and organized themselves and their followers into the "Springfield Presbytery," which name was changed in 1803 to that of Christians.

GENERAL BELIEF.

1. That God is the rightful arbiter of the universe, the source and fountain of all good.

2. That all men have sinned and come short of the glory of God.

3. That with God there is forgiveness; but that sincere repentance and reformation are indispensable to the forgiveness of sins.

4. That man is constituted a free moral agent, and made capable of obeying the gospel.

5. That through the agency of the Holy Spirit, souls, in the use of means, are converted, regenerated, and made new creatures.

6. That Christ was delivered for our offences and raised again for our justification; that through his example, doctrine, death, resurrection, and intercession, he has made salvation possible to every one, and is the only Saviour of lost sinners.

7. That Baptism and the Lord's Supper are ordinances to be observed

by all true believers ; and that baptism is the immersing of the candidate in water, in the name of the Father, and of the Son, and of the Holy Ghost.

8. That a life of watchfulness and prayer only will keep Christians from falling, enable them to live in a justified state, and ultimately secure to them the crown of eternal life.

9. That there will be a resurrection of both the just and the unjust.

10. That God has ordained Jesus Christ judge of the quick and dead at the last day ; and at the judgment, the wicked will go away into everlasting punishment, and the righteous into life eternal.

In the Christian Connexion, as these organizations are called when spoken of as a distinct religious denomination, churches are independent bodies, duly authorized to govern themselves and transact their own affairs. They have a large number of associations called conferences. Each conference meets annually, sometimes more frequently, and is composed of ministers and messengers from churches within its bounds. At such conferences candidates for the ministry are examined, received, and commended. Once a year, in conference, the character and standing of each minister is examined, to the end that purity in the ministry may be carefully maintained.

Soon after the discovery was made of the existence of three distinct organizations in as many parts of the country, holding the same general belief, a fourth movement occurred, resulting in a union of the bodies. This continued until the Civil War, when the slavery and sectional questions caused a separation, and the establishment of a Southern branch.

In 1890 the Christian Church, North, had 1,281 organizations, 962 churches, 218 halls, 90,718 members, and church property valued at \$1,637,202. There were 75 annual conferences, covering in whole or in part 24 States, and the Church had the largest membership in Ohio, 25,952. The Christian Church, South, was confined to the States of Alabama, Georgia, North Carolina, and Virginia, and had 143 organizations, 135 churches, 8 halls, 13,004 members, and church property valued at \$137,000. The total strength of the Church was 1,424 organizations and 103,722 members, with 1,097 churches, 226 halls, and church property valued at \$1,774,202.

THE Advent Believers.

THE Adventists compose a sect who believe in the speedy second coming of our Lord Jesus Christ, and of the end of the world. For several years they were usually known as Millerites, from William Miller, of Massachusetts, who formulated the belief and assigned reasons therefor, in 1833. The time at which the Adventists at first expected the second appearance of Christ was October, 1842. Subsequently other dates were fixed, as 1843, 1847, 1848, 1857, and 1861. The number of believers increased rapidly, and preachers scattered the faith in every direction. Mr. Miller died in 1849, and some division in their views occurred, a part holding to a modification of the usual Trinitarian view of the divinity of Christ, and some adopting the doctrine of the annihilation of the wicked. The remainder adhered to the general views of Trinitarians, except as to the second coming of Christ, which they believed would be speedy; and held that the first resurrection, that of the righteous, would then occur, while the wicked would not be raised until 1,000 years later; that during these 1,000 years He would reign on the earth, and that the reign would be one of happiness for the righteous, but one of terror and judgment for the wicked.

An Advent Christian Association was formed in 1859. The members believe in the final destruction of the wicked. This sprang from the American Millennial Association, organized

in Boston in the preceding year, the members of which did not believe in the final destruction of the wicked, and called themselves Evangelical Adventists. Another branch of believers, who observe the seventh day as the Sabbath, originated as early as 1844, and have maintained their organization under the distinguishing name of Seventh-day Adventists. They set no time for the second coming of Christ, believing that the prophecies which, in the opinion of other Adventists, fixed the second advent in or about 1842, really brought the world only to the "cleansing of the tabernacle," a period of brief but uncertain duration preceding the coming of Christ.

Mr. Miller's statements of personal views are sixteen in number. Each one is followed by quotations from the Bible, which he regarded as proofs. In his lectures and writings he gave what he termed the proof of the time he had designated for the second advent, in fifteen different ways. Omitting this as well as the proofs of his views for lack of space, we will give succinctly the views themselves :

1. I believe that Jesus Christ will come again to this earth.
2. I believe he will come in all the glory of his Father.
3. I believe he will come in the clouds of heaven.
4. I believe he will then receive his kingdom, which will be eternal.
5. I believe the saints will then possess the kingdom forever.
6. I believe at Christ's second coming the body of every departed saint will be raised, like Christ's glorious body.
7. I believe that the righteous who are living on the earth when he comes will be changed from mortal to immortal bodies, and with them who are raised from the dead, will be caught up to meet the Lord in the air, and so be forever with the Lord.
8. I believe the saints will then be presented to God, blameless, without spot or wrinkle, in love.
9. I believe when Christ comes the second time, he will come to finish the controversy of Zion, to deliver his children from all bondage, to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil.
10. I believe that when Christ comes he will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of woe, until their resurrection unto damnation.

11. I believe, when the earth is cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein forever. Then the kingdom will be given to the saints.

12. I believe the time is appointed of God when these things shall be accomplished.

13. I believe God has revealed the time.

14. I believe many who are professors and preachers will never believe or know the time until it comes upon them.

15. I believe the wise, they who are to shine as the brightness of the firmament (Dan. xii. 3), will understand the time.

16. I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that sometime between March 21, 1843, and March 21, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him ; and that then he will reward every man as his works shall be.

The Adventists generally practice adult immersion, believe in the necessity of a change of heart, a godly life, the ultimate annihilation of the wicked, and in the sleep of the dead until the final judgment. The following shows the condition of the different bodies of Adventists as reported in 1890 : Adventists, Christian, 580 organizations, 294 churches, 281 halls, 25,816 members, value of church property \$465,605 ; Adventists, Seventh-day, 995 organizations, 418 churches, 555 halls, 28,991 members, value of church property \$644,675 ; Adventists, Age-to-Come, 95 organizations, 29 churches, 61 halls, 2,872 members, value of church property \$46,075 ; Adventists, Evangelical, 30 organizations, 22 churches, 5 halls, 1,147 members, value of church property \$61,400 ; and Church of God (an offshoot of the Seventh-day Adventists), 29 organizations, 1 church, 23 halls, 647 members, value of church property \$1,400—total, 1,729 organizations, 764 churches, 925 halls, 59,473 members, and church property valued at \$1,219,155.

Modern Spiritualism.

IN its modern sense the term Spiritualism expresses the doctrines of those who believe that communication between this world and the next is, and always has been, a reality. In the seventeenth century there were many avowed spiritualists in France, and hosts of bright minds engaged in investigating the various phenomena. The mesmerist Billot claimed that he and his associates had both seen and felt spirits. Deleuze declared that the possibility of communicating with spirits had been proven to him. Others asserted that phenomena, in all respects identical with spiritualism, appeared in ancient histories, in the Delphic Oracles, in the occurrences of the Wesley family in 1716, and in Swedenborg's alleged full and open communication with the spirit world and his daily converse with spirits.

Robert Dale Owen declared that spiritualism, as understood in the United States, had its birth on March 31, 1844, when the phenomenon of spirit-rapping manifested itself to the Fox family in Hydeville, N. Y. Various members of this family obtained true answers to many questions by distinct raps upon an isolated table. Spiritualists hold that if we admit the probability of another life of which the present is the novitiate, we must also admit the likelihood that means should be offered us to obtain assurances touching



WITCH OF ENDOR.—BENJ. WEST.—The remarkable scene presented in the story of the woman of Endor who brought up the dead prophet Samuel to give a message to King Saul is a striking illustration of the ancient practice of spiritism, in methods very similar to those familiar in our time.



HAGAR AND ISHMAEL.—H. MERLE.—A very striking picture of a scene full of human feeling. The patriarch Abraham became the father of Ishmael by an Egyptian woman, Hagar, and on account of some unpleasantness his wife, Sarah, brought about the sending away of the youth and his mother. Probably the story means that the tribes of North Arabia dwelt originally on the confines of Egypt, and were kin to the Hebrews.

the world for which we have to prepare ourselves. They do not believe in miracles, asserting that the natural law is universal, invariable, persistent, and that all spiritual epiphanies are natural phenomena. As a rule, they do not regard Christ as one of the persons in the Godhead. A large number, who may be called Christian Spiritualists, regard Christ with reverence as the great spiritual and ethical teacher of mankind; while another branch speak of Him as one of the ancient philosophers, with no claim to distinction beyond sages like Confucius, Socrates, or Seneca.

They reject the idea of a personal devil. Some believe in the occasional agency and influence of evil spirits, amounting, now and then, to what might be called possession; while others hold that such things may, in all cases, be explained by human agency. Both, however, agree in this: that spirit communications are by no means infallible, and that great care should be taken to accept nothing, come whence it may, until it has been submitted to the scrutiny of reason and conscience.

The mediums, or the persons through whom the communications are made, have been divided as follows: rapping mediums; mediums for tipping and turning tables by a slight touch of the finger; for the movement of ponderous bodies without contact; for the production of phosphorescent lights in a dark room; for playing on musical instruments in a manner beyond their ordinary abilities; for involuntary writing, and for writing independent of any apparent aid from human hands; for the diagnosing and healing of diseases; for levitation; and for the materialization of spirit forms identical in appearance with those of deceased persons.

Among the leading principles on which it may be said all intelligent spiritualists substantially agree are these: This is a world governed by a God of love and mercy, in which all things work together for the good of those who reverently conform to His eternal laws. In strictness there is no death. Life continues from the life which now is to that which is to come. The earth-phase of life is an essential preparation

for the life which is to come. The phase of life which follows the death-change is, in the strictest sense, a supplement to that which precedes it. Our state here determines our initial state there. We do not, either by faith or works, earn heaven ; nor are we sentenced, on any day of wrath, to hell. In the next life we simply gravitate to the position for which, by the life on earth, we have fitted ourselves. There is no instantaneous change of character when we pass from the present phase of life ; our faculties, passions, virtues, all go over with us. In the next world love ranks higher than what we call wisdom, being itself the highest wisdom. There, deeds of benevolence far outweigh professions of faith. A trustful, childlike spirit is the state of mind in which men are most receptive of beneficent, spiritual impressions ; and such a spirit is the best preparation for entrance into the next world. There have always existed intermundane laws, according to which men can occasionally obtain, under certain conditions, revealings from those who have passed to the next world before them. A certain portion of human beings are more sensitive to spiritual perceptions and influences than their fellows ; and it is generally in the persons and through the medium of one or more of these that spiritual intercourse occurs.

As regards the relation of spiritualism to the mission of Christ, it may be said that while its votaries usually reject Trinitarianism and dissent from the theology of St. Paul, many of the most experienced spiritualists believe that if spiritual communications be sought in an earnest, becoming mood, the views obtained will, in a vast majority of cases, be in strict accord with the teachings of Christ. It is asserted that Christ himself promised (John xiv. 12) that his followers should do the works he did, and greater works also ; and further, that there is in point of fact substantial coincidence between the signs and wonders related in the gospels and the spiritual epiphanies of the present day.

It is admitted by candid spiritualists that many of the communications obtained appear to be but a reflection of the opinions or suggestions, sometimes of the medium, some-

times of the inquirer ; but it is also claimed that in many cases the replies not only contain information unknown to both, and which is afterwards found to be true, but things and assertions utterly opposed to the convictions of all who may hear the communication. In this way, it is held, stubborn facts come to light, which unmistakably connect the two worlds, and through which, in the cases referred to, the identity of the alleged communicating spirits is demonstrated.

Spiritualism is not to be regarded as a formal sect ; nor do its followers desire that it should become a separate church, with prescribed creed, ordained ministers, and learned professors. Its principles are spreading, they believe, as fast as the world can bear them understandingly, and in a manner the most desirable—in part through the agency of local preachers, but chiefly in silence through the agency of daily intercourse, in the privacy of the domestic circle, invading the churches already established, not as an opponent, but as an ally.

Besides the thousands in every grade of society throughout the civilized world, who are more or less influenced by a belief in the supernatural origin of the manifestations, many persons in England, France, Germany, Russia, Switzerland, and the United States, distinguished in science, literature, philosophy, and statesmanship, have become avowed converts, or have admitted the phenomena so far as to believe in a new force not recognized by science, or have testified that the manifestations they have witnessed are not capable of explanation on the ground of imposture, coincidence, or mistake, or at least have considered the subject worthy of serious attention and careful investigation. Among such may be cited Alexander Aksakoff, Robert Chambers, Hiram Corson, Augustus De Morgan, J. W. Edmunds, Dr. Elliotson, I. H. von Fichte, Camille Flammarion, Hermann Goldschmidt, Dr. Höffle, Robert Hall, Lord Lyndhurst, Robert and Robert Dale Owen, W. M. Thackeray, T. A. Trollope, Alfred Russel Wallace, Nicholas Wagner, and Archbishop Whately.

The latest movement among the spiritualists of the United States, prior to the beginning of the year 1886, was the formation of societies of Rational Spiritualists, embracing as a rule the most intelligent believers in that form of spiritualism which seeks the cultivation and ennobling of the human mind, the purifying of the soul, and the strengthening of those virtues which enter into the formation of the perfect earth-life. With an inborn aversion to all that approaches imposition or sacrilege, seeking truth and knowledge for the influence to be derived therefrom in this life, they strictly shunned all who sought their highest gratification in rappings, table-tippings, and other alleged phenomena. Their gatherings showed men and women of intelligence, wealth, social, and public distinction. For services they had rational, liberal-minded speakers, of both sexes, and after addresses a brief season was usually spent in communication with the spirits of those of the departed with whom the audience was more or less *en rapport*.

In 1890 there were 334 organizations of Spiritualists, in 36 States, the District of Columbia, and the territories of Oklahoma and Utah. These had 30 church edifices and 307 other meeting-places, 45,030 members, and church property valued at \$573,650. Massachusetts ranked first in members, 7,345; New York second, 6,351; and Pennsylvania third, 4,569.

THE SALVATION ARMY.

ITS ORIGIN, GROWTH, AND DOCTRINES, WITH A SKETCH OF
THE FOUNDER OF THE MOVEMENT, AND ITS PROGRESS
IN VARIOUS COUNTRIES.

THIS organization has become a power in almost every country where its flag has been planted, and its missionary efforts put forth. The army originated with one man—the Rev. William Booth.

THE FOUNDER OF THE ARMY.

William Booth was born at Nottingham, Eng., in 1829. He was brought up to attend the services of the Episcopal church ; but at fourteen, with his father's consent, forsook the church for the Wesleyan chapel, where, about a year later, he was converted to God. About this time, two or three youths, recently converted, had commenced meetings in the lower parts of the city, and into this work, almost immediately after his conversion, he threw himself with all his soul, preaching on the streets, in all weathers. When seventeen he became an accredited lay-preacher. Two years later he was urged by the superintendent of the circuit to enter the ministry, but his physicians strongly opposed it, saying he was not strong enough, and that, if he did so, twelve months would probably end his career ; he therefore resolved to wait, and in the meantime devoted himself, as far as possible, to soul-saving work.

For eighteen months he was wholly engaged in preaching

* This sketch was prepared for the publishers by Marshal Ballington Booth (son of General William Booth), commanding United States forces. and his wife, Mrs. Maud Charlesworth Booth.

in London and Lincolnshire, and at the age of twenty-four entered the ministry of the Methodist New-Connexion, by whom he was stationed in London.

But he had not been there many weeks when the officials of the Guernsey Society, having heard of his great success in winning souls, urgently invited him to that island on a preaching excursion.

He commenced his labors on Wednesday. Nothing remarkable transpired for the first few days, beyond increasing congregations and deepening convictions; but, on the Sabbath, thirty persons professed salvation, and in a stay of ten days, no less than three hundred persons decided for God. The work spread like fire through the island, other denominations commenced special work, and a large ingathering of souls was the result.

Returning to England, he labored for two years in many of the largest towns, having been set apart by the Conference, for the work of an Evangelist.

The Methodist New-Connexion Magazine and other prints of the year showed that the following results had attended his ministry. At Hanley, "upwards of four hundred persons of all ages" were registered as converts. At Newcastle-under-Lyne, in "one week, 290." In Sheffield, during "four weeks, 663." At Halifax, in "four weeks, between 400 and 500." At Chester a congregation of a thousand was gathered every night, and "hundreds" sought salvation. Fifteen persons converted in connection with these labors are known to have entered the ministry of different denominations.

"Some ministers, however, were opposed to the special services, and in deference to their wishes, Mr. Booth consented to return for a season to the regular pastoral work; accordingly he spent a year in the Halifax second circuit, and three years at Gateshead-on-Tyne. At the latter place a large congregation was established, and the society trebled during this time. But so deep were his convictions, and those of his wife, that he could more effectually serve God and his generation as an evangelist, that he offered himself again for this work. And when the Conference of 1861 de-

liberately refused to allow him to return to that sphere for which he had been proved so peculiarly adapted, and insisted upon his settling down permanently to the routine of a circuit, he resigned his position in the ministry, and went forth, trusting in God, to hold services wherever a door might open.

“The next two years were mostly spent in Cornwall, where services, held in the chapels of various denominations, were blessed by the salvation of thousands of souls.

“Whole neighborhoods were stirred, religion became the all-absorbing topic of the hour and the principal theme of conversation. Men left the mines and fields to seek mercy ; and in one case a chapel had to be kept open from early morning till midnight for a week, so continuous was the rush of desperate seekers after God.

MRS. BOOTH.

“Mrs. Booth, the General’s wife, who may truly be called the ‘mother’ of the Army, and who has throughout its career been, through her writings and preaching, blessed to tens of thousands, commenced preaching twelve months before Mr. Booth left the ministry, holding evangelistic services during that year in Durham, Newcastle-on-Tyne, East Hartlepool, and in Sunderland, in addition to regular preaching engagements at Gateshead.

“During Mr. Booth’s evangelistic tours, Mrs. Booth shared his labors ; her ministry both then and since being marvelously popular, everywhere attracting crowded audiences, and leading large numbers to decision. How great a share she has had, publicly as well as privately, in the establishment of the Army will never be known.”

From Cornwall Mr. and Mrs. Booth proceeded to Cardiff, Newport, Walsall, Birmingham, and various other places. In June, 1865, Mr. Booth visited London, and calling at the office of the *Christian*, he was invited to hold a week’s services in a tent erected in Whitechapel, one of the poorest neighborhoods in London. Here he saw the enormous

population of utterly godless people, who swarmed on every side, and feeling his heart strangely drawn out for their salvation, he resolved in the strength of the Lord to turn aside from those who in all directions throughout the country would have invited him to continue the work of an evangelist in their midst, and to spend the remainder of his life in endeavoring to Christianize the millions of his countrymen, who, instead of inviting, might be inclined to repel his labors.

Mr. Booth had already gained considerable experience as to evangelistic work among various religious denominations ; but he had little knowledge of the way to get at those who lay outside the sphere of existing religious organizations. All was to be learned through careful, hard-fought steps of actual engagement in the work.

He began by preaching in the open air upon a piece of land where shows, shooting-ranges, petty dealers, and quack doctors rivalled each other in attracting the attention of the poor.

In those days it was rather a novelty for any one to stand there statedly and regularly in all weathers to preach to the people, and this tall, dark stranger seemed a new wonder. Crowds surrounded him, and while he spoke, a mightier far than he sent into the depths of many a soul the lightning flash of conviction. Men and women long burdened with sin followed him to the tent, and one after another fell down at the feet of Jesus and sought and found mercy. These, rallying round their spiritual father in the open air, soon began, by their singing and their simple relation of God's pardoning love to them, to increase the general interest in the affair, and many who would have taken little notice of a mere preacher stood speechless and astounded to hear men who had been notorious for their iniquity, tell of the peace and joy and love they now possessed.

The autumn winds and rains soon demolished the tent ; but the work went successfully on in the open air.

Soon, however, an old dancing-saloon was secured for indoor services, and then a public-house was purchased entire

and converted into a mission hall. These places were small, but as people, crushed together on floors and stairs and passages, listened with eager ears and hearts to catch every sound, often from lips they could not see, the Spirit smote great and small together, and many were daily added to the Lord.

A large theatre in the vicinity was next taken for Sunday afternoons and evenings, and there, by thousands, came old and young. Here, on the stage, by rows at a time, poor sinners sought and found salvation.

As the fame of the work spread, hearers came from every part of London. Saved themselves, they naturally looked around amongst their circle of daily associates and friends with longing hearts, and from Bethnal Green, Limehouse, Poplar, and Canning Town soon came pouring in earnest entreaties for the commencement of similar work amongst the masses there.

The invariable answer was, "Well, see if you can get any room suitable for services, and let me know what it will cost, and I will come and see about it." To working people, who were determined to get something, this opened a pretty clear course. A club-room, a cellar, a shed, an old abandoned chapel, an old factory, a school-room, a cottage were just as eagerly sought after where nothing larger could be got, as the great theatre or music hall. And in the most uncomfortable and most disreputable buildings, just as in the original and more desirable haunts of the Army, the mighty power of God to save the vilest sinners was constantly exemplified in the most marvellous manner by the instrumentality of many converts, including thieves, infidels, drunkards, gipsies, sailors, butchers, dog-fanciers—in short, the roughest, most ignorant, and wildest men and women who could well have been got together, and set up as witnesses for Him who had plucked them as brands from the burning. Twos and threes of such men soon were multiplied in each locality to strong bands of trained and indefatigable laborers.

After the work had thus been extended to various parts of the east of London, it was called for in one or two pro-

vincial towns where Mrs. Booth had, by holding special services, prepared the way. It ceased to be The East London Christian Mission, and was known from 1870 to 1878 as The Christian Mission.

HOW "THE ARMY" RECEIVED ITS NAME.

It was in 1878 that the Army sprang indeed out of weakness into strength, and by attacking, and in large measure conquering, no less than fifty towns not occupied at the commencement of the year, won the right to its new name, "The Salvation Army." This sudden outburst, whereby the number of stations occupied was raised from thirty to more than eighty, and the number of evangelists or officers from thirty-six to one hundred and twenty-seven, need have surprised no one who was able to look beneath the surface at the elements of which the force consisted.

The adoption of the new name for this organization was almost accidental. While drawing up a brief description of the Mission, wishing to express what it was in one phrase, it was written, "The Christian Mission is a volunteer army of converted working people." "No," said Mr. Booth, "we are not volunteers, for we feel we must do what we do, and we are always on duty." He crossed out "volunteer" and wrote "Salvation."

The change of name caused no change in the style or organization of the work, which gradually had become more and more military. The Army had fought many battles, and had become accustomed to speak of its work, as soldiers naturally would. As early as October, 1877, an evangelist had announced his opening services as "War in Whitby," calling himself "Captain Cadman," and, describing the Mission as "The Hallelujah Army," he had succeeded in gathering the roughest of congregations. Mr. Booth had for years been spoken of in private by those who knew him best, as "the General," simply because all who were near him saw that he was organizing nothing short of an army, which he was well able to direct.

But when the Army name was definitely adopted, all this was made much plainer to the minds of all the people. What was inconsistent with true soldierhood for Christ was as rapidly as possible got rid of, and all that was useful in the teachings of earth's armies was carefully learned. Part No. 1 of Orders and Regulations for the Salvation Army was published in 1878, after long and careful study of the manuals of the British Army.

The adoption of the Scriptural motto, "Blood and Fire," signifying the blood of Christ and the fire of the Holy Ghost, and of a flag emblematic of these great thoughts, also helped to make the year 1879 memorable. The use of flags has done more than any one could have imagined to bind all the soldiers together, and to encourage and develop the spirit of enterprise and resolution.

UNIFORMS.

A uniform was then adopted, consisting of a simple, plain dark-blue dress, trimmed with braid of the same color, with yellow, red, blue, or silver braid upon the collar, according to rank, and the letter S. A large bonnet, simply trimmed. for the women, while the men wore red guernseys and a red band around the cap, bearing the words, "The Salvation Army." Throughout the career of the Salvation Army the uniform ever proved to be most useful, not only as a means of attracting attention, giving opportunity for conversations, gathering people to the open-air demonstrations, but as a safeguard against *conformity to the fashions of the world*, and a check upon the conduct of those who have worn it.

ORGANIZATION.

General Booth held before him constantly the aim of making a great spiritual army, desiring its soldiers never to settle down into a church or sect, but to maintain the spirit of aggressive evangelistic work. As the movement grew, more and more system was required to maintain the harmony and union of its hundreds and then thousands of workers. Books

of "Orders and Regulations" were from time to time issued, until in 1886 the General found it necessary to write a book of 624 pages to prove the guide of the Army's future movements, laying down the lines upon which its officers should act in every emergency, and containing in full its doctrines, aims, and form of operations. Titles, and the duties of those who held them, became more clearly defined, being as follows: The General in command of the entire Army; a Commissioner (in some countries called Marshal) substantially the General in command of all the officers and soldiers of any given territory, subject always to the directions issued to him by the General, from time to time, concerning the said command; the lines of action taken by such Commissioner being always in harmony with the orders and regulations of the Army. The Chief of Staff, an officer taking the oversight of the staff of a superior officer; a Colonel, having charge of a division and all those officers working in it; a Major, being placed over a district, while a Captain and Lieutenant command a corps; Adjutants, Aide-de-Camps, and Staff officers being set apart to assist the General or the commanders of territories, divisions, and districts. Each corps having its soldiers (or converts) duly enrolled, and sergeants appointed to oversee special departments of the work. Every member of the Salvation Army being required, before he can be enrolled, to give genuine proofs in his life of being saved from the guilt and power of sin through true repentance and faith in the blood of Christ; a total abstainer from all intoxicating drink, from cursing, swearing, lying, cheating, and fraud of every kind, and is expected to be regular in attending its meetings, outdoor and in, as often as possible, and taking part in all its work as far as is consonant with his ordinary avocations of life. No salary or remuneration being received by soldiers, and salaried officers (their time being wholly given up to its work) only receiving that which is necessary for their maintenance. General Booth and his family receiving no salary whatever from the funds of the Army, being supported from an entirely independent source from the commencement of the movement. He so arranged

matters that neither he nor any succeeding General could, if he would, appropriate any of the money given in support of the Salvation Army, nor any of the property which the General holds as trustee by a deed-roll in chancery.

It is a remarkable fact that all of the General's family, consisting of four sons and five daughters, have devoted their lives to the service of the Army, as also two daughters-in-law and two sons-in-law.

Such legal and other arrangements have also been made, as will secure the continuance and progress of the movement after the death of the General, so that his successor can at once assume command. Each General or Commander-in-Chief of the Army has the power of appointing his successor, being guided in his choice by the principles of the Army and the Holy Spirit of God.

"The Army, carefully trained in self-supporting principles, has raised within its own borders a very large income, while its expenses have been kept down to figures utterly unparalleled in the history of religious enterprise.

"The Army's oldest friends have, in times of emergency, given large sums freely, and this, doubtless, has helped to produce an impression that it was handsomely provided for. But in reality the facts of the case are quite the contrary. The spirit of enterprise with which the operations of the Army have been carried on, the vast extent of the movement, and the continual break-downs in the health of the officers, have brought upon it daily fresh burdens of the heaviest kind.

"Surplus income has been a thing unknown in the history of the Army. It literally lives from hand to mouth, hourly depending on the good providence of God."

Carefully prepared balance-sheets by professional accountants have been published annually in every country where the Army is established.

With regard to those who hold positions of responsibility, as officers in this movement, those only are accepted as cadets (the first title received) who are recommended by a captain, major, and colonel, and who have filled in a form of applica-

tion stating how long they have been saved, how long a soldier, and many other particulars. Men and women who are entirely consecrated to God, willing to give up their own ease and comfort to suffer *persecution, slander, poverty, or even death* in the following of Christ; willing to go anywhere where they can the best advance His kingdom, and be entirely separate in fashions and customs from worldlings, are those and those alone who are accepted as officers. So far as possible these people, many of them "ignorant and unlearned men," as were Christ's disciples of old, are trained on first entering the work. For instance, in England there is a large training-school, and a system by which some five or six hundred men and women are trained at once for the work, and after three, five, or six months, sent out into the field, and their places filled by incoming cadets. There are similar training homes in almost every country where the Army operates. No inducements of ease, money, position, or popularity are held out to them. All who offer do so out of love for the work of seeking to save and reform the lost, degraded, and debauched, for whose reclamation the Army exists.

As this movement had for its aim the reaching and reclaiming of the uncared for, those who attended no place of worship, and were in many instances the most depraved and drunken classes, it became necessary, as far as possible, to adapt its mode of operations to the minds and tastes of those it sought to attract and benefit. This was accomplished by holding meetings of a lively character, with short addresses interspersed with salvation songs set to popular tunes, such as were well known and liked by the people. Open-air meetings, with singing and marching through the streets, arrested the attention of multitudes who would never have otherwise come to the halls. Knowing there existed in the minds of the godless a strong prejudice against churches and chapels, warehouses, factories, theatres, and the like were secured as being more likely to be attended by the class sought. The visitation of saloons, prisons, private houses, and, in many instances, tenements, known as hot-

beds of sin and vice, formed part of the work ; and meetings held in these places have been the means of reaching thousands who would never have been reached had the Army waited until they came to seek salvation for themselves. The method of using those who were themselves reformed through the Army's instrumentality, as living witnesses of Christ's saving power, appealed most effectively to the hearts of those who formerly were their companions in sin. The adoption of brass bands, drum-corps, flags, and startling announcements in regard to the meetings, while it may have jarred with the feelings and tastes of refined and religious people, became more and more attractive to the lower element of society. But it is not to be supposed that a movement working in so different a manner from the existing Christian denominations, and in direct opposition to worldliness, fashion, drunkenness, and all other sins which are practiced and cherished by the world, should be allowed to continue unopposed. Its persecution has been from many sources. Firstly, from those living sinful lives and practicing those things which the Army denounced. Secondly, from the critical and often lying pens of those who understood it not, and, in many instances, *had never taken the trouble to inquire into it.* And, thirdly, in some countries and many cities from the authorities, who have, in contradiction to their own laws regarding religious liberty, tried to hinder the work in the open air, and, in some instances, even in the Army's halls. Unjustly, but for the cause of Christ, many a salvationist has slept upon the hard boards of a prison-cell. Hundreds have known what it was to be stoned and kicked and beaten, though by their principles prevented from retaliating, while trying, in every way they could, to bless and benefit those who opposed them. Some even have been maimed for life, and not a few have died in consequence of cruel treatment. Still more difficult to bear have been the slanders and misrepresentations ; but, after all, it was but a repetition of the treatment received by Jesus Christ and His disciples, and those such as John Wesley, Fox, and Luther, who have stood out boldly as reformers.

DOCTRINES.

No new doctrines were advanced or promulgated by the Army; those held and taught were as follows:

1. We believe that the Scriptures of the Old and New Testament were given by inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.

2. We believe there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things.

3. We believe that there are three persons in the Godhead—the Father, the Son, and the Holy Ghost, undivided in essence, co-equal in power and glory, and the only proper object of religious worship.

4. We believe that in the person of Jesus Christ the Divine and human natures are united, so that He is truly and properly God, and truly and properly man.

5. We believe that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness; and that in consequence of their fall, all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.

6. We believe that the Lord Jesus Christ has, by His suffering and death, made an atonement for the whole world, so that whosoever will may be saved.

7. We believe that repentance toward God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to salvation.

8. We believe that we are justified by grace, through faith in our Lord Jesus Christ, and that he that believeth hath the witness in himself.

9. We believe that the Scriptures teach, that not only does continuance in the favor of God depend upon continued faith in, and obedience to, Christ, but that it is possible for those who have been truly converted to fall away and be eternally lost.

10. We believe that it is the privilege of all believers to be “wholly sanctified,” and that “their whole spirit and soul and body” may “be preserved blameless unto the coming of our Lord Jesus Christ.” That is to say, we believe that after conversion there remains in the heart of the believer inclination to evil, or roots of bitterness, which, unless overpowered by Divine grace, produce actual sin; but that these evil tendencies can be entirely taken away by the Spirit of

God, and the whole heart thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruits of the Spirit only. And we believe that persons thus entirely sanctified, may, by the power of God, be kept unblamable and unreprouvable before Him.

11. We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the everlasting punishment of the wicked.

Though at first confined to work among the lower classes in Great Britain, the Army soon became a great missionary power, extending its efforts to America, Canada, and most of the countries of Europe, and going out to the heathen of India, Africa, and the native tribes in Australia and New Zealand, always adapting its methods in each country where it planted its flag to the class of people sought.

At the end of 1887 it was estimated that about 600,000 persons were enrolled in the rank and file as soldiers. No estimate can be given of the number of converts made, as those having church relationship have been allowed to retain it.

The following table shows the number of corps and officers in fifteen countries at the close of the year 1887:

	<i>Corps.</i>	<i>Officers.</i>
Great Britain.....	1,274	2,974
United States.....	300	650
Canada.....	290	822
Australasia.....	240	600
France and Switzerland.....	69	249
South Africa.....	61	177
India and Ceylon.....	32	204
Sweden.....	18	62
Holland.....	4	12
Denmark.....	2	13
Germany.....	4	12
Italy.....	1	4
Jamaica.....	2	8
St. Helena.....	1	2
Total.....	2,298	5,784

INDIA.

The work in India, under the command of Commissioner Tucker, formerly a magistrate there, was commenced in August, 1882. Perhaps nowhere has the law of adaptation been more signally successful than in this country. From the very first the officers, both men and women, adopted the native costume, abandoning the wearing of shoes, as also the European mode of eating and living, preferring to share the diet and huts of the natives, that they might win the lowest and basest inhabitants to Christ. They received no salary, but with a little begging-vessel, their only article of furniture, they begged their bread from door to door. For want of better shelter they often slept under the trees. Thus by self-sacrifice and becoming all things to all men they won the affection and confidence of the natives. The hardships and sufferings of such a life were many, but were amply repaid by bringing thousands out of darkness into the light and knowledge of the true Christ.

CAPE OF GOOD HOPE.

At the close of 1887, though the work had only been on foot three years, successful corps had been established in the neighborhood of the diamond fields, and officers had been sent forward to the Transvaal gold fields to work among the new-comers who had flocked to this region, and before there was even a street or a house at Barberton the Salvation Army had erected its barrack tents there and commenced its operations. The most important achievement was the establishment of the work among the Zulus; not only were there several Zulu-speaking white officers, but several native Zulus given up to this work. Twenty officers were sent from Europe to give their lives up for Africa, to leave all associations of home and friends behind them, making their abode in native huts in order to tame these warlike savages by the love of Christ.

AUSTRALASIA.

In 1881 the flag of the Salvation Army was first unfurled by a young captain in Adelaide, South Australia, from which it was carried to almost every town of importance throughout those colonies, including New Zealand. Each colony was placed under the command of a major, the whole coming under the oversight of a commissioner. The principal feature of the interest in the work in Melbourne was the great good achieved amongst the criminal classes and fallen women—there being reported in 1887, two homes for discharged prisoners, and four for fallen women, and that during the first four years after the commencement of this work 3,600 men had been welcomed to the homes on leaving jail; and 95,171 meals and 31,698 beds had been provided. Many hundreds of young women had passed through the Rescue homes. The leading members of the Government were so impressed with the good accomplished that they advanced £2,000 (\$10,000) toward these branches of the movement.

FRANCE AND SWITZERLAND.

In 1881 the General and Mrs. Booth gave up their eldest daughter, Catherine Booth, to commence the movement in infidel, pleasure-loving Paris. Through seas of difficulty and darkness she fought on bravely until a good work was accomplished in that centre, and the Army had spread rapidly in the provinces.

In Switzerland, Miss Booth, in company with Miss Charlesworth (who afterward became the wife of Ballington Booth, the son of General Booth) and other devoted officers, gained remarkable successes despite the bitterest opposition from the Government. Though Miss Booth and several others (some of whom were Swiss citizens) suffered imprisonment for the sake of religious liberty, the Army's labors were indeed repaid by the establishing of numerous strong corps of men and women, who have proved themselves willing to die, if necessary, for the salvation of their country.

ENGLAND.

In England the work of the Army was indeed successful, having in 1887, though only twenty-two years in existence, from one to ten corps in every city and town of importance, as well as in hundreds of villages. Thousands of drunkards, swearers, wife-beaters, and otherwise notorious characters were rescued and reformed through its instrumentality. Besides the ordinary work of the Army as already described, other special branches of labor were started. At the end of 1887 there were reported eleven "Rescue Homes" for lost women, which proved successful in reclaiming hundreds and bringing hope and salvation to the almost hopeless.

The Life Guards, a troop of about 200 men cadets, marched hundreds of miles throughout the provinces under command of seven or eight officers, holding meetings in every village, hamlet, or town on their route, often sleeping on the bare boards of the halls at night after their long tramp and wearying service.

In the lowest neighborhoods of London—Hackney Wick, Whitechapel, Stepney, Seven Dials, and the Borough (localities known as the hot-beds of crime)—was started a work called the "Cellar, Gutter, and Garret Brigade." Finding that in these vile neighborhoods there existed a class even lower than those who frequented their halls; a starving, filthy, unclothed crowd, living herded together in miserable tenements, garrets, and cellars more like brute beasts than human beings, the Army determined to adapt itself even to this class with the hope of reaching them. To this end young girls from the Training Home volunteered to go and *live amongst the people*, dressing in poor and ragged clothes, so as not to appear in any way their superiors, but to be of them. They visited from room to room, not only singing and praying with their newly-made neighbors and telling of the love of God, but nursing the sick, washing the children, and scrubbing the floors. Thus they won their way into the hearts of all, showing that their religion was

one of love. In this way they were enabled to bring God's light and peace and pardon to these heathen in England.

During the year 1887, 148,905 persons sought salvation in the meetings, and 12,740,000 copies of the *War Cry* (the official gazette) were sold, and no less than 1,510 buildings were occupied by the Army, many of which, fine, substantial structures, were erected by the movement; the rent roll being nearly £200,000 (\$1,000,000) annually.

In Canada, Sweden, Denmark, and Holland the Army's ranks rapidly increased, and in Italy and Germany, though fighting under the greatest difficulties, their labors were notably blessed.

THE UNITED STATES.

The year 1879 was made notable by the dedication of Commissioner Railton and eight young women officers, sailing for America, to plant the Army colors on its free soil. Here as in no other lands, God early manifested His approval of the measures of the organization, by giving them success in the face of much criticism, ridicule, etc., and these early workers gained ground in the confidence of the people. Owing to the pressure of work upon General Booth, Commissioner Railton was soon recalled to England, and his successor appointed. For some time this newly appointed officer had considerable success, and the number of corps, through the efforts of devoted officers, were increased. But, unfortunately, the movement received a severe check through the action of the one whom the General had intrusted with its leadership. This officer, upon receiving a reprimand on account of his method of managing the Army's property, left the organization, while attempting to retain his hold upon the officers and property of the Army. He then led a movement under his own generalship, which many mistook for that commanded by General Booth; the Army suffering much in reputation thereby. To some extent he succeeded in these efforts, but through the goodness of God and the untiring leadership of Commissioner Smith, the movement in the United States survived and grew rapidly, until in

1887, under Marshal and Mrs. Ballington Booth (*née* Miss Charlesworth), it numbered its forces in not less than *three hundred and sixty cities and towns* in the States, commanded by some 650 commissioned officers. In the year 1888 a large building was obtained in New York City, located on Reade Street, and containing nearly 14,000 square feet, to be used as their central headquarters and publishing house for the United States. All army property in this country is held in trust by the Marshal for the organization.

The Army in the United States has achieved remarkable success, and its course in recent years has been marked by several memorable events. On November 20, 21, 22, 1892, it held its first Continental Congress in New York City, at which over 14,000 members were represented by 6,000 delegates. The year 1894 was one of special consecration to more aggressive and persistent labor, and one of the first evidences of the results of the renewed efforts was the laying, on August 14, of three corner-stones of a magnificent national headquarters building on West Fourteenth Street, New York City, to cost with the ground \$350,000, the first memorial in the world to Mrs. Catharine Booth, the "mother" of the Army. During the latter part of the year, General William Booth, the founder of the Army, made an inspecting tour of Canada and the United States, and in several of the large cities, New York most especially, was given receptions of the most cordial character.

ARMY PUBLICATIONS.

The *War Cry* is the official gazetteer of the Army. Twenty-one different editions of it are published in various countries and languages. In addition to this numerous books are published, among the most powerful being: "Aggressive Christianity," "Practical Religion," "Godliness," "Church and State," and "Popular Christianity," by Mrs. General Booth; and "Holy Living," "Salvation Soldiery," and "The Training of Children," by General William Booth. The Army circulates annually many millions of publications devoted to the salvation of souls through Christ Jesus.

Believers in the Dominion of Canada.

THE Dominion of Canada consists of the provinces of Ontario, Quebec—formerly Upper and Lower Canada—Nova Scotia, New Brunswick, Manitoba, British Columbia, and Prince Edward Island. Newfoundland, though not at present (1886) politically a part of the Dominion, is naturally associated with it, and will doubtless in time become a part of the confederation. These provinces were united in 1867, under a constitution similar to that of the United Kingdom. The executive authority is the sovereign of Great Britain and Ireland and of the Empire of India, and power is exercised by a governor-general and privy council. The provinces forming the Dominion have each a separate parliament and administration, with a lieutenant-governor.

In the spring of 1534, Jacques Cartier, sailing under the orders of the king of France, reached Newfoundland, and penetrating the Strait of Belle Isle, entered the St. Lawrence, having made the discovery of Canada. Entering the Bay of Chaleurs, he took possession of the territory in the name of the king, and erected a wooden cross on an eminence. The colonization of Canada was semi-military and semi-religious. The Recollect and Jesuit missionaries traversed the country in all directions, seeking to convert the Indians. In 1629, Quebec fell into the hands of the English, who,

some authorities say, were led by three refugee French Calvinists, whose sect had been formally excluded from the colony. After the appointment of a bishop of Quebec, serious dissensions broke out between the civil and the ecclesiastical authorities. Bishop Laval was powerful enough, however, to secure the recall of the governor, and the appointment of a successor of his own selection. The supreme council, on the other hand, reduced the tithes payable by the Roman Catholics from one-thirteenth to one-twentieth. In 1763 Canada was ceded to England by the French. The colonists were guaranteed a free exercise of their religion, and the Roman Catholic clergy the right to continue to receive their accustomed rights and dues. In 1774 the British Parliament passed an act to provide for the government of the Province of Quebec, as the entire colony was then called. In this authority was given to reserve one-seventh of the public lands for the support of the Protestant clergy, and for this purpose some 3,400,000 acres were set apart. It was supposed this movement was instituted for the purpose of establishing in the colonies Church of England rectories. There was, however, but a small portion of the land ever applied to such endowments, and in 1854 an act of the provincial legislature was passed to devote the whole of these lands to secular purposes. Thus the idea of establishing a state religion in Canada, if it ever was really contemplated, was abandoned.

There is no state religion in the Dominion or in the whole of British America. According to the census returns of 1861, there were in the four original provinces, 1,372,913 Roman Catholics; 471,946 Presbyterians, 465,572 Anglicans, 431,927 Wesleyan Methodists, 189,080 Baptists, 29,651 Lutherans, 17,757 Congregationalists, 76,176 miscellaneous sects, 18,860 "no religion," and 16,682 "no creed stated." Roman Catholics were the most numerous in the province of Quebec, and they also constituted a plurality in New Brunswick. The leading religious denomination of Ontario was the Wesleyans, and of Nova Scotia the Presbyterians.

Between the years 1861 and 1891, the increase in church

membership in all the denominations was very large. A return in the latter year gave the following totals of the various churches in the Dominion, which should be read in connection with the statistics of 1861: Roman Catholic, 1,990,681; Methodists, 839,637; Presbyterians, 755,275; Church of England, 644,259; Baptists, 302,565; Lutherans, 63,980; Congregationalists, 28,157; Salvation Army, 13,949; Disciples, 12,763; Brethren, 11,637; Bible Christians, 7,183; Jews, 6,414; Adventists, 6,354; Quakers, 4,650; Universalists, 3,186; Unitarians, 1,773; other sects, 51,321; not specified, 57,187; total, 4,801,071.

The most important movements in the denominations during the few years preceding 1886 were among the various branches of the Methodist Church. In 1874 the Methodist Church in Canada was constituted by a union between the Wesleyan Methodist Church in Canada, the Wesleyan Methodist Church in Eastern British America, and the New Connexion Church in Canada. The statistics of the union church in 1883 were: Number of ministers, 1,192; members, 125,420; adherents, including members, 625,000; churches, 2,046; Sunday-schools, 1,947, with 16,980 teachers and 130,629 scholars; domestic missions, 332, with 344 missionaries and 30,149 members; total mission strength, 390 missions, 394 missionaries, and 34,607 members. Its educational institutions were: Victoria College, Cobourg, Ont.; Mount Allison College, Sackville, N. B., and a seminary for young men and women at Sackville; besides four institutions under the patronage of the Annual Conference, and 100 common schools in Newfoundland.

In 1884 there was a further union and the constitution of a new and powerful denomination, under the name of the Methodist Church of Canada. The parties to the second union were: the Methodist Church of Canada, whose name was retained, the Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church of Canada. The doctrinal basis of the new church was the standards of doctrine and articles of religion in the Book of Discipline of the Methodist Church

of Canada, and also the rules and ordinances of that church. The doctrines are those contained in the twenty-five Articles of Religion, and those taught by John Wesley in his notes on the New Testament, and in the first fifty-two sermons of the first series of his discourses, published during his lifetime.

The Methodist Episcopal Church in Canada was organized in 1834. It had previous to the above union one bishop, three annual conferences, 275 ministers, 270 local preachers, 536 churches, 28,070 members, and 25,119 Sunday-school scholars. Its educational institutions were: Albert College, Belleville, Ont., and seminaries for young women at Belleville and St. Thomas. The Primitive Methodist Church in Canada was founded in 1829. It had before the union 99 ministers, 246 local preachers, 330 class leaders, 237 churches, 8,223 members, 169 Sunday-schools, with 1,253 teachers and 9,343 scholars. The Bible Christian Church in Canada was established in 1831. The conference, before the union, included ten districts, two of which were in the United States; there were 81 ministers, 188 churches, 7,531 members, and 9,378 Sunday-school scholars.

Reports of the Presbyterian Church in Canada for the year ending April 30, 1892, showed 5 synods, 43 presbyteries, 92,483 families, 173,904 communicants, 525,236 members (the Dominion census gave 755,275), 1,000 ministers, 6,106 elders, 10,045 other office-bearers, 16,051 Sunday-school officers and teachers, 138,659 Sunday-school and Bible class scholars, and 257 missionaries, catechists, and teachers engaged in foreign work.

The Baptists in Ontario and Quebec had, in 1883, a Western Convention, with one association, 286 churches, and 20,334 members; an Eastern Convention, with three associations, sixty churches, and 4,440 members; a Manitoba and Northwestern Convention, with ten churches and 501 members. Including Grand Ligne mission churches, there were also twenty-five or thirty Baptist churches within the two provinces not connected with the associations, having a membership of about 1,100.

At the 183d anniversary of the British Society for the Propagation of the Gospel in Foreign Parts, held in 1884, the reports showed that the society had expended in the foundation and development of the church in British North America, £1,627,601.

It would be beyond present limits to attempt to enumerate either the historical or the architecturally striking church edifices throughout the Dominion. But a glance at those in a few of the principal cities will doubtless be appreciated without a charge of personal preference.

In Quebec the most remarkable church is the Roman Catholic Cathedral, which stands on the east side of Market Square. It was elevated to the rank of a basilica in October, 1874, on the occasion of the second centenary of the erection of the See of Quebec. It is of cut stone, 216 ft. long and 180 wide, and capable of seating 4,000 persons. The exterior of the edifice is very plain, but the interior is richly decorated, and contains several original paintings of great value by Vandyke, Caracci, Hallé, and others. In this cathedral lie the remains of Champlain, the founder and first governor of the city. The church of Notre Dame des Victories (Roman Catholic), in the Lower Town, is noticeable for its antiquity; it was built and used as a church before 1690. The Anglican Cathedral, a plain gray-stone edifice, surmounted by a tall spire, stands in the centre of a large square in St. Anne Street, near Durham Terrace. Tradition points to its site as the spot where Champlain erected his first tent. Adjoining the Cathedral is the rectory and the pretty little Chapel of all Saints. The Wesleyan Church, in St. Stanislaus Street, is a fine specimen of the flamboyant Gothic style. St. Andrew's (Presbyterian) is a spacious stone structure in the Gothic style, situated in St. Anne Street. Near by are a manse and school belonging to the same congregation. St. John's (Roman Catholic), in St. John Street, near St. Claire, is one of the largest churches in the city. St. Patrick's (Roman Catholic), in St. Hélène Street, has a neat Ionic interior; and St. Sauveur and St. Roche are noteworthy

churches in the suburbs. The Methodist Centenary Chapel is in the St. Louis suburb.

In Montreal the Roman Catholic Cathedral of Notre Dame, fronting on the Place d'Armes, is the largest on the continent, being 241 ft. long and 135 ft. wide, and capable of seating from 10,000 to 12,000 persons. It is of stone, in the Gothic style, and has six towers, one at each corner and one in the middle of each flank. The two on the main front are 213 ft. high, and in one of them is a fine chime of bells, the largest of which (the "Gros Bourdon") weighs 29,400 pounds. The view from the tower, which is generally open to visitors, is very extensive. Even this huge structure will be surpassed in size by the new cathedral (Roman Catholic) at the corner of Dorchester and Cemetery Sts., after the plan of St. Peter's at Rome. Christ Church Cathedral (Episcopal), in St. Catherine Street, is the most perfect specimen of English-Gothic architecture in America. It is cruciform, built of rough Montreal stone with Caen-stone facings, and is surmounted by a spire 224 ft. high. The Bishop's Church (Roman Catholic), in St. Denis Street, is a very elegant structure in the pointed Gothic style, known as the St. James. St. Patrick's Church (Roman Catholic) occupies a commanding position at the W. end of Lagauchetière St. It has seats for 5,000 persons, and its handsome Gothic windows are filled with stained glass. The Church of the Gesù (Jesuit), in Bleury Street, has the finest interior in the city. The vast nave (75 ft. high) is bordered by rich composite columns, and both walls and ceiling are beautifully painted and frescoed. Other important Roman Catholic churches are Notre Dame de Lourdes, in Catherine St.; the Bonsecours, near the great market; and St. Ann's, in Griffintown. There are also chapels attached to all the nunneries, in some of which excellent pictures may be seen. Besides Christ Church Cathedral, the principal Episcopal churches are Trinity, a fine stone edifice in the early English-Gothic style, in St. Paul Street; St. George's, in Dominion Square; St. James the Apostle, in Catherine St.; St. Martin's, in Upper St. Urbain Street; and St. Stephen's, in Griffintown. St. Andrew's Church

(Presbyterian), in Radegonde St., is a beautiful specimen of Gothic architecture, being a close imitation of Salisbury Cathedral, though of course on a greatly reduced scale. Near by is the Church of the Messiah (Unitarian), a lofty and spacious building. Zion Church (Independent), in Radegonde St., near Victoria Square, was the scene of the riot and loss of life on the occasion of Gavazzi's lecture in 1852. The Wesleyan Methodist, in Dorchester St., is a graceful building in the English-Gothic style; and the same denomination have a large and handsome building in St. James Street, and others in Griffintown.

In Toronto the Cathedral of St. James (Episcopal), corner King and Church Streets, is a spacious stone edifice in the Gothic style of the thirteenth century, with a lofty tower and spire, a clerestory, chancel, and elaborate open roof, of the perpendicular style. It is 200 by 115 feet, and is surrounded by shady grounds. The Cathedral of St. Michael (Roman Catholic), in Church Street, near Queen, is a lofty and spacious edifice in the decorated Gothic style, with stained-glass windows and a spire 250 feet high. The Wesleyan Methodist Church, on McGill Square, is the finest church of the denomination in Canada. It has a massive tower surmounted by graceful pinnacles, and a rich and tasteful interior. Trinity and St. George's (both Episcopal) are neat examples of the perpendicular Gothic style. The Jarvis Street Baptist Church is in the decorated Gothic style, and one of the finest church edifices in the Dominion. St. Andrew's (Presbyterian) is a massive stone structure in the Norman style.

In Ottawa, after the government buildings, the most important edifice in the city is the Roman Catholic Cathedral of Notre Dame, which is a spacious stone structure, with double spires, made of timber and covered with tin, 200 feet high. The interior is imposing, and contains a painting ("The Flight into Egypt") which is attributed to Murillo. Other handsome church edifices are St. Andrew's (Presbyterian) and St. Patrick's (Roman Catholic). The Ottawa University (Roman Catholic) has a large building in Wil-

brod Street, and the Ladies' College (Protestant), a very handsome one, in Albert Street. The Grey Nunnery is an imposing stone structure at the corner of Bolton and Sussex Streets. The Black Nunnery has several buildings just east of Cartier Square. There are in the city two convents, two hospitals, three orphan asylums, and a Magdalen asylum.

Believers in the Australian Colonies.

A USTRALASIA, sometimes called Southern Asia, comprises a large number of islands, mostly in the Southern Hemisphere between the Pacific and Indian Oceans. All the British possessions on this island-continent are estimated to embrace an area of 3,174,000 square miles, and a population of nearly 3,000,000. Australia is not only the largest island of this group, but it is the largest in the world. It is divided into five colonies, viz.: New South Wales, Victoria, Queensland, South Australia, and Western Australia. These colonies contain an area of 2,983,000 square miles, and a population of over 2,000,000, which is steadily increasing year by year.

In the early days of the Australian colonies clergymen were merely chaplains to the convict establishments. Subsequently an act was passed by Parliament for the support of Episcopal churches and schools, to which one-seventh of the Crown lands was to be devoted. Sir Richard Bourke prevailed upon the English government to assist all denominations of Christians in building places of worship and supporting their ministers. In Queensland an act was passed in 1860 abolishing State aid to religions altogether, and other colonies gradually came to insist upon the volun-

tary system, viz. : each denomination supporting its own churches, missions, schools, and ministry.

In 1850 there were about 150 places of worship in the colony of South Australia. The ministers of religion were seventeen of the Church of England, under the superintendence of the Bishop of Adelaide; eleven of the Roman Catholic Church, under the Roman Catholic Bishop of Adelaide; two of the Church of Scotland; two of the Free Church of Scotland; one of the Scotch Presbyterians; six, besides many local preachers, of the Wesleyan Methodists; two, and several local preachers, of the Primitive Methodists; fifteen Independent, eight Baptist, six German Lutheran, one German Independent, three Christian, and two Bible Christian ministers. The New Church, the Quakers, and the Jews, had each a place of worship in the capital city.

The religious bodies in the colony of Victoria were: The Church of England, the Church of Scotland, the Free Church of Scotland, United Presbyterians, Independents, Baptists, Methodists, and Roman Catholics. The Bishop of Melbourne was the head of the Church of England. An act of the Legislative Council of Victoria, ratified by the Imperial Legislature, contained, among other provisions, one for the reservation of £50,000 per annum for the purposes of religious worship, to be distributed in proportion to the respective numbers of the several denominations. The sum was to be expended in erecting places of worship and in payments to ministers, and the sum given in aid of ministers' stipends was not to exceed £25,000 in any one year.

New South Wales was divided into two bishoprics, Sydney and Newcastle, the Bishop of Sydney being the metropolitan of Australia. The other bishops were those of Melbourne, Adelaide, Tasmania, New Zealand, and Christchurch. In 1853 the total number of ministers in the colony was 163, of whom forty-seven were supported wholly by voluntary contributions. Of the whole number, seventy-eight belonged to the Church of England, thirty-two were Roman Catholics, thirty-two were Presbyterians, sixteen Wesleyan Methodists, four Independents, and one was a Jewish rabbi.

The amounts paid that year by the government to religious teachers were: Church of England, £18,344; Roman Catholics, £12,837; Presbyterians, £5,998; and Wesleyan Methodists, £1,013.

In Western Australia schools were provided at the government expense for children of all religious denominations, and there were a number of other schools maintained by the Wesleyan Methodists. It was estimated that there were twenty churches in existence in the colony belonging to the Church of England, four to the Presbyterian Church, and three to the Roman Catholic Church, independent of a number of chapels and mission stations, which brought the whole number up to seventy.

In Tasmania there were thirteen places of worship of the Church of Scotland, three for Roman Catholics, twenty-one for Wesleyan Methodists, fifteen for Independents, three for Baptists, and two for Jews. The Church of England had a bishop whose diocese included the archdeaconry of Hobart Town, with thirty-four places of worship, and the rural deaconry of Longford, with nineteen places. Of these bodies all except the Independents and the Jews received government aid.

From the year 1850 forward the cause of religion kept pace with the marvellous progression of the colonies. As the sign of the cross is an effective symbol of civilization, we can readily measure the substantial growth of a new country by the increase of respect for all that this holy emblem typifies.

By 1864 the number of registered ministers in New South Wales had increased to 411, and the places of worship to 1,290. One-third of the attendance on religious services was at the Church of England churches, above a fifth at the Roman Catholic churches, the residue being shared among the Presbyterians, Wesleyan Methodists, and other non-conformist denominations. There were also in that year 539 Sunday-schools in operation, in which 30,102 children were receiving Christian instruction.

In Queensland there were 139 Sunday-schools with 6,718

scholars. Brisbane, the capital of the province, had twenty-three churches and chapels within its limits, while Ipswich, the next largest town, contained nearly as many.

In South Australia, in 1866, there were 492 churches and chapels, with 91,816 sittings, exclusive of 6,361 sittings in 153 other rooms used for public worship.

In Western Australia the census of 1859 showed twenty-seven places of worship, of which fourteen were of the Church of England, five of the Roman Catholic Church, four of the Wesleyan Methodists, and four of the Independents. In Victoria, New South Wales, and Tasmania, the growth was nearly in the same proportion ; sections preferred by immigrants showing a higher rate.

By 1871 almost every phase of religious belief had found expression in South Australia. The Episcopalians were, of course, the most numerous. Although the divergence of opinion upon questions of faith, discipline, and church government was there, as it has always been everywhere, very wide, religious intolerance and sectarian animosity were all but unknown. The census of that year showed that there were in the colony 50,849 persons connected with the Church of England, 28,668 Roman Catholics, 27,075 Wesleyan Methodists, 15,412 German Evangelical Lutherans, 13,371 Presbyterians, 8,731 Baptists, 8,207 Primitive Methodists, 7,969 Congregationalists, 1,188 Christian Brethren, 662 Unitarians, 435 Jews, 363 New Connexion Methodists, 210 Moravians, 137 members of the New Jerusalem Church, 92 members of the Society of Friends, 4,753 "Protestants" (not otherwise defined), and 508 of "Other Religions." The Church of England had 1 bishop, 2 archdeacons, 2 rural deans, 50 clergymen, 150 licentiates, and 76 churches. The Roman Catholics had 1 bishop, about 30 priests and other ecclesiastics, a cathedral and 40 other churches and chapels, a convent, and several educational and charitable establishments. The Wesleyans had 29 circuits, about 40 ordained ministers, nearly 300 local preachers, and 276 churches and preaching stations. The resources of the other denominations were proportionate to their numerical strength as given above.

In the same year there were in the city of Brisbane, the capital of Queensland, seven edifices of the Church of England, five Presbyterian, four Roman Catholic, four Baptist, three Wesleyan Methodist, three Congregational, three Primitive Methodist, beside Lutheran, New Jerusalem, and other sects. St. John's Cathedral was a modest building of the olden times, and had a fine peal of bells. The bishop was considered "rather low"; but Episcopalians of "high" proclivities found ample recompense in the fine service at All Saints'. One of the Presbyterian churches had a divinity hall belonging to it. The handsomest church edifice was that of the Roman Catholics, and, though somewhat unfinished, was considered a monument of good style. One of the priests, the Rev. J. E. Tenison-Wood, had a world-wide reputation for scientific attainments, and an Australian one for goodness.

In Victoria, in the same year (1871), the Roman Catholics were estimated at 250,000, the Jews at 5,500, and the Mohammedans and Pagans at about 42,000. A few thousands were unattached to any denomination. The remainder were Protestants, more than one-half being connected with the Church of England. This church then had nine bishops, namely, of Sydney, Newcastle, Bathurst, Adelaide, Melbourne, Perth, Brisbane, Goulburn and Grafton, and Armidale. The Roman Catholic church had one archbishop in Sydney, and ten bishops.

The statistics of 1881 for the colonies of Victoria and Queensland were exceedingly suggestive of rich spiritual harvests. In the former the Protestants were reported at 618,392; the Roman Catholics at 203,480; the Jews at 4,330; the Mohammedans and Pagans at 11,159; and, belief not stated, 24,985; total, 862,346. In the latter the Protestants numbered 139,380; the Roman Catholics, 54,376; the Jews, 457; the Mohammedans and Pagans, 16,871; and, belief not stated, 2,440; total, 213,524. At the same time New Zealand was credited with 387,767 Protestants; 68,984 Roman Catholics; 1,536 Jews; 4,936 Mohammedans and Pagans; and 26,710 people of unreported belief; total, 489,933.

At the 183d anniversary of the British Society for the Propagation of the Gospel in Foreign Parts, in 1884, the reports showed that the society had expended on the foundation and development of the church in Australia the sum of £225,850.

The reports for the year 1885 showed the following churches in Australia in affiliation with the denominations in the United States :

UNITARIAN : South Australia, Adelaide ; Victoria, Mount Barker, Shady Grove, Melbourne ; New South Wales, Sydney ; Queensland, Rockhampton ; New Zealand, Auckland.

CONGREGATIONAL CHURCHES: South Australia, 40 churches, 34 ministers ; West Australia, 3 churches, 3 ministers ; New South Wales, 48 churches, 44 ministers ; Queensland, 21 churches, 16 ministers ; Tasmania, 18 churches, 13 ministers ; Victoria, 51 churches, 48 ministers ; New Zealand, 21 churches, 18 ministers ; total, 182 churches, 176 ministers, 15,000 members.

NEW JERUSALEM CHURCH: Victoria ; Melbourne, Adelaide, Sydney ; New South Wales ; West Maitland, Newcastle, Moama ; Tasmania ; George Bay ; Queensland, Brisbane ; New Zealand ; Auckland, Canterbury, Dunedin.

THE DISCIPLES OF CHRIST : Queensland ; Allora, Beamer River, Brisbane, Ipswich, Killarney, Rosewood, Toowomba, Warwick, Zillman's Waterholes. Victoria : Apollo Bay, Ballarat East, Ballarat West, Bairnsdale, Barker's Creek, Beckwith, Brunswick, Berwick, Brighton, Broadmeadows, Bulleen, Belfast, Buninyong, Burwood, Bunyip, Carlton, Castlemaine, Cheltenham, Camperdown, Collingwoode, Drummond, Dunolly, Elphinstone, Footscray, Fernhurst, Gembrook, Geelong, Goulburn Valley, Harkaway, Hawthorn, Hotham, Kensington, Lancefield, Maryborough, Melbourne, Mooroolbark, Mount Clear, Murtoa, Mysia, North Brighton, Newstead, Nunawading, North Fitzroy, Pakenham, Pahreran, Richmond, Sandhurst, Sale, Separation, St. Germaines, Shepparton, S. Melbourne, St. Kilda, St. Arnaud, Taradale, Toolamba, Walmer, Warragul, Wynchetella, Warrnambool, Wedderburn. New South Wales : Bungawalbyn, Chatham,

Lismore, Maning River, Nelligan, Newton, Newcastle, Peter-sham, Rockwood, Reoty Hill, Sydney, South Sydney, Wagga Wagga, Wingham, Weatherburn. South Australia: Adelaide, Alma, Balaclava, Baroota, Dalkey, Fulham, Gambierton, Hindmarsh, Lochiel, Long Plain, Mallala, Millicent, Milang, Mt. Gambier, North Adelaide (2), Norwood, Point Sturt, Port Adelaide, Port Pirie, Queenstown, Sterling East, Strath-albyn, Thebarton, Unley, Willunga, Wild Horse Plains, Yatina, York. Tasmania: Bream Creek, Hobart, Impres-sion Bay, Latrobe, Lisdillon, Launceston, New Ground, Nook, Port Esperance, Port Arthur. New Zealand: Auckland (3), Christchurch, Dunedin, Greymouth, Hoteo North, Hampden, Invercargill, Maitaura, Margatavoto, North Albertland, Nel-son, Oamaru, Oxford, Papakura, Port Albert, Ross, Spring Grove, Nelson; Thames, Wellsford, Winton, Wellington, Wanganui, Warkworth.

In the same year there were YOUNG MEN'S CHRISTIAN ASSOCIATIONS at Melbourne, Adelaide, Brisbane, Sydney, and Wellington, Christchurch and Auckland, in New Zea-land.

According to the census of 1891 there were in all the Australian colonies 1,516,190 members of the Church of England; 829,180 Roman Catholics; 495,830 Presbyterians; 440,680 Wesleyans and Primitive Methodists; 84,340 Bap-tists; 78,120 Congregationalists; 75,240 Lutherans; Salva-tion Army, 42,820; Jews, 14,820; Unitarians, 4,230; other Protestants, 49,770; pagans, 49,580; others and not specified, 129,280; total, 3,810,080.

I.

Christian Science.

NOTE.—The following sketch officially prepared for the publishers by S. J. Hanna, editor of the *Christian Science Journal*, contains many words that to Scientists are synonymous with Deity. These words in Scientist literature are always capitalized, and the same rule is followed in the present article.

THE MOVEMENT INAUGURATED BY MRS. MARY BAKER GLOVER EDDY.

THE origin of Christian Science is traceable to the year 1866, when Mrs. Mary Baker Glover Eddy, its discoverer and founder, began a systematic investigation of the Scriptures, with a view to their higher and more spiritual understanding. We here quote from her work called "Retrospection and Introspection": "The discovery came to pass in this way. During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the Scientific certainty that all causation was Mind, and every effect a mental phenomenon.

"The Bible was my text-book. It had to me a new meaning, a new tongue. The spiritual signification thereof appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of spiritual Science and Metaphysical Healing,—in a word, Christian Science. I named it *Christian*, because it is compassionate, helpful, and spiritual. God I called *Immortal Mind*. That which sins, suffers, and dies I named *mortal mind*. The physical senses, or

sensuous nature, I called *error* and *shadow*. Soul I denominated *Substance*, because Soul alone is truly substantial. God I characterized as individual entity, but his corporeality I denied. The Real I claimed as the spiritual and eternal; hence its antipodes, or temporal, must be the unreal."

MRS. EDDY'S TEACHINGS, HER TEXT-BOOK, AND OTHER WORKS.

This quotation suggests in fair epitome the basic principles of Christian Science. From this standpoint Mrs. Eddy prepared her text book "Science and Health with Key to the Scriptures," wherein is fully set forth the entire system of theological therapeutics which she teaches. By way of supplement to and aiding in carrying out in practical detail the teachings of said text-book, she has written other works, namely: *Retrospection and Introspection* (1891); *Unity of Good and Unreality of Evil* (1887); *People's Idea of God* (1886); *Christian Healing* (1886); *Rudimental Divine Science* (1891); *No and Yes* (1891); *Christ and Christmas*, a poem, illustrated (1893); *Pulpit and Press* (1895); and a *Church Manual of The First Church of Christ, Scientist, in Boston, Mass.* (1895). Mrs. Eddy is also the author of the Tenets of the churches of this denomination, which are as follows:

1. As adherents of Truth, we take the Scriptures for our guide to eternal Life.

2. We acknowledge and adore one Supreme God. We acknowledge His Son, and the Holy Ghost, and man as the divine image and likeness.

3. We acknowledge God's forgiveness of sin in the destruction of sin, and that sin and suffering are not eternal.

4. We acknowledge the atonement as the efficacy, and evidence of divine Love, of man's unity with God, and the great merits of the Way-shower.

5. We acknowledge the way of Salvation demonstrated by Jesus to be the power of Truth over all error, sin, sickness, and death; and the resurrection of human faith and

understanding to seize the great possibilities and living energies of divine Life.

6. We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*.*

THE GREAT HEALING POWER OF HER TEACHINGS.

In 1867 Mrs. Eddy began healing others with a success startling to those familiar therewith, and in some instances she raised persons from conditions which, to the mortal senses, presented every appearance of death. In 1867 she also taught her first student in her system of healing. Her text-book, "Science and Health with Key to the Scriptures," was first published in 1875. In 1896 it had reached a sale of one hundred thousand copies. As evidence of its practical efficacy, it may be mentioned that thousands of invalids in all parts of this country, and many places in Europe, have testified to being restored to permanent health through its mere perusal, and many thousands more by the application of the teachings of this work.

GROWTH AS AN ORGANIZATION.

On July 4, 1876, the first Christian Science Association was organized. In June, 1879, the First Church of Christ, Scientist, was founded in Boston, with twenty-six members, Mrs. Eddy becoming its pastor, although she was not ordained until 1881. This church, which is called among Christian Scientists the "Mother Church," has had a wonderful history of success and progress. From this small beginning its membership in 1896 exceeded 5,000. About 1,000 of this number are included in the local congregation, while the remainder are scattered over this country and Europe.

In 1881 was chartered the Massachusetts Metaphysical College in Boston. No charter has been granted for similar

* These Tenets are copyrighted, but are here published by permission of the author.

purposes since 1883. It is the only college hitherto for teaching the pathology of spiritual power; that is, the Science of Mind-Healing. Mrs. Eddy taught in said college upward of four thousand students. In 1889 the college was at the height of its prosperity, students seeking attendance from all over our continent and Europe, but for certain prudential reasons the college was closed. After the close of the college Mrs. Eddy refrained from personal teaching, but her students—many hundreds of them—continued teaching her system in this country and Europe, until in 1896 her adherents were estimated to number at the very lowest calculation two hundred thousand. In the same year there were 300 churches and societies, 130 of which were chartered, also 30 regular chartered Christian Science institutes for the teaching of Christian Science and healing of disease; these being located in the larger cities and conducted by students of Mrs. Eddy. The number of regular Christian Science reading-rooms in 1896 were 59. In 1883 Mrs. Eddy started the *Christian Science Journal*, a monthly magazine for the dissemination of Christian Science, and which in 1896 had attained a large circulation and much influence, constituting the official organ of the Christian Scientists' National Association, which was also inaugurated by Mrs. Eddy and convened for the first time in the city of New York, February 11, 1886, holding meetings triennially, though discarding, as far as may be, organized action. In 1894 was built the beautiful and costly edifice of the Mother Church in Boston, situated corner of Norway and Falmouth Streets, in the Back Bay district of that city. It is a substantial construction, built almost entirely of granite and iron, being valued at \$250,000. A remarkable fact in connection with the building of this church edifice is that the funds for its erection were all paid in before its completion, including a residue of \$20,000. The land upon which this building stands was donated for church purposes by Mrs. Eddy several years before, and in 1896 was estimated to be worth \$40,000. Many church edifices have also been erected in other cities. The first chapel was

built at Oconto, Wis., in 1886. Following this a handsome church was erected in Denver, Col. In Buffalo, N. Y., the First Church of Christ, Scientist, own and occupy a large and substantial church building. In St. Louis, Mo., in 1895, a fine edifice was built and dedicated, and in New York City the former church of Rev. Dr. R. Heber Newton was purchased and remodeled by First Church of Christ, Scientist, at a cost of \$85,000. In many other places are strong and active societies having in prospect the completion of suitable church edifices in due time, among which may be mentioned Chicago, which in 1896 had the largest membership of any society in the Scientist Communion except that of the Mother Church.

THE BIBLE AND TEXT-BOOK TAKE THE PLACE OF SERMONS.

A unique feature of the churches of this denomination is that there is no personal preaching or pastor. Early in 1895 the Rev. Mary Baker Eddy was elected pastor emeritus of the Mother Church, shortly previous to which event she had ordained that the Bible and "Science and Health with Key to the Scriptures" should constitute the only pastor of this church and all its branches. The services are conducted in other respects much as those of other churches, but in lieu of a sermon, a lesson-sermon is made up of alternate quotations from the Bible and the Christian Science text-book—"Science and Health with Key to the Scriptures"—such quotations being in explanation and corroboration of the lesson text of the Bible lessons known as the "International Series," the official readers being a man and woman, known as First and Second Reader, who read alternately explanatory references from these books without comment. The subject and readings being the same in all churches for the same day. To correct popular misapprehension, it may be proper to say that Christian Science bears no relation whatever to "Theosophy," "Spiritualism," "Faith Cure," or "Mind Cure," and that its fundamental principles are the antithesis of these, although faith is by no means an unimportant element of the understanding of Christian Science.



PARTHENIA, OR THE POWER OF LOVE.—G. H. SWINSTEAD.—Ingomar, a barbarian chief, makes her father a captive. Parthenia, unable to secure the ransom demanded, gives herself as ransom. How Parthenia tames and subdues him, teaches him to respect and finally to love her, and how at last he tenders her freedom, and spurns an offer to betray his countymen even to win his bride, but ends by making them allies of the Greeks and wins the beautiful Parthenia, forms a story full of power and interest.



HOLY SPINNER.—C. LANDELLE.—Of the three Greek Fates, called Parcae or Moiræ, the youngest, Clotho, was represented as holding a distaff from which the threads of mortal lives were spun.

VOICES FROM

All Races and Nations

NOTABLE UTTERANCES

BY

Representatives of the World's Faiths

WITH

Portraits and Notices of Lights and
Leaders in Various Communions.

Preliminary Note.

THE CONCISE ACCOUNT of the Parliament of Religions which follows the Gallery of Portraits will be found a more accurate, fair, and comprehensive sketch of the notable characters and utterances of the Parliament than any of the books which have been devoted to the subject. Even in completeness, in a number of matters of the greatest interest and importance, it is far more satisfactory than even the largest of the books referred to. The accredited Official Report, which the present writer assisted in editing and in carrying through the press, was controlled by a private interest, the demands of which resulted in a bulky work which yet left out some of the best things of the Parliament, and took advantage to shape the whole publication in the interest of special views prejudicial to the last degree to a full and fair report. One of the most interesting and effective speakers of the Parliament, Mr. Hirai, had a paper on "Synthetic Religion," the report of which fills one page of the two heavy volumes. This page gives a few remarks only, picked out here and there, and leaves out almost all of the paper. No hint is given that Mr. Hirai's paper was more than one page in length. In a large number of cases the same plan is followed of appearing to give papers which have, in fact, suffered prejudiced mutilation. One of the worst cases of a worse than worthless "report" occurs at p. 1353, where one page is given to an account of Zoroastrianism, under the heading:

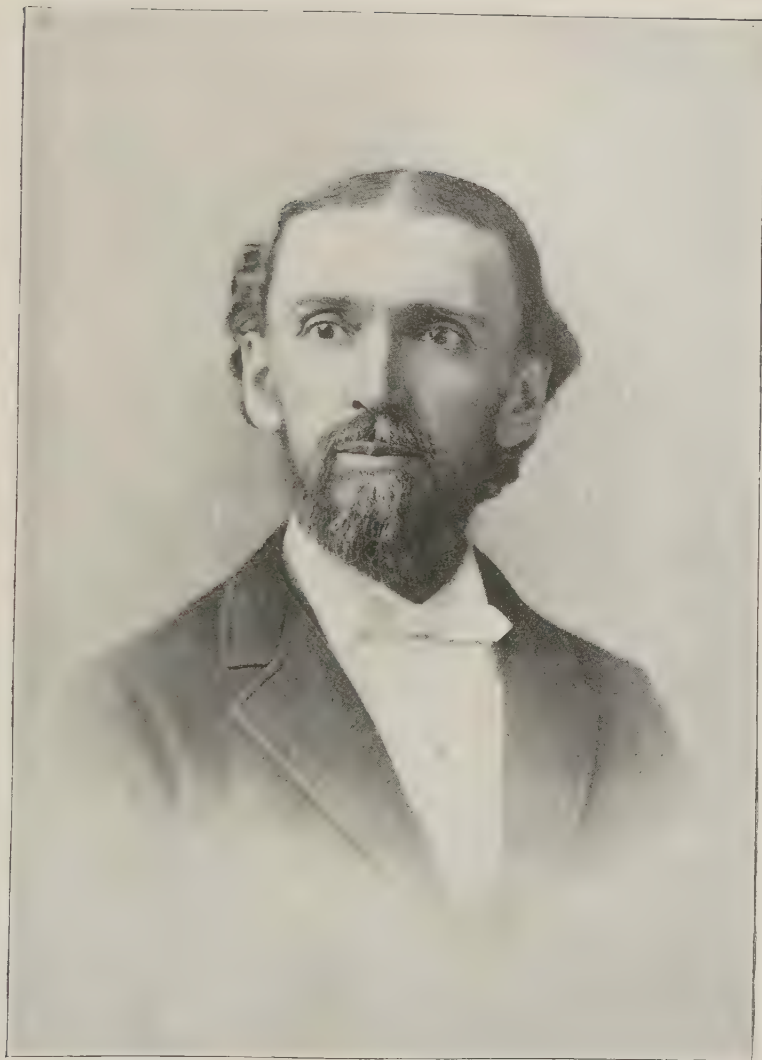
"Selections from 'A Sketch of Zoroastrianism.'"

"Prepared by the Parsees of Bombay."

The appearance is, that the Parsees of Bombay prepared the one page of "Selections." The fact was, that they put into a fine pamphlet of 100 printed pages "A Sketch of Zoroastrianism," prepared by their most eminent scholar, and that it was by all odds the most valuable paper sent to the Parliament. The present writer's digest of the most important parts of this great paper was thrown aside, and the one page of "Selections" was given—mere fragments of sentences put together, of no value whatever.

To the publishers of the present volume belongs the high credit of wishing to have given, as of permanent value and importance, as fair a sketch as could be made of the best aspects and most notable utterances of the great conference of all the faiths of the world.

EDWARD C. TOWNE.



REV. EDWARD C. TOWNE is well known as an accomplished student of the Scriptures and Religions of Mankind. His scholarship in this direction was recognized by his selection as editor of the Official Reports of the Parliament of All Religions. He is a graduate of Yale University, the first scholar of the class of 1856, which included Chief Justice Magruder of the Illinois Supreme Court, Justices Brown and Brewer of the United States Supreme Court, and Hon. Chauncey M. Depew.



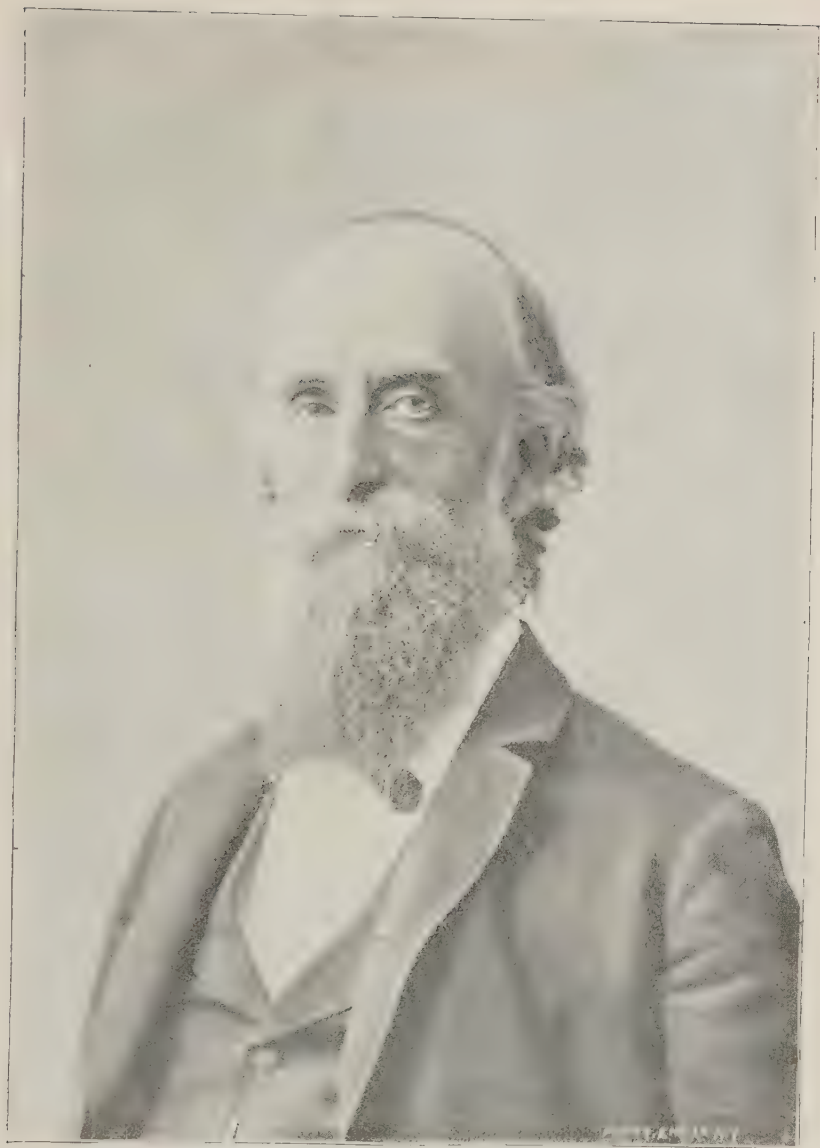
REV. A. J. CANFIELD, D.D. : member of the Executive Committee of the first World's Parliament of Religions; a leading representative of Liberal Christianity, who during the World's Fair enjoyed the close relation of pastor to the president, Harlow N. Higinbotham, and many other leaders in the management of that wonderful achievement of enterprise, and genius, out of which grew the project for a Parliament of All Religions.



PROFESSOR MAX MULLER : the most eminent of English Orientalists ; of German birth ; a professor in Oxford University since 1850 ; a great scholar, a prolific author, and one of the principal modern teachers of knowledge of the Oriental Religions and Scriptures.



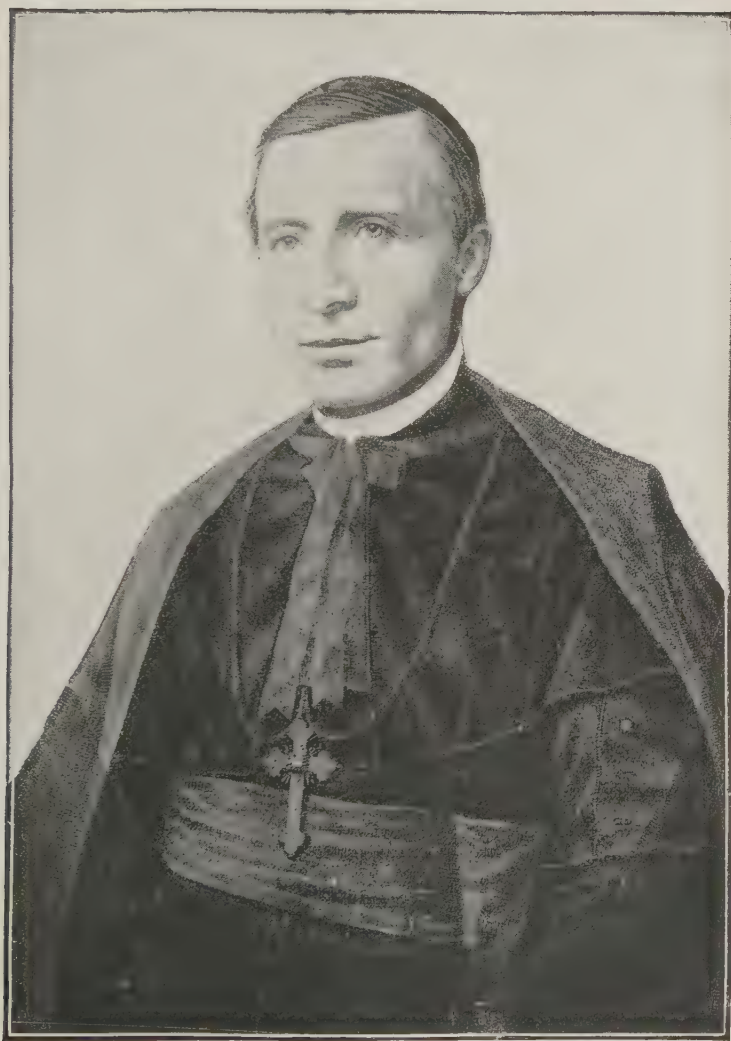
REV. PHILIP SCHAFF, D.D., LL.D.; from 1869 to his death in 1893, a professor in the Union Theological Seminary of New York ; by far the most eminent writer in America on the history of Christianity.



LYMAN ABBOTT, D D. : the extraordinarily successful pastor, since the death of Henry Ward Beecher, of Plymouth Church, Brooklyn, N. Y. ; editor of Mr. Beecher's *Christian Union*—now *The Outlook*,—the best religious weekly on lines of advance and knowledge yet published in America.



FRANCIS ARCHBISHOP SATOLLI: Apostolic Delegate: the special representative of the Pope in America; a distinguished administrator, who has rendered great service to Catholicism in America.



HIS EMINENCE, JAMES GIBBONS, D.D., Cardinal, Archbishop of Baltimore; Chancellor ex-officio of the Catholic University of America; in Christian devotion, American patriotism, and broad humanity, one of the best men and greatest churchmen Catholicism has ever produced.



MOST REV. DIONYSIOS LATAS: Archbishop of Zante, Greece. One of the most striking figures in the Parliament of Religions, his venerable beard, strong and kindly face, strange looking hat, archiepiscopal staff, and large silver cross hung at his girdle, suggesting the shepherd of a far away flock, while his words, spoken in good English, were on familiar themes of Christian history and thought.



RT. REV. T. U. DUDLEY, D.D., LL.D. (from a photograph by Anderson); Bishop of Kentucky since 1885; a pulpit orator of remarkable power; one of the best living representatives of thoroughly evangelical orthodoxy; fervent in conviction, powerful in argument, broad in charity, and in all human sympathy and brotherly love a bishop worthy of the best days of the faith in Christ.



PROFESSOR CHARLES A. BRIGGS, D.D. : one of the most noted advocates of reading the Bible for separation of lesser errors from greater truths ; a firm adherent of orthodox divinity ; condemned by official Presbyterianism, but strongly upheld by the Union Theological Seminary of New York, and by very much public sympathy.



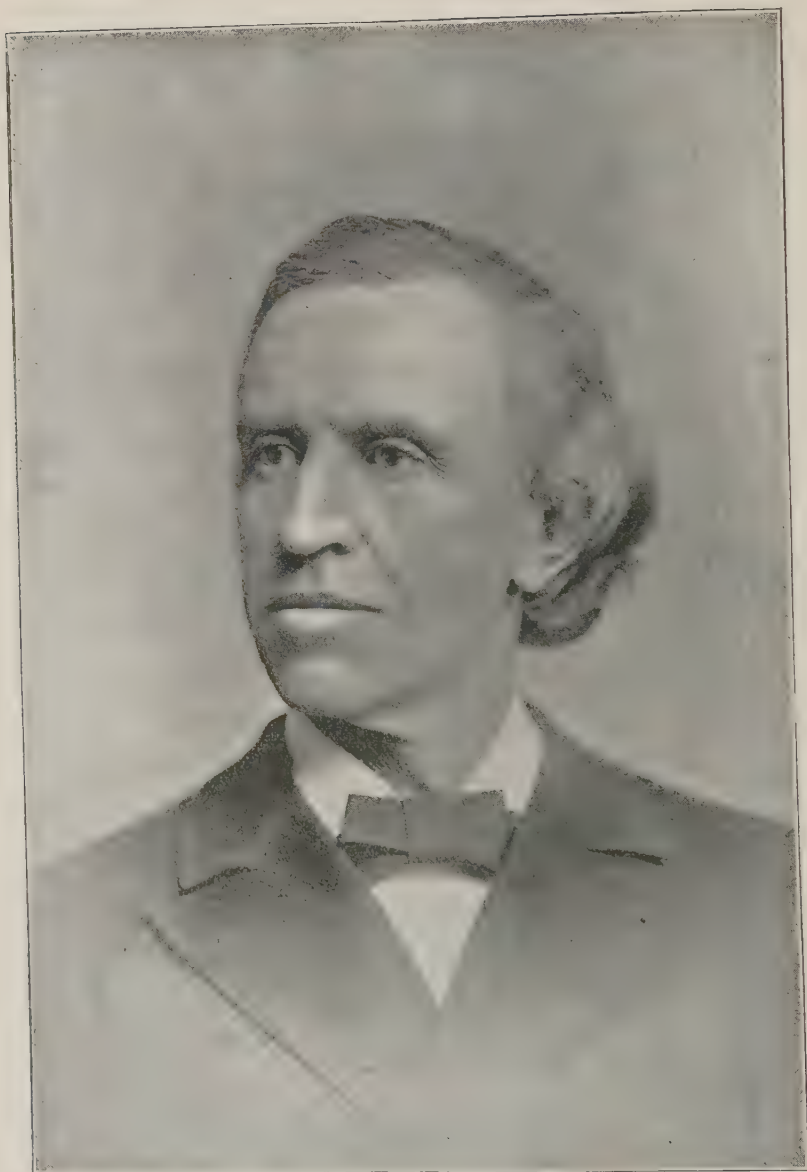
PROFESSOR GEORGE P. FISHER, D.D., for thirty-three years an eminent scholar in ecclesiastical history at Yale University ; and one of the most thoughtful and accomplished defenders of Protestant Christian Orthodoxy.



REV. JOSEPH COOK, D.D., LL.D. : formerly an ardent expositor of science and new views in connection with religion, but for many years a principal protester against advance beyond the lines of orthodoxy.



BISHOP C. H. FOWLER, D.D., LL.D. One of the most eloquent preachers, popular administrators, and ready teachers of the broadly planted communion sprung from John Wesley : a conspicuous and brilliant representative of American Methodism.



REV. DAVID SWING, D.D. : a Liberal Presbyterian, of Chicago ; preacher and writer of great distinction ; vice-chairman of the General Committee on Religious Congresses of the World's Fair ; and by far the best representative from American Protestantism of the spirit of the Parliament.



REV. W. F. BLACK, D.D., LL.D. : a prominent representative in Chicago of the communion known as the Disciples of Christ ; chairman of the Foreign Committee of the World's Congress of Religions.



REV. KAUFMAN KOHLER, Ph.D. ; Rabbi of the Beth-El Congregation, New York City ; one of the foremost representatives of the reform movement in Judaism.



PROFESSOR RICHARD T. ELY, of the University of Wisconsin : one of the most eminent modern expounders of social reform ; a foremost representative of humanitarian advance in dealing with the relations of capital and labor ; a gentleman, a scholar, and an instructor beyond reproach.



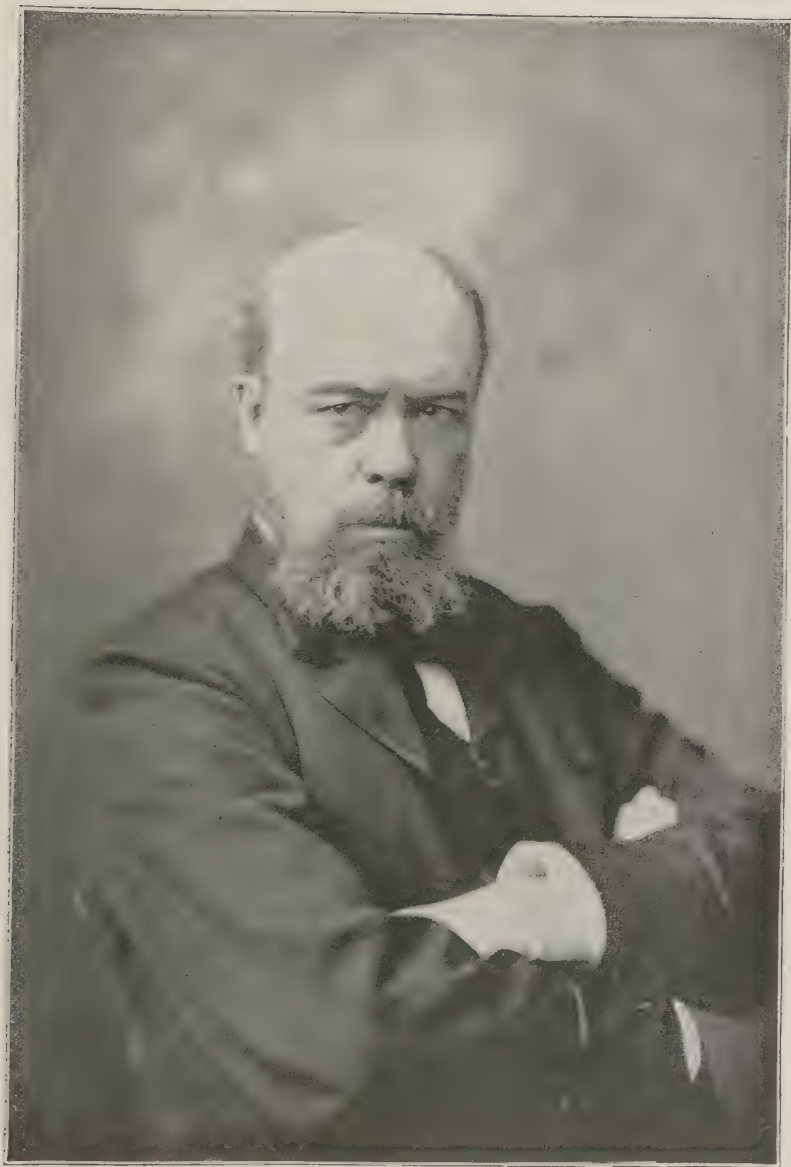
REV. GEORGE DANA BOARDMAN, D.D. ; for thirty years, 1864-94, pastor of the First Baptist Church, Philadelphia, Pa. ; an eloquent and broadly liberal preacher ; one of the principal promoters of the Parliament of Religions.



WILLIAM T. STEAD : journalist of London, England ; one of the most energetic and thoughtful of modern Englishmen ; a zealous reformer, an ardent humanitarian, a Christian who puts justice and mercy before creed and church.



REV. E. L. REXFORD, D.D. ; Universalist preacher at Roxbury, Massachusetts ; one of the principal representatives of new learning and liberty in Universalism ; an eloquent and popular speaker.



DR. CARL VON BERGEN, Ph.D., of Stockholm, Sweden ; a scholar of distinction ; President of the Swedish Society for Psychical Research ; and eminent in social reform.



REV. BENJAMIN WILLIAM ARNETT, D.D. ; presiding bishop of the African Methodist Episcopal Church for Arkansas, Mississippi, Indian Territory and Oklahoma ; one of the ablest representatives of his race in America ; eloquent and liberal ; a leader in all matters of African progress.



PROTAP CHUNDER MOZOOMDAR : the principal representative of the Brahmo-Somaj, or Theistic church, of India, based on reason and humanity, using all scriptures, giving reverence to all founders of faiths and prophets of progress, but according supernatural character to none—no Divine Object except God.



REV. B. B. NAGARKAR: of Brahman family: educated in Bombay, India; a leading member of the Brahmo-Somaj of India; a lecturer in America on India.



VIRCHAND A. GANDHI: a lawyer of Bombay, India; one of the chief exponents of the Jain religion of India.



H. DHARMAPALA, of Ceylon: one of the chief official dignitaries of Buddhism; a young and progressive man in his own faith; a type of the refined and saintly ascetic; and to all who met him a man and a brother without regard to race or faith.



ZENSHIRO NOGUCHI : Japanese Buddhist layman ; companion and interpreter to four eminent Buddhist ecclesiastics from Japan, who attended the Parliament of Religions, Horin Toki, Shaku Soyen, Zitzuzen Ashitsu, and Banriu Yatsubuchi—all bishops of eminence in their own land.



KINZA RIUGE M. HIRAI : a Buddhist Japanese layman ; for some years resident in America ; a fine scholar and thinker, and an eloquent speaker.



SWAMI VIVEKANANDA : a Brahman of India ; a man of fine genius and great learning in the Sanskrit Veda ; one of an order of monks on whom caste distinctions are not binding ; a reformer devoting his life to the education and elevation of his countrymen.



NARASIMA CHARYA : a highly educated Brahman, of India ; representative of a class of whom many have come to England ; and whom the Parliament interested to visit and lecture in America.



REV. GEORGE T. CANDLIN : a missionary of the English Methodist Church, stationed at Tientsin, China ; one of the greatest successes of the Parliament from his liberal ideas, his eloquence, and his broad human sympathies.



MRS. JULIA WARD HOWE : the chief prophetess of the cause of woman in America ; of a noble largeness of hope and faith, a beautiful refinement and dignity, and singular sweetness and power in address ; one of the natural queens of the modern world.

VOICES FROM All Races and Nations.

Notable Utterances by Foremost Representatives of the
World's Faiths.

THE PARLIAMENT IDEA.

THE World's Congress Auxiliary of the World's Columbian Exposition of 1893 was created for the purpose of a series of congresses covering the chief departments of human interest and progress. In the department of religion of this "congress auxiliary" provision was made for a parliament of religions, carried on by general meetings of the representatives of all the faiths of the world, and by special gatherings at the same time of such denominations, sects, and societies as chose to appear in this way. The general meetings concentrated the interest of the public, and were alone known as parliament meetings. The special congresses held at the same time suffered not a little from coming into conflict with the parliament meetings.

A part only of the parliament papers dealt with matters of religion, and of the religious papers many were essays, sermons, exhortations, of no parliament value. The knowl-

edge, experience, thought, and ability in treatment, necessary to such value, were in many instances conspicuous by their absence, and some of the fairly notable papers violated the rule of "comparison not controversy," which was supposed to govern the parliament. For the representative statement, therefore, of human beliefs which, in a most remarkable degree, the parliament was, it is necessary to take note only of papers which dealt with some aspect of religious belief or life in the parliament manner; grouping these according to the faiths which they represent, and giving under each the most characteristic and interesting expressions on the chief points of faith and life.

The preliminary address of the general committee for promoting the assembling of a parliament avowed the purpose of securing an exhibit of "the religious harmonies and unities of humanity," as a means to "bring about the unity of the race in the worship of God and the service of man."

Rev. Dr. George Washburn, a missionary college president at Constantinople, declared, in response, his conviction that such a parliament "would impress the world with the fact that there is unity in religion broader and deeper than has ever been generally recognized." He said that his own close contact with other faiths had more and more impressed him with the thought that "to do justly, to love mercy, and to walk humbly with God, is essentially the foundation of all religion," and that "the Holy Spirit leads men of the most diverse faiths to the knowledge of our common Father."

The formal statement of the objects proposed for the parliament named ten, of which seven related to varieties of information to be secured, and three to results upon faith and practice to be promoted. These last were, "The spirit of human brotherhood among religious men of diverse faiths"; "Theism and faith in man's immortality"; and "Permanent international peace" through bringing "the nations of the earth into a more friendly fellowship." One of the heads of information sought implied hope of new light on "the great problems of the present age, especially

temperance, labor, education, wealth, and poverty." Another assumed that it could be impressively shown "how many important truths the various religions hold and teach in common." And that "important distinctive truths, held and taught by each religion," would be brought to view, was assumed by another.

There was thus no indication of concern for the doctrinal Christianity which insists on the supernatural character and absolute divine authority of the Bible, on the supreme divinity of Christ, and on a salvation strictly special through faith directed to Christ according to doctrines drawn from the Bible. And this shelving of Christian doctrine was very widely objected to and condemned. The fact that the parliament idea disregarded the claims of Christianity as the more strict asserted them, was made by "many of the Christian journals in America" ground for "decided opposition." The Presbyterian General Assembly "passed a resolution emphatically disapproving." The archbishop of Canterbury refused to compromise his belief that "the Christian religion is the one religion," and that "the faith and devotion which are its characteristics" are not "subject to public discussion." The Sultan of Turkey took similar ground on behalf of Mohammedanism. And in view of Sunday opening of the Exposition at Jackson Park, the Baptists and the Christian Endeavor Society refused connection with the parliament. The Protestant Episcopal body also stood aloof in deference to the Canterbury judgment.

The final note of preparation by the promoters of the parliament was a request of August 11, 1893, that the "Congress of Universal Religion" about to meet be made the subject of public notice and public prayer as "the first great effort of mankind to realize their common religious fraternity," and in hope "that this historic meeting of the children of one heavenly Father may be blessed to the glory of His name, to the advance of spiritual enlightenment, to the promotion of peace and good-will among the nations and races, and to the deepening and widening of the sense of universal human brotherhood."

Here again recognition of strict doctrinal Christianity, of the Bible as the only revelation, of Christ as infinitely more than the best of several founders and teachers, and of special salvation as man's only hope, was conspicuous by its absence. And the special lines of the parliament, although very much interfered with by not a few of the Christian speakers, and considerably obscured in the published report, were those of pronounced new departure from familiar doctrinal Christianity. They were the lines of humanitarian theism, according to Christ the place of a teacher, exemplar, and master, not antagonistic to other teachers and masters, but fraternal with them, and to the Bible a like place as a literature serving as one of the scriptures of mankind.

THE GATHERING OF ALL FAITHS.

Not the least interesting and effective characters of the parliament were the Hindus, Japanese, and Chinese. Although nominally heathen, and not native to English speech any more than to Christian communion, they overwhelmed the parliament with the felicity, strength, and learning of their utterances, and with the dignity, charm, and courtesy of their bearing. If they were not Christians in name and profession, they held their own by the side of those that are, not only in character and manners and intelligence, but in familiar knowledge of the practical lessons of Christ and profound loyalty to the ethical and spiritual essentials of pure and undefiled religion. In the scale of acceptance of the test, "By their fruits ye shall know them," they stood well to the front. The ideal of the Hebrew prophet requiring for true religion that a man learn "to do justly, to love mercy, and to walk humbly with God," came out in their appeals not less than in any other. They united in the demand for peace on earth and good-will to men. Not less than others they were the spokesmen of international justice. Their indictment of outrage by nominally Christian nations in dealings with China, Japan, and India, blistered the shameless face of pretension to the great satisfaction of reasonable and righteous Christians.

The Catholics were most pronounced in presenting Christianity as a religion of love and service and charity without regard to creed or race. Cardinal Gibbons and Bishop Keane, of Washington, were conspicuously broad and strong in the spirit of the parliament, and Fathers Hewitt and Elliott, of the Paulists of New York, took a large view of Christian teaching.

The more liberal Protestants, in large number and with brilliant array of thought and learning and character, presented various broad and rational views of doctrine not antagonistic to the same spirit of applied Christianity, while the more strict urged dogmas, based upon special revelation, as the essentials of religion, without which human hopes are delusive.

The eminent Presbyterian divine who executed with immense energy the tasks of chairmanship, both before and during the parliament, bore himself with conspicuous loyalty to the parliament ideal through all the meetings, presenting speakers of every religion with unvarying warmth of courtesy and sympathy, and in this leadership of the parliament achieving a singularly brilliant success.

The projector of the series of world's congresses and president of the world's congress auxiliary, Hon. C. C. Bonney, stated, in his opening address on the first day of the parliament, the principles which had led to calling it. The essential parts of his address were these:

"When the religious faiths of the world recognize each other as brothers, children of one Father, whom all profess to love and serve, then, and not till then, will the nations of the earth yield to the spirit of concord and learn war no more.

"In this congress the word 'religion' means the love and worship of God and the love and service of man. We believe the Scripture that 'of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of Him.' We come together in mutual confidence and respect, without the least surrender or compromise of anything which we respectively

believe to be truth or duty, with the hope that mutual acquaintance and a free and sincere interchange of views on the great questions of eternal life and human conduct will be mutually beneficial. Each must see God with the eyes of his own soul. Each must behold Him through the colored glass of his own nature. Each one must receive Him according to his own capacity of reception. The fraternal union of the religions of the world will come when each seeks truly to know how God has revealed Himself in the other, and remembers the inexorable law that with what judgment it judges it shall itself be judged.

“When it pleased God to give me the idea of the world’s congress of 1893, there came with that idea a profound conviction that their crowning glory should be a fraternal conference of the world’s religions. Accordingly, the original announcement of the world’s congress scheme, which was sent by the government of the United States to all other nations, contained among other great themes to be considered, ‘The grounds for fraternal union in the religions of different people.’

“We meet on the mountain height of absolute respect for the religious convictions of each other; and an earnest desire for a better knowledge of the consolations which other forms of faith than our own offer to their devotees. The very basis of our convocation is the idea that the representatives of each religion sincerely believe that it is the truest and the best of all; and that they will, therefore, hear with perfect candor and without fear the convictions of other sincere souls on the great questions of the immortal life.

“In this congress, each system of religion stands by itself in its own perfect integrity, uncompromised, in any degree, by its relation to any other. In the language of the preliminary publication in the department of religion, we seek in this congress ‘to unite all religion against all irreligion; to make the golden rule the basis of this union; and to present to the world the substantial unity of many religions in the good deeds of the religious life.’ Without controversy, or

any attempt to pronounce judgment upon any matter of faith or worship or religious opinion, we seek a better knowledge of the religious condition of all mankind, with an earnest desire to be useful to each other and to all others who love truth and righteousness. This day a new fraternity is born into the world of human progress, to aid in the upbuilding of the kingdom of God in the hearts of men. It is the brotherhood of religions. In this name I welcome the first parliament of the religions of the world."

Rev. Dr. John Henry Barrows, chairman of the general committee and chairman of the parliament, made an address, the notable points of which were these :

"You have come here at our invitation in the expectation that the world's first parliament of religions must prove an event of race-wide and perpetual significance. Here, in this young capital of our western civilization, you find men eager for truth, sympathetic with the spirit of universal human brotherhood, and loyal, I believe, to the highest they know, glad and grateful to Almighty God that they see your faces and are to hear your words. Were it decreed that our sessions should end this day, the truthful historian would say that the idea which has inspired and led this movement, the idea whose beauty and force have drawn you through these many thousand miles of travel, that this idea has been so flashed before the eyes of men that they will not forget it, and that our meeting this morning has become a new, great fact in the historic evolution of the race which will not be obliterated.

"The representatives of Christian faith have planned and provided this first school of comparative religions, wherein devout men of all faiths may speak for themselves without hindrance, without criticism, and without compromise, and tell what they believe and why they believe it. The great mass of Christian scholars in America agree in believing that Christendom may proudly hold up this congress of the faiths as a torch of truth and of love which may prove the morning star of the twentieth century. In America the Church and

State are separated, and in this land the widest spiritual and intellectual freedom is realized. Justice Ameer Ali, of Calcutta, whose absence we lament to-day, has expressed the opinion that only in this western republic would such a congress as this have been undertaken and achieved. Christian America welcomes to-day the earnest disciples of other faiths and the men of all faiths who, from many lands, have flocked to this jubilee of civilization.

“Cherishing the light which God has given us and eager to send this light everywhither, we do not believe that God, the eternal Spirit, has left Himself without witness in non-Christian nations. There is a divine light enlightening every man.

‘ One accent of the Holy Ghost
The heedless world has never lost.’

“Professor Max Muller, of Oxford, who has been a friend of our movement and has sent a contribution to this parliament, has gathered together in his last volume a collection of prayers Egyptian, Accadian, Babylonian, Vedic, Avestic, Chinese, Mohammedan, and modern Hindu, which make it perfectly clear that the sun which shone over Bethlehem and Calvary has cast some celestial illumination and called forth some devout and holy aspirations by the Nile and the Ganges, in the deserts of Arabia, and by the waves of the Yellow Sea.

“It is perfectly evident to all illuminated minds that we should cherish loving thoughts of all people and humane views of all the great and lasting religions, and that whoever would advance the cause of his own faith must first discover and gratefully acknowledge the truths contained in other faiths.

“This parliament is likely to prove a blessing to many Christians by marking the time when they shall cease thinking that the verities and virtues of other religions discredit the claims of Christianity or bar its progress. It is our desire and hope to broaden and purify the mental and spiritual vision of men. Believing that nations and faiths

are separated in part by ignorance and prejudice, why shall not this parliament help to remove the one and soften the other? Why should not Christians be glad to learn what God has wrought through Buddha and Zoroaster—through the sage of China and the prophets of India and the prophet of Islam?

“We are met in a school of comparative theology, which I hope will prove more spiritual and ethical than theological; we are met, I believe, in the temper of love, determined to bury, at least for the time, our sharp hostilities, anxious to find out wherein we agree, eager to learn what constitutes the strength of other faiths and the weakness of our own; and we are met as conscientious and truth-seeking men in a council where no one is asked to surrender or abate his individual convictions, and where, I will add, no one would be worthy of a place if he did.

“We are met in a great conference, men and women of different minds, where the speaker will not be ambitious for short-lived, verbal victories over others, where gentleness, courtesy, wisdom, and moderation will prevail far more than heated argumentation. I am confident that you appreciate the peculiar limitations which constitute the peculiar glory of this assembly. We are not here as Baptists and Buddhists, Catholics and Confucians, Parsees and Presbyterians, Methodists and Moslems; we are here as members of a parliament of religions, over which flies no sectarian flag, which is to be stamped by no sectarian war-cries, but where for the first time in a large council is lifted up the banner of love, fellowship, brotherhood.

“We are not here to criticise one another, but each to speak out positively and frankly his own convictions regarding his own faith. The great world outside will review our work: the next century will review it. It is our high and noble business to make that work the best possible.”

The president of the World's Columbian Exposition, Harlow N. Higinbotham, a thoughtful, practical man, one of Chicago's most successful merchants and most respected

citizens, expressed in a very brief address the following view of the parliament:

"To me this is the proudest work of our exposition. There is no man, high or low, learned or unlearned, who will not watch with increasing interest the proceedings of this parliament. Whatever may be the differences in the religions you represent, there is a sense in which we are all alike. There is a common plane on which we are all brothers. We owe our beings to conditions that are exactly the same. Our journey through this world is by the same route. We have in common the same senses, hopes, ambitions, joys, and sorrows, and these to my mind argue strongly and almost conclusively a common destiny.

"To me there is much satisfaction and pleasure in the fact, that we are brought face to face with men that come to us bearing the ripest wisdom of the ages. They come in the friendliest spirit, that, I trust, will be augmented by their intercourse with us and with each other. I hope that your parliament will prove to be a golden milestone on the highway of civilization—a golden stairway leading up to the tableland of a higher, grander, and more perfect condition, where peace will reign and the enginery of war be known no more forever."

For a clear presentation of the faiths of mankind to-day all over the world, it will best serve to take in order the great religions from Brahmanism and Buddhism to Judaism and Christianity and hear the notable testimonies under each, as they were given in the parliament.

NOTABLE UTTERANCES

BY

Representatives of the Various Faiths.

BRAHMANISM.

NO character in the parliament attracted more attention and interest than Swami Vivekananda, of Bombay, India, whom Bishop Keane called "the great Hindu monk." By birth a Brahman of high rank, educated at the university of Calcutta, a scholar in Sanskrit lore of the highest rank, but vowed to monastic poverty, as Buddha was, his yellow robe was not more striking than the glow of intellect and the light of rare character in his fine face. The modesty, courtesy, and gentleness with which he offered his testimony on behalf of Vedic Brahmanism, and his strictures upon wrong done to Hindus by unworthy Christians, were of the most telling effect. In response to welcome on the opening day, Mr. Vivekananda said :

" Sisters and Brothers of America : It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world ; I thank you in the name of the mother of religions, and I thank you in the name of the millions and millions of Hindu people of all classes and sects.

" My thanks, also, to some of the speakers on this plat-

form who have told you that these men from far-off nations may well claim the honor of bearing to the different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions to be true. I am proud to tell you that I belong to a religion into whose sacred language, the Sanskrit, the word exclusion is untranslatable. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, a remnant which came to southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: 'As the different streams having their sources in different places all mingle their water in the sea, Oh, Lord, so the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee.'

"The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in Gita: 'Whosoever comes to me, through whatsoever form I reach him, they are all struggling through paths that in the end always lead to me.' Sectarianism, bigotry, and its horrible descendant, fanaticism, have possessed long this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization, and sent whole nations to despair. Had it not been for this horrible demon human society would be far more advanced than it is now. But its time has come, and I fervently hope that the bell that tolled this morning in honor of this convention may be the death-knell to all fanaticism, to all

persecutions with the sword or the pen, and to all uncharitable feelings between persons wending their way to the same goal."

At the close of the evening session on the tenth day Mr. Vivekananda, in view especially of the relations of England and India, made the following criticism upon Christians as the Hindus have had experience of them:

"You Christians are fond of sending out missionaries to save the souls of the heathens, but why do you not try to save the bodies of these poor heathens from starvation? In India, during a famine, hundreds and thousands of Hindus die from starvation. Thousands of churches have been erected in India by the Christians, but they do not alleviate the pangs of hunger. The crying evil in the East is not religion; they have religion enough and more than they need; it is bread that these suffering millions in the East want. They ask us for bread, and we give them stones. It is an insult to a starving man to preach to him the doctrines of metaphysics."

The speaker referred to statements characterizing the monks of his order as beggars, replying that for the last twelve years he had not known where the next meal was coming from. In India a priest that preached for money or pay would lose caste and be spat upon by the people. "I came here," he said, "to seek aid for my impoverished people, but I fully realized how difficult it was to do it."

To this Mr. Vivekananda added a Hindu criticism on some Christian conceptions of atonement; and on the next day Bishop Keane, of the Catholic university at Washington, said by way of response:

"From my heart I indorse the denunciation that was hurled forth last night against the system of pretended charity that offered food to the hungry Hindus at the cost of their conscience and their faith. The question might well be asked whether among Christian people such a system was possible; and yet we have only to look back to the history of the famine in Ireland in order to know that such things have been. A shame, a disgrace to those who call

themselves Christians. But I am happy to state, in answer to a half question also asked last night, and in connection with this subject, that in China and in India, the Sisters of Charity and the Little Sisters of the Poor have many institutions in which they are pledged by holy vows to care for the indigent, no matter what might be their faith, without asking any man to be guilty of the sham hypocrisy of pretending conversion in order to get bread.

"I will go further and say: We were startled at the denunciation that came also from the heart of the Hindu monk last night, of the Christian system of atonement, as he understood it. I sympathize with him from his standpoint. There have been men who through a mistaken piety have so exhausted the supremacy of God as to utterly annihilate all responsibility and the co-operation of the human free will. For any such system or idea of the atonement of Christ I have no more sympathy than has our Brahman friend. I say to him, let him go on criticising us Christians; we do not hear half enough of this. I firmly believe in the principle laid down by dear Bobby Burns:

‘O would some power the Giftie gie us
To see oursels as ithers see us.’

"And if by these criticisms Vivekananda can only stir us and sting us into better teachings and better doings in the great work of Christ in the world, I for one will be profoundly grateful to our friend, the great Hindu monk."

In exposition of Hindu Brahmanical beliefs, Mr. Vivekananda said in an elaborate paper:

"The Hindus have received their religion through the revelation of the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to this audience—how a book can be without beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual laws discovered by different persons in different times. Just as the law of gravitation existed before its discovery and would exist if

all humanity forgot it, so with the laws that govern the spiritual world; the moral, ethical, and spiritual relations between soul and soul, and between individual spirits and the father of all spirits were there before their discovery, and would remain even if we forgot them.

“The discoverers of these laws are called Rishis and we honor them as perfected beings, and I am glad to tell this audience that some of the very best of them were women.

“The Hindu believes that he is a spirit. Him the sword cannot pierce, him the fire cannot burn, him the water cannot melt, him the air cannot dry. He believes every soul is a circle whose circumference is nowhere, but whose centre is located in a body, and death means the change of this centre from body to body. Nor is the soul bound by the condition of matter. In its very essence it is free, unbound, holy, and pure and perfect. The human soul is eternal and immortal, perfect and infinite, and death means only a change of centre from one body to another. The present is determined by our past actions, and the future will be by the present. The soul will go on evolving up or reverting back from birth to birth and death to death—like a tiny boat in a tempest, raised one moment on the foaming crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless wreck in an ever raging, ever rushing, uncompromising current of cause and effect; a little moth placed under the wheel of causation, which rolls on, crushing everything in its way, and waits not for the widow’s tears or the orphan’s cry.

“The heart sinks at the idea, yet this is the law of nature. Is there no hope? Is there no escape? The cry that went up from the bottom of the heart of despair reached the throne of mercy and words of hope and consolation came down and inspired a Vedic sage, and he stood up before the world and in trumpet voice proclaimed the glad tidings to the world. ‘Hear, ye children of immortal bliss, even ye that resided in higher spheres. I have found the ancient one, who is beyond all darkness, all delusion, and knowing

him alone, you shall be saved from death again.' 'Children of immortal bliss.' What a sweet, what a hopeful name. Allow me to call you, brethren, by that sweet name—heirs of immortal bliss—yea, the Hindu refuses to call you sinners.

"Ye are the children of God. The sharers of immortal bliss, holy and perfect beings. Ye divinities on earth, sinners? It is a sin to call a man so. It is a standing libel on human nature. Come up, live, and shake off the delusion that you are sheep. You are souls immortal, spirits free and blest and eternal; ye are not matter, ye are not bodies. Matter is your servant, not you the servant of matter.

"Thus it is the Vedas proclaim,—not a dreadful combination of unforgiving laws, not an endless prison of cause and effect, but that, at the head of all these laws, in and through every particle of matter and force, stands one 'through whose command the wind blows, the fire burns, the clouds rain, and death stalks upon the earth.' And what is his nature?

"He is everywhere, the pure and formless one, the Almighty and the all-merciful. 'Thou art our father, thou art our mother, thou art our beloved friend, thou art the source of all strength. Thou art he that bearest the burdens of the universe; help me bear the little burden of this life.' Thus sang the Rishis of the Veda. And how to worship him? Through love. 'He is to be worshipped as the one beloved, dearer than everything in this and the next life.'

"This is the doctrine of love preached in the Vedas, and let us see how it is fully developed and preached by Krishna, whom the Hindus believe to have been God incarnate on earth.

"He taught that a man ought to live in this world like a lotus leaf, which grows in water, but is never moistened by water; so a man ought to live in this world,—his heart for God and his hands for work.

"It is good to love God for hope of reward in this or the next world, but it is better to love God for love's sake, and

the prayer goes, 'Lord, I do not want wealth, nor children, nor learning. If it be Thy will I will go to a hundred hells, but grant me this, that I may love Thee without the hope of reward,—unselfishly love for love's sake.'

"The Vedas teach that the soul is divine, only held under bondage of matter, and perfection will be reached when the bond shall burst, and the word they use is, therefore, Mukto (freedom)—freedom from the bonds of imperfection; freedom from death and misery.

"And they teach that *this* bondage can only fall off through the mercy of God, and this mercy comes to the pure. So purity is the condition of His mercy. How that mercy acts? He reveals Himself to the pure heart, and the pure and stainless man sees God, yea, even in this life, and then, and then only, all the crookedness of the heart is made straight. Then all doubt ceases. Man is no more the freak of a terrible law of causation. So this is the very centre, the very vital conception of Hinduism. The Hindu does not want to live upon words and theories; if there are existences beyond the ordinary sensual existence, he wants to come face to face with them. If there is a soul in him which is not matter, if there is an all-merciful universal soul, he will go to him direct. He must see him, and that alone can destroy all doubts. So the best proof a Hindu sage gives, about the soul, about God, is, 'I have seen the soul, I have seen God.'

"And that is the only condition of perfection. The Hindu religion does not consist in struggles and attempts to believe a certain doctrine or dogma, but in realizing—not in believing, but in being and becoming.

"So the whole struggle in their system is a constant struggle to become perfect, to become divine, to reach God and see God, and in this reaching God, seeing God, becoming perfect, even as the Father in heaven is perfect, consists the religion of the Hindus.

"And what becomes of man when he becomes perfect? He lives a life of bliss infinite. He enjoys infinite and perfect bliss, having obtained the only thing in which man

ought to have pleasure—God—and enjoys the bliss with God.

“So far all the Hindus are agreed. This is the common religion of all the sects of India.

“The science of religion will become perfect when it discovers Him who is the one life in a universe of death, who is the constant basis of an ever-changing world, who is the only soul of which all souls are but manifestations. Thus through multiplicity and duality the ultimate unity is reached, and religion can go no further. Manifestation and not creation is the word of science to-day, and the Hindu is only glad that what he has cherished in his bosom for ages is going to be taught in more forcible language and with further light by the latest conclusions of science.

“If now we descend from the aspirations of philosophy to the religion of the ignorant, at the very outset I may tell you that there is no polytheism in India. In every temple, if one stands by and listens, he will find the worshippers apply all the attributes of God—including omnipresence—to these images. It is not polytheism. The tree is known by its fruits, and when I have been amongst them that are called idolatrous men, the like of whose morality and spirituality and love I have never seen anywhere, I stop and ask myself, ‘Can sin beget holiness?’

“Superstition is the enemy of man, but bigotry is worse. Why does a Christian go to church? Why is the cross holy? Why is the face turned toward the sky in prayer? Why are there so many images in the Catholic Church? Why are there so many images in the minds of Protestants when they pray? My brethren, we can no more think about anything without a material image than we can live without breathing. And by the law of association the material image calls the mental idea up, and *vice versa*. Omnipresence, to almost the whole world, means nothing. Has God superficial area? If not, when we repeat the word we think of the extended earth, that is all.

“As we find that somehow or other, by the laws of our constitution, we have got to associate our ideas of infinity with

the image of a blue sky, or a sea ; and the idea of holiness with an image of a church or a mosque, or a cross ; so the Hindus have associated the ideas of holiness, purity, truth, omnipresence, and all other ideas with different images and forms. But with this difference. Some devote their whole lives to their idol of a church and never rise higher, because with them religion means an intellectual assent to certain doctrines and doing good to their fellows. The whole religion of the Hindu is centred in realization. Man is to become divine, realizing the divine, and, therefore, idol or temple or church or books are only the supports, the helps, of his spiritual childhood ; but on and on man must progress. He must not stop anywhere. ‘ External worship, material worship,’ say the Vedas, ‘ is the lowest stage, struggling to rise high ; mental prayer is the next stage, but the highest stage is when the Lord has been realized.’ Mark the same earnest man who was kneeling before the idol tell you, ‘ Him the sun cannot express, nor the moon nor the stars, the lightning cannot express him, nor the fire ; through him they all shine.’ To the Hindu, man is not travelling from error to truth, but from truth to truth, from lower to higher truth. To him all the religions, from the lowest fetichism to the highest absolutism, mean so many attempts of the human soul to grasp and realize the infinite, each determined by the conditions of its birth and association ; and each of these mark a stage of progress. Unity and variety is the plan of nature, and the Hindu has recognized it. Every other religion lays down certain fixed dogmas, and tries to force society to adopt them. The Hindus have discovered that the absolute can only be realized or thought of or stated through the relative, and the images, cross or crescent, are simply so many centres, so many pegs to hang the spiritual ideas on. Idolatry in India does not mean anything horrible. It is not the mother of harlots. On the other hand, it is the attempt of undeveloped minds to grasp high spiritual truths. The Hindus have their faults, but mark this, they are always toward punishing their own bodies and never toward cutting the throats of their neighbors. If the Hindu fanatic burns

himself on the pyre, he never lights the fire of inquisition. And even this cannot be laid at the door of religion any more than the burning of witches can be laid at the door of Christianity.

“To the Hindu, then, the whole world of religions is only a travelling, a coming up, of different men and women, through various conditions and circumstances, to the same goal. Every religion is only an evolution out of the material man of God—and the same God is the inspirer of all of them. In the heart of everything the same truth reigns. The Lord has declared to the Hindu in his incarnation as Krishna, ‘I am in every religion as the thread through a string of pearls. And wherever thou seest extraordinary holiness and extraordinary power raising and purifying humanity, know ye that I am there.’ And what was the result? Through the whole order of Sanskrit philosophy, I challenge anybody to find any such expression as that the Hindu only would be saved and not others. Says Vyas, ‘We find perfect men even beyond the pale of our caste and creed.’ How, then, can the Hindu, whose whole idea centres in God, believe in the Buddhism which is agnostic, or the Jainism which is atheist? The Buddhists do not depend upon God, but the whole force of their religion is directed to the great central truth in every religion, to evolve a God out of man. They have not seen the Father, but they have seen the Son. And he that hath seen the Son hath seen the Father.

“This, brethren, is a short sketch of the ideas of the Hindus. The Hindu might have failed to carry out all his plans. But if there is ever to be a *universal religion*, it must be one which will hold no location in place or time; which will be infinite, like the God it will preach; whose sun shines upon the followers of Krishna or Christ, saints or sinners, alike; which will not be the Brahman or Buddhist, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms and find a place for every human being, from the lowest groveling man, from the brute, to the highest mind towering almost above humanity and

making society stand in awe and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize a divinity in every man or woman, and whose whole scope, whose whole force, will be centred in aiding humanity to realize its divine nature."

Another accomplished and scholarly Brahman of Bombay, Manilal N. D'vivedi, in an elaborate and masterly paper, covering the whole ground of Hindu religious thought and practices, presented these testimonies and suggestions :

"The oldest of the four Vedas is admittedly the Rig-Veda. It is the most ancient record of the Aryan nation, nay, of the first humanity our earth knows of. Traces of a very superior degree of civilization and art, found at every page, prevent us from regarding these records as containing only the outpourings of the minds of pastoral tribes ignorantly wondering at the grand phenomena of nature. We find in the Vedas a highly superior order of rationalistic thought pervading all the hymns, and we have ample reasons to conclude that the childish poetry of primitive hearts, Agni and Vishnu and Indra and Rudra, are, indeed, so many names of different gods, but each of them had really a threefold aspect.

"Vishnu, for example, in his terrestrial or temporal aspect is the physical sun ; in his corporeal aspect he is the soul of every being, and in his spiritual aspect he is the all-pervading essence of the cosmos. In their spiritual aspect all gods are one, for well says the well-known text, 'only one essence the wise declare in many ways.' And this conception of the spiritual unity of the cosmos as found in the Vedas is the crux of western oriental research. The learned doctors are unwilling to see more than the slightest trace of this conception in the Veda, for, say they, it is all nature worship, the invocation of different independent powers which held the wandering mind of this section of primitive humanity in submissive admiration and praise. However well this may accord with the psychological development

of the human mind, there is not the slightest semblance of evidence in the Vedas to show that these records belong to that hypothetical period of human progress.

"In the Vedas there are marks everywhere of the recognition of the idea of one God, the God of nature manifesting Himself in many forms. This word 'God' is one of those which have been the stumbling-blocks of philosophy. God, in the sense of a personal creator of the universe, is not known in the Veda, and the highest effort of rationalistic thought in India has been to see God in the totality of all that is. And, indeed, it is doubtful whether philosophy, be it that of a Kant or a Hegel, has ever accomplished anything more. It hardly stands to reason that men who are so far admitted to be Kants and Hegels, should, in other respects, be only in a state of childish wonderment at the phenomena of nature.

"I humbly beg to differ from those who see in monotheism, in the recognition of a personal God apart from nature, the acme of intellectual development. I believe that is only a kind of anthropomorphism which the human mind stumbles upon in its first efforts to understand the unknown. The ultimate satisfaction of human reason and emotion lies in the realization of that universal essence which is the all. And I hold an irrefragable evidence that this idea is present in the Veda, the numerous gods and their invocations notwithstanding. This idea of the formless all, the Sat—*i. e.*, esse, being—called Atman and Brahman in the Upanishads, and further explained in the Darsanas, is the central idea of the Veda, nay, the root idea of the Hindu religion in general.

"No Indian idolater as such believes that the piece of stone, metal, or wood before his eyes, is his god, in any sense of the word. He takes it only as a symbol of the All-pervading, and uses it as a convenient object for purposes of concentration, which, being accomplished, he does not grudge to throw it away. Idols have a double aspect, that of perpetuating a teaching as old as the world, and that of serving as convenient aids to concentration. These explana-

tions of idol-worship find an exact parallel in the worship of the Tau in Egypt, of the cross in Christendom, of fire in Zoroastrianism, and of the Kâba in Mohammedanism. Every creed and worship is but one of the many ways to the realization of the All. A Hindu would not condemn any man for his religion, for he has well laid to heart the celebrated couplet,

‘Worship in whatever form, rendered to whatever god, reaches the
Supreme,
As rivers, rising from whatever sources, all flow into the ocean.’”

In the closing meeting of the parliament Swami Vivekananda spoke the following words of farewell :

“The world’s parliament of religions has become an accomplished fact, and the merciful Father has helped those who labored to bring it into existence and crowned with success their most unselfish labor.

“My thanks to those noble souls whose large hearts and love of truth first dreamed this wonderful dream and then realized it. My thanks to the shower of liberal sentiments that has overflowed this platform. My thanks to this enlightened audience for their uniform kindness to me, and for their appreciation of every thought that tends to smooth the friction of religions. A few jarring notes were heard from time to time in this harmony. My special thanks to them, for they have by their striking contrast made the general harmony the sweeter.

“Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if any one here hopes that this unity would come by the triumph of any one of these religions and the destruction of the others, to him I say, ‘Brother, yours is an impossible hope.’ Do I wish that the Christian would become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid.

“The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth,

or the air, or the water? No. It becomes a plant, it develops after the law of its own growth, assimilates the air, the earth, and the water, converts them into plant substance and grows a plant.

"Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the others, and yet preserve its individuality and grow according to its own law of growth.

"If the parliament of religions has shown anything to the world it is this: It has proved to the world that holiness, purity, and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character.

"In the face of this evidence, if anybody dreams of the exclusive survival of his own and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion would soon be written, in spite of their resistance: 'Help and Not Fight,' 'Assimilation and Not Destruction,' 'Harmony and Peace, and Not Dissension.'"

JAINISM.

The offshoot from Brahmanism, which antedates Buddhism, Jainism, was represented in the parliament by an accomplished Hindu lawyer of Bombay, Mr. V. A. Gandhi. In response to welcome, he said at the opening meeting:

"Mr. President, Ladies and Gentlemen: I will not trouble you with a long speech. I, like my respected friends, Mr. Mozoomdar and others, come from India, the mother of religions. I represent Jainism, a faith older than Buddhism, similar to it in its ethics, but different from it in its psychology, and professed by a million and a half of India's most peaceful and law-abiding citizens. You have heard so many speeches from eloquent members, and as I shall speak later on at some length, I will at present only offer on behalf of my community and their high priest, Moni Atma Ranji, whom I especially represent here, our sincere thanks for the

kind welcome you have given us. This spectacle of the learned leaders of thought and religion meeting together on a common platform, and throwing light on religious problems, has been the dream of Atma Ranji's life. He has commissioned me to say to you that he offers his most cordial congratulations on his own behalf, and on behalf of the Jain community, for your having achieved the consummation of that grand idea of convening a parliament of religions."

Among the most dogmatic and denunciatory utterances made in the parliament on behalf of exclusive Christianity, uncompromising in antagonism to all other faiths, was that of Rev. G. F. Pentecost. Mr. Pentecost introduced some impromptu remarks, of which the editorial narrative of the parliament says: "Proceeding to attack the religious systems of India on the point of morality, he alleged that among the followers of Brahmanism there were thousands of temples in which there were hundreds of priestesses who were known as immoral and profligate. They were prostitutes because they were priestesses and priestesses because they were prostitutes." The editorial account from which we quote calls this allegation "a reproach universally circulated and believed," apparently implying that Mr. Pentecost said no more than almost any one might have said. Mr. Gandhi referred to the matter in remarks prefatory to his paper on the Jain system of faith and philosophy. He said:

"Before proceeding with my address I wish to make a few observations. This platform is not a place for mutual recrimination, and I am heartily sorry that from time to time a most unchristian spirit is allowed free scope here, but I know how to take these recriminations at their proper value. I am glad that no one has dared to attack the religion I represent. It is well they should not. But every attack has been directed to the abuses existing in our society. And I repeat now what I repeat every day, that these abuses are not from religion, but in spite of religion, as in every other country.

"Some men in their ambition think that they are Pauls, and what they think they believe. These new Pauls go to vent their platitudes upon India. They go to India to convert the heathens in a mass, but when they find their dreams melting away, as dreams always do, they return to pass a whole life in abusing the Hindu. Abuses are not arguments against any religion, nor self-adulation the proof of the truth of one's own. For such I have the greatest pity. There are a few Hindu temples in southern India where women singers are employed to sing on certain occasions. Some of them are of dubious character, and the Hindu society feels it and is trying its best to remove the evil, but to call these 'priestesses because they are prostitutes' and 'prostitutes because they are priestesses' is a statement which differs as much from truth as darkness from light. These women are never allowed to enter the main body of the temple, and as for their being priestesses, there is not one woman priestess from the Himalayas to Cape Comorin.

"If the present abuses in India have been produced by the Hindu religion, the same religion had the strength of producing a society which made the Greek historian say, 'No Hindu was ever known to tell an untruth; no Hindu woman ever known to be unchaste.' And even in the present day, where is there chaster woman or milder man than in India? 'The Oriental bubbles may need to be pricked,' but the very hysterical shrieks sent forth from this platform from time to time show to the world that sometimes bubbles may be heavier than the bloated balloons of vanity and self-conceit.

"I am very, very sorry for those who criticise the great ones of India, and my only consolation is that all their information about them has come from third-hand or fourth-hand sources, percolating through layers of superstition and bigotry. To those who find, in the refusal of the Hindu to criticise the character of Jesus, a tacit acceptance of the superiority of the fanatical *nil-admirari* cult they represent, I am tempted to quote the old fable of Æsop and tell them, 'Not to you I bend the knee, but to the image you

are carrying on your back,' and point out to them one page from the life of the great emperor Akbar.

"A certain shipful of Mohammedan pilgrims was going to Mecca. On its way a Portuguese vessel captured it. Amongst the booty were some copies of the Koran. The Portuguese hanged these copies of the Koran round the necks of dogs and paraded these dogs through the streets of Ormuz. It happened that this very Portuguese ship was captured by the emperor's men and in it were found copies of the Bible. The love of Akbar for his mother is well known, and his mother was a zealous Mohammedan, and it pained her very much to hear of the treatment of the sacred book of the Mohammedans in the hands of the Christians, and she wanted Akbar to do the same with the Bible. But this great man replied: 'Mother, these ignorant men do not know the value of the Koran, and they treated it in a manner which is the outcome of ignorance. But I know the glory of the Koran and the Bible both, and I cannot degrade myself in the way they did.'"

In a paper on the philosophy and ethics of the Jains, Mr. Gandhi explained the system of which he is a disciple. Some of his points were these:

"The Jain canonical book treats very elaborately of the minute divisions of the living beings, and their prophets have long before the discovery of the microscope been able to tell how many organs of sense the minutest animalcule has. I would refer those who are desirous of studying Jain biology, zoology, botany, anatomy, and physiology to the many books published by our society.

"According to the Jain view soul is that element which knows, thinks, and feels. It is, in fact, the divine element in the living being. The Jain thinks that the phenomena of knowledge, feeling, thinking, and willing are conditioned on something, and that that something must be as real as anything can be. This 'soul' is in a certain sense different from knowledge and in another sense identical with it. So far as one's knowledge is concerned the soul is identical with it,

but so far as some one else's knowledge is concerned it is different from it. The true nature of soul is right knowledge, right faith, and right conduct. The soul, so long as it is subject to transmigration, is undergoing evolution and involution."

"What is the origin of the universe? This involves the question of God. The Jains distinctly reaffirm the view previously promulgated, that matter and soul are eternal and cannot be created. What is God, then? God, in the sense of an extra-cosmic personal creator, has no place in the Jain philosophy. It distinctly denies such creator as illogical and irrelevant in the general scheme of the universe. But it lays down that there is a subtle essence underlying all substances, conscious as well as unconscious, which becomes an eternal cause of all modifications, and is termed God."

"The doctrine of the transmigration of soul, or the reincarnation, is another grand idea of the Jain philosophy. You cannot say that the soul is eternal on one side of its earthly period without being so on the other. That the soul is immortal is doubted by very few. But if the soul sprang into existence specially for this life, why should it continue afterward? The ordinary idea of creation at birth involves the correlative of annihilation at death. Moreover, it does not stand to reason that from an infinite history the soul enters this world for its first and only physical existence, and then merges into an endless spiritual eternity. The more reasonable deduction is, that it has passed through many lives and will have to pass through many more before it reaches its ultimate goal."

"The companion doctrine of transmigration is the doctrine of Karma. The Sanskrit of the word Karma means action. 'With what measure ye mete it shall be measured to you again,' and 'Whatsoever a man soweth that shall he also reap,' are but the corollaries of that most intricate law of Karma. It solves the problem of the inequality and apparent injustice of the world. No other Indian philosophy reads so beautifully and so clearly the doctrine of Karma. Persons who by right faith, right knowledge, and right con-

duct destroy all Karma and thus fully develop the nature of the soul, reach the highest perfection, become divine, and are called Jinas."

"The Jain ethics direct conduct to be so adapted as to insure the fullest development of the soul—the highest happiness. The highest happiness is to be obtained by knowledge and religious observances. The five great commandments for Jain ascetics are: Not to kill, *i. e.*, to protect all life; not to lie; not to take that which is not given; to abstain from sexual intercourse; and to renounce all interest in worldly things, especially to call nothing one's own."

In the closing meeting Mr. Gandhi said: "Do we not see that the sublime dream of the organizers of this unique parliament has been more than realized? If you will permit a heathen to deliver his message of peace and love, I shall only ask you to look at the multifarious ideas presented to you in a liberal spirit, and not with superstition and bigotry. Brothers and sisters, I entreat you to examine the various religious systems from all standpoints."

THE BRAHMO-SOMAJ OF INDIA.

The progressive and reformed Brahmanism known as the Brahmo-Somaj of India, takes a broadly rationalistic, humanitarian, theistic ground, of which Protap Chunder Mozoomdar spoke most instructively and effectively in the parliament. In response to welcome he said:

"India claims her place in the brotherhood of mankind not only because of her great antiquity, but equally for what has taken place there in recent times. Modern India has sprung from ancient India by a law of evolution, a process of continuity which explains some of the most difficult problems of our national life. In prehistoric times our forefathers worshipped the great living spirit, God, and, after many strange vicissitudes, we Indian theists, led by the light of ages, worship the same living spirit, God, and none other. Perhaps in other ancient lands, Egypt, Greece, Rome, Judea, this law of continuity has not been so well kept. But India,

the ancient among ancients, the elder of the elders, lives to-day with her old civilization, her old laws and her profound religion. The old mother of the nations and religions is still a power in the world; she has often risen from apparent death, and in the future will arise again. When the Vedic faith declined in India the esoteric religion of the Vedantas arose; then the everlasting philosophy of the Darasanas. When these declined again the Light of Asia arose and established a standard of moral perfection which will yet teach the world a long time. When Buddhism had its downfall the Shaiva and Vaish Rava revived and continued in the land down to the invasion of the Mohammedans. The Greeks and Scythians, the Turks and Tartars, the Mongols and Moslems rolled over our country like torrents of destruction. Our independence, our greatness, our prestige—all had gone, but nothing could take away our religious vitality.

“We are Hindus still and shall always be. Now sits Christianity on the throne of India, with the gospel of peace in one hand and the sceptre of civilization in the other. Now is not the time to despair and die. Behold the aspirations of modern India—intellectual, social, political,—all awakened; our religious instincts stirred to the roots. If that had not been the case, do you think Hindus, Jains, Buddhists, and others would have traversed these 14,000 miles to pay the tribute of their sympathy before this august parliament of religions?

“No individual, no denomination can more fully sympathize or more heartily join your conferences than we men of the Brahmo-Somaj, whose religion is the harmony of all religions and whose congregation is the brotherhood of all nations.”

And with reference especially to the Brahmo religious position, Mr. Mozoomdar said, in a paper before the parliament:

“Theology is good; moral resolutions are good; devotional fervor is good. The problem is, how shall we go on ever and ever in an onward way, in the upper path of prog-

ress and approach toward divine perfection? God is infinite; what limit is there in His goodness or His wisdom or His righteousness? All the scriptures sing His glory; all the prophets in the heaven declare His majesty; all the martyrs have reddened the world with their blood in order that His holiness might be known. God is the one infinite good; and, after we had made our three attempts of theological, moral, and spiritual principle, the question came that God is the one eternal and infinite, the inspirer of all human kind. The part of our progress then lay toward allying ourselves, toward affiliating ourselves with the faith and the righteousness and wisdom of all religions and all mankind.

“Christianity declares the glory of God; Hinduism speaks about His infinite and eternal excellence; Mohammedanism, with fire and sword, proves the almightiness of His will; Buddhism says how joyful and peaceful He is. He is the God of all religions, of all denominations, of all lands, of all scriptures, and our progress lay in harmonizing these various systems, these various prophecies and developments into one great system. Hence the new system of religion in the Brahmo-Somaj is called the New Dispensation. The Christian speaks in terms of admiration of Christianity; so does the Hebrew of Judaism; so does the Mohammedan of the Koran; so does the Zoroastrian of the Zend-Avesta. The Christian admires his principles of spiritual culture; the Hindu does the same; the Mohammedan does the same.

“But the Brahmo-Somaj accepts and harmonizes all these precepts, systems, principles, teachings, and disciplines, and makes them into one system, and that is his religion. For a whole decade my friend, Keshub Chunder Sen, myself, and other apostles of the Brahmo-Somaj have travelled from village to village, from province to province, from continent to continent, declaring this new dispensation and the harmony of all religious prophecies and systems unto the glory of the one true, living God. But we are a subject race; we are uneducated; we are incapable; we have not the resources of money to get men to listen to our message. In the fullness

of time you have called this august parliament of religions, and the message that we could not propagate you have taken into your hands to propagate. We have made that the gospel of our very lives, the ideal of our very being.

"I do not come to the sessions of this parliament as a mere student, not as one who has to justify his own system. I come as a disciple, as a follower, as a brother. May your labors be blessed with prosperity, and not only shall your Christianity and your America be exalted, but the Brahmo-Somaj will feel most exalted, and this poor man who has come such a long distance to crave your sympathy and your kindness shall feel himself amply rewarded.

"May the spread of the New Dispensation rest with you and make you our brothers and sisters. Representatives of all religions, may all your religions merge into the Fatherhood of God and into the brotherhood of man, that Christ's prophecy may be fulfilled, the world's hope may be fulfilled, and mankind may become one kingdom with God, our Father."

In another paper, on the world's religious debt to Asia, Mr. Mozoomdar expounded more fully the essentials of religion as they are understood in India. The points on which he chiefly dwelt were these :

"The first gift conferred by Asia on the religious world is insight into nature. The Oriental discovers, contemplates, and communes with the Spirit of God, who, in his view, fills all creation. Nature is not a mere stimulus to mild poetry ; nature is God's abode. He did not create it and then leave it to itself, but He lives in every particle of its great structure. Nature is not for man's bodily benefit, but for his spiritual emancipation also. It is not enough to say the heavens are God's handiwork, but the heaven is His throne, the earth is His footstool. Our Nanak said, 'Behold, the sun and moon are His altar lights and the sky is the sacred vessel of sacrifice to Him.' In the vast temple of nature Asia beholds the Supreme Spirit reigning, and worships Him through the great objects His hand has made. Nay, more, the Oriental beholds in Nature the image of God. 'I offer



STATE ELEPHANT, BENARES, INDIA.—The Indian elephant, found only among the higher ridges of the hills, is especially in demand at high prices for public displays by the native chiefs. Benares, the religious capital of all India, is one of the most ancient cities on the globe.



THE SENTINEL GOD—SIVA ; AT VELLORE, INDIA.—The conceptions associated with Siva, and the representations symbolizing his attributes, are of the most varied character, some profoundly philosophical and some that are most popular extremely grotesque.

my salutations unto the bountiful Lord,' says Yogavasista, 'who is the inner soul of all things, reveals Himself in heaven, in earth, in the firmament, in my own heart, and in all around me.'

"The second lesson which Asia teaches is Introspection. This means beholding the Spirit of God within your own heart; it is spirituality.

"Neither in scripture, nor in nature, nor in church, nor in prophet is the Spirit of God realized in His fullness, but in man's soul, and there alone is the purpose of God fully revealed. He who has found Him there has found the secret of the Sonship of man.

"Believe me the hour cometh when ye shall neither in this mountain nor yet in Jerusalem worship the Father. But the hour cometh and now is when the true worshipper shall worship the Father in spirit and in truth; for the Father seeketh such worship. God is a Spirit, and they that worship Him must worship Him in spirit and in truth.'

"Until, therefore, we behold God as the Spirit in the only spirit realm we have access to, namely, our own souls, how is true worship possible?

"And thus Asiatic philosophy, whether Hindu, or Gnostic, or Sufi, is the philosophy of the Spirit, the philosophy of the Supreme Substance, not of phenomena only. All Asiatic poetry breathes the aroma of the sacred mansions, glows with the light of the dawning heavens. The deepest music is spiritual music, the noblest architecture is raised by the hand of faith. When the Spirit of God indwells the spirit of man, literature, science, the arts—nay, all ideals and all achievements find their natural source; the whole world is spiritualized into a vision of the Eternal.

"The Supreme Spirit manifests Himself in the soul as reason, as love, as righteousness, as joy. The product of reason is wisdom, and true wisdom is universal. 'In the beginning was the word, and the word was with God, and the word was God.' What is true in Asia is true in Europe; what is true before Christ is true after Christ, because Christ is the spirit of truth. Whoever conceives the

unmixed truth in science or in faith, in art or in literature, conceives the imperishable and the eternal.

"In the high realms of that undying Wisdom the Hebrew, the Hindu, the Mongolian, the Christian are ever at one, for that Wisdom is no part of themselves, but the self-revelation of God. The Hindu books have not plagiarized the Bible, Christianity has not plundered Buddhism, but Universal Wisdom is like unto itself everywhere. Similarly, Love, when it is unselfish and incarnal, has its counterpart in all lands and all times. The deepest poetry, whether in Dante, Shakespeare, or Kalidaas, is universal. The Love of God repeats itself century after century in the pious of every race; the Love of Man makes all mankind its kindred.

"Asia has taught the world to worship. Asia is the land of impulse. Religion there has meant always sentiment, joyousness, exaltation, excitement in the love of God and man. All this impulse the Asiatic throws into his worship. With us Orientals worship is not a mere duty; it is an instinct, a longing, a passion. There is a force that draws every drop of dew into the sea, a spark into the conflagration, a planet to the sun. They feel in the East a similar force of impulse drawing them into the depths of God. That is worship. 'As the hart panteth for the brook of living water, so my soul panteth for God.' Renunciation has always been recognized as a law of spiritual progress in Asia. It is not mere temperance, but positive asceticism; not mere self-restraint, but self-mortification; not mere self-sacrifice, but self-extinction; not mere morality, but absolute holiness. The passion for holiness conquers the passion for self-indulgence and leads to much voluntary suffering. Poverty, homelessness, simplicity have characterized the East. The Brahmans do not charge a fee for teaching sacred knowledge; the missionaries of the Brahmo-Somaj never take a salary.

"Self conquest or renunciation is but one part of the culture of the will into spirituality. The other is obedience, self-consecration, merging one's self into the supreme self of God and the sublime service of humanity. Self-discipline is

only a means to the higher end of reconciliation and oneness with the will of God. This great law of self-effacement, poverty, suffering, death, is symbolized in the mystic cross so dear to you and dear to me. Christians, will you ever repudiate Calvary? Oneness of will and character is the sublimest and most difficult unity with God. And that lesson of unity Asia has repeatedly taught the world.

“Thus by insight into the immanence of God’s Spirit in nature, thus by introspection into the fullness of the divine presence in the heart, thus by rapturous and loving worship, and thus by renunciation and self-surrender, Asia has learned and taught wisdom, practiced and preached contemplation, laid down the rules of worship, and glorified the righteousness of God.

“But how can I, within a brief half-hour, describe the mystic spirituality of a great continent, from which all religions, all prophets, all founders, all devotions, and all laws of righteous life have come? I have uttered only one word and leave the rest to your spiritual discernment. I know Asia has to learn a great deal from the West. I know that even such qualities of the Asiatic as I have described require to be assimilated in a new dispensation of God, the future religion of mankind. Perhaps one day, after this parliament has achieved its success, the Western and Eastern man shall combine to support each other’s strength and supply each other’s deficiencies. And then that blessed synthesis of human nature shall be established which all prophets have foretold, and all the devout souls have sighed for.

“Some years ago, when I saw Professor Tyndall after his great Belfast address, he spoke to me thus: ‘The sympathies of such men as you are the crumbs of comfort left me in my unpopularity. Because I will not accept religion in the hands of those who have it not, they revile me. I complain not. True religion once came from the East, and from the East it shall come again.’”

Mr. Mozoomdar’s final word in the closing meeting contained the following:

“The last public utterance of my leader, Keshub Chunder

Sen, made in 1883, in his lecture called 'Asia's Message to Europe,' was this :

" 'Here will meet the world's representatives, the foremost spirits, the most living hearts, the leading thinkers and devotees of each church, and offer united homage to the King of kings and the Lord of lords. This central union church is no utopian fancy, but a veritable reality, whose beginning we see already among the nations of the earth. Already the right wing of each church is pressing forward, and the advanced liberals are drawing near each other under the central banner of the new dispensation.

" 'Believe me, the time is coming when the more liberal of the Catholic and Protestant branches of Christ's church will advance and meet upon a common platform and form a broad Christian community, in which all shall be identified, in spite of all diversities and differences in non-essential matters of faith. So shall the Baptists and Methodists, Trinitarian and Unitarian, the Ritualists and the Evangelical, all unite in a broad and universal church organization, loving, honoring, serving the common body while retaining the peculiarities of each sect. Only the broad of each sect shall for the present come forward, and others shall follow in time.

" 'The base remains where it is ; the vast masses at the foot of each church will yet remain perhaps for centuries where they now are. But as you look to the lofty heights above, you will see all the bolder spirits and broad souls of each church pressing forward, onward, heavenward. Come, then, my friends, ye broad-hearted of all the churches, advance and shake hands with each other and promote that spiritual fellowship, that kingdom of heaven which Christ predicted.'

" These words were said in 1883, and in 1893 every letter of the prophecy has been fulfilled. The kingdom of heaven is, to my mind, a vast concentric circle with various circumferences of doctrines, authorities, and organizations from outer to inner, from inner to inner still until heaven and earth become one. The outermost circle is belief in God and the love of man. In the tolerance, kindness, good-will, patience, and wisdom which have distinguished the work of this par-

liament that outermost circle of the kingdom of heaven has been described. We have influenced vast numbers of men and women of all opinions, and the influence will spread and spread. So many human unities drawn within the magnetic circle of spiritual sympathy cannot but influence and widen the various denominations to which they belong. In the course of time those inner circles must widen also till the love of man and the love of God are perfected in one church, one God, one salvation."

Another representative of the Brahmo-Somaj, Mr. B. B. Nagarkar, of the highest Brahman caste by birth, set forth the Hindu situation, in respect of religious and social reform, in the following statement :

"The masses or the common people in India are very ignorant and quite uneducated. The farmer, the laborer, the workman, and the artisan does not know how to read or write; he is not able to sign his own name. They do not understand their own rights. They are custom-bound and priest-ridden. From times past the priestly class has been the keeper and the custodian of the temple of knowledge and they have sedulously kept the lower class in ignorance and intellectual slavery. Social reform does not mean the education and elevation of the upper few only. It means inspiring the whole country, men and women, high and low, from every creed and class, with right motives to live and act. The working classes need to be taught in many cases the very rudiments of knowledge. Night schools for them and day schools for their children are badly wanted.

"Government is doing much, but how much can you expect from government, especially when that government is a foreign one and therefore has every time to think of maintaining itself and keeping its prestige among foreign people? It is here that the active benevolence of such free people as yourselves is needed. In educating our masses and in extending enlightenment to our women you can do much. Every year you are lavishing—I shall not say wasting—mints of money on your so-called foreign missions and missionaries

sent out, as you think, to carry the Bible and its salvation to the 'heathen Hindu,' and thus save him! Aye, to save him. Your poor peasants, your earnest women and your generous millionaires raise millions of dollars every year to be spent on foreign missions. Little, how little, do you ever dream that your money is expended in spreading abroad nothing but Christian dogmatism and Christian bigotry, Christian pride and Christian exclusiveness. I entreat you to expend at least one-tenth of all this vast fortune on sending out to our country unsectarian, broad, learned missionaries that will spend all their efforts and energies in educating our women, our men, and our masses. Educate. Educate them first, and they will understand Christ much better than they would do by being 'converted' to the narrow creed of canting Christendom.

"The Brahmo-Somaj, or the church of Indian Theism, has always advocated the cause of reform and has always been the pioneer in every reform movement. In laying the foundations of a new and reformed society the Brahmo-Somaj has established every reform as a fundamental principle which must be accepted before any one can consistently belong to its organization.

"In the heart of the Brahmo-Somaj you find no caste, no image-worship. We have abolished early marriage, and helped the cause of widow's marriage. We have promoted intermarriage; we fought for and obtained a law from the British Government to legalize marriages between the representatives of any castes and any creeds. The Brahmos have been great educationists. They have started schools and colleges, societies and seminaries, not only for boys and young men, but for girls and young women. In the Brahmo community you will find hundreds of young ladies who combine in their education the acquirements of the East and the West; Oriental reserve and modesty with Occidental culture and refinement. Many of our young ladies have taken degrees in arts and sciences in Indian universities. The religion of the Brahmo-Somaj is essentially a religion of life—the living and life-giving religion of love to God and love to man.

Its corner-stones are the Fatherhood of God, the brotherhood of man, and the sisterhood of woman. We uphold reform in religion, and religion in reform. While we advocate that every religion needs to be reformed, we also most firmly hold that every reform, in order that it may be a living and lasting power for good, needs to be based on religion."

And in exposition of the ideals of the Brahmo-Somaj, Mr. Nagarkar said :

"Various faiths have been pressing their claims upon your attention. I would earnestly ask you all to keep in mind one prominent fact, that the essence of all these faiths is one and the same. The truth that lies at the root of them all is unchanged and unchanging. One of our poets has said, 'Where scriptures differ and faiths disagree a man should see truth reflected in his own spirit.'

"The fundamental spiritual ideal of the Brahmo-Somaj is belief in the existence of one true God. It must be our aim to feel God, to realize God in our daily spiritual communion with Him. This deep, vivid, real, and lasting perception of the Supreme Being is the first and foremost ideal of the theistic faith.

"The second spiritual ideal is the unity of truth. No nation, no people, no community has an exclusive monopoly of God's truth. It is a misnomer to speak of truth as Christian truth, Hindu truth, or Mohammedan truth. Truth is the body of God. In His own providence He sends it through the instrumentality of a nation or a people. We must always be ready to receive the Gospel truth from whatever country and from whatever people it may come to us.

"The third spiritual ideal is the harmony of prophets. We believe that the prophets of the world, — spiritual teachers, such as Vyas and Buddha, Moses and Mohammed, Jesus and Zoroaster, — all form a homogeneous whole. Each has to teach mankind his own message. Every prophet was sent from above with a distinct message, and it is the duty of us who live in these advanced times to put these messages together and thereby harmonize and unify the distinctive teachings of the prophets of the world. It would not do to

accept the one and reject all the others, or to accept some and reject even a single one. The general truths taught by these different prophets are nearly the same in their essence; but in the midst of all these universal truths that they taught, each has a distinctive truth to teach, and it should be our earnest purpose to find out and understand this particular truth. To me Vyas teaches how to understand and apprehend the attributes of divinity. The Jewish prophets of the Old Testament teach the idea of the sovereignty of God; they speak of God as a king, a monarch, a sovereign who rules over the affairs of mankind as nearly and as closely as an ordinary human king. Mohammed, on the other hand, most emphatically teaches the idea of the unity of God. He rebelled against the trinitarian doctrine imported into the religion of Christ through Greek and Roman influences. The monotheism of Mohammed is hard and unyielding, aggressive, and almost savage. I have no sympathy with the errors or erroneous teachings of Mohammedanism, or of any religion, for that matter. In spite of all such errors, Mohammed's ideal of the unity of God stands supreme and unchallenged in his teachings.

"Buddha, the great teacher of morals and ethics, teaches in most sublime strains the doctrine of Nirvana, or self-denial and self-effacement. The principle of extreme self-abnegation means nothing more than the subjugation and conquest of our carnal self.

"So, also, Christ Jesus of Nazareth taught a sublime truth when He inculcated the noble idea of the Fatherhood of God. He taught many other truths, but the Fatherhood of God stands supreme above them all. The brotherhood of man is a mere corollary, or a conclusion, deduced from the idea of the Fatherhood of God. Jesus taught this truth in the most emphatic language, and therefore that is the special message that He has brought to fallen humanity. In this way, by means of an honest and earnest study of the lives and teachings of different prophets of the world, we can find out the central truth of each faith. Having done this, it

should be our highest aim to harmonize all these and to build up our spiritual nature on them."

"The religious history of the present century has most clearly shown the need and necessity of the recognition of some universal truths in religion. For the last several years there has been a ceaseless yearning, a deep longing after such a universal religion. The present parliament of religions is the clearest indication of this universal longing, and whatever the prophets of despondency or the champions of orthodoxy may say or feel, every individual who has the least spark of spirituality alive in him must feel that this spiritual fellowship that we have enjoyed cannot but be productive of much that leads toward the establishment of universal peace and good-will among men. Nations will recognize and realize the truths taught by the universal family of the sainted prophets of the world."

"We are ready and most willing to receive the truths of the religion of Christ as truly as the truths of the religions of other prophets, but we shall receive these from the life and teachings of Christ himself, and not through the medium of any church or the so-called missionary of Christ. If Christian missionaries have in them the meekness and humility, and the earnestness of purpose that Christ lived in His own life, and so pathetically exemplified in His glorious death on the cross, let our missionary friends show it in their lives."

"We are wearied of hearing the dogmas of Christendom reiterated from Sunday to Sunday from hundreds of pulpits in India; and evangelists and revivalists of the type of Dr. Pentecost, who go to our country to sing to the same tune, only add to the chaos and confusion presented to the natives of India by the dry and cold lives of hundreds and thousands of his Christian brethren. They come to India on a brief sojourn, pass through the country like birds of passage, moving at a whirlwind speed, surrounded by Christian fanatics and dogmatists, and to us it is no matter of wonder that they do not see any good, or having seen it do not recognize it, in any of the ancient or modern religious systems of India."

"Mere rhetoric is not reason, nor is abuse an argument, unless it be the argument of a want of common sense. And we are not disposed to quarrel with any people if they are inclined to indulge in these two instruments generally used by those who have no truth on their side. For these our only feeling is a feeling of pity—unqualified, unmodified, earnest pity, and we are ready to ask God to forgive them, for they know not what they say.

"The first ideal of the Brahmo-Somaj is the ideal of the Motherhood of God. I do not possess the powers nor have I the time to dwell at length on this most sublime ideal of the Church of Indian Theism. The world has heard of God as the almighty Creator of the universe, as the omnipotent Sovereign that rules the entire creation, as the Protector, the Saviour and the Judge of the human race; as the Supreme Being, vivifying and enlivening the whole of the sentient and insentient nature.

"We humbly believe that the world has yet to understand and realize, as it never has in the past, the tender and loving relationship that exists between mankind and their supreme, universal, divine Mother. Oh, what a world of thought and feeling is centered in that one monosyllabic word *ma*, which in my language is indicative of the English word *mother*! Words cannot describe, hearts cannot conceive of the tender and self-sacrificing love of a human mother. Of all human relations the relation of mother to her children is the most sacred and elevating relation. And yet our frail and fickle human mother is nothing in comparison with the Divine Mother of the entire humanity, who is the primal source of all love, of all mercy and all purity."

"Let us, therefore, realize that God is our mother, the mother of mankind, irrespective of the country or the clime in which men and women may be born."

"The deeper the realization of the Motherhood of God, the greater will be the strength and intensity of our ideas of the brotherhood of man and the sisterhood of woman. Once we see and feel that God is our Mother, all the intricate problems of theology, all the puzzling quibbles of

church government, all the quarrels and wranglings of the so-called religious world will be solved and settled. We of the Brahmo-Somaj family hold that a vivid realization of the Motherhood of God is the only solution of the intricate problems and differences in the religious world."

BUDDHISM.

The leading Buddhist representative, H. Dharmapala, of Ceylon, a General Secretary and editor engaged in a great movement of reunion and reform among Buddhists, was one of the most interesting personages of the parliament. Not yet thirty years of age, a slender and refined figure, of gentle bearing, a broad brow, serene face, clear dark eyes, black curly locks, and enrobed in spotless white, he was all the more an effective from being an unassuming apostle. Entertained by a family of wealth, and socially acquitting himself as a singularly cultivated gentleman, he quietly eschewed every luxury, taking only the simplest fare and wrapping himself in a robe on the chamber floor at night. His response to welcome in the opening meeting was as follows:

"Friends,—I bring to you the good wishes of four hundred and seventy-five millions of Buddhists, the blessings and peace of the religious founder of that system which has prevailed so many centuries in Asia, which has made Asia mild, and which is to-day, in its twenty-fourth century of existence, the prevailing religion of those countries. I have sacrificed the greatest of all work to attend this Parliament; I have left the work of consolidating the different Buddhist countries, which is the most important work in the history of modern Buddhism. When I read the programme of this Parliament of Religions I saw it was simply the re-echo of a great consummation which the Indian Buddhists accomplished twenty-four centuries ago.

"At that time Asoka, the great emperor, held a council, in the city of Patna, of a thousand scholars, which was in session for seven months. The proceedings were epitomized and carved on rock and scattered all over the Indian penin-

sula and the then known globe. After the consummation of that programme the great Emperor sent the gentle teachers, the mild disciples of Buddha, in the garb that you see on this platform, to instruct the world. In that plain garb they went across the deep rivers, across the Himalayas, to the plains of Mongolia and of China and to the far-off beautiful isles, the empire of the rising sun; and the influence of that congress, held twenty-one centuries ago, is to-day a living power, for you everywhere see mildness in Asia.

"Go to any Buddhist country, and where do you find such healthy compassion and tolerance as you find there? Go to Japan, and what do you see? The noblest lessons of tolerance and gentleness. Go to any of the Buddhist countries and you will see the carrying out of the programme adopted at the congress called by the Emperor Asoka.

"Why do I come here to-day? Because I find in this new city, in this land of freedom, the very place where that programme can also be carried out. Yes, friends, if you are serious, if you are unselfish, if you are altruistic, this programme can be carried out and the twentieth century will see the teachings of the meek and lowly Jesus accomplished.

"I hope in this great city, the youngest of all cities, this programme will be carried out. And I hope the noble lessons of tolerance learned in this majestic assembly will result in the dawning of universal peace which will last for twenty centuries more."

In speaking on the world's debt to Buddha, Mr. Dharma-pala took for a text these words of Prof. Max Müller:

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of them which well deserve the attention of those who have studied Plato and Kant, I should point to India. If I were to ask myself from what literature we here in Europe may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, and in fact more truly human a life, not

for this life only, but for a transfigured and eternal life, again I should point to India."

The most telling points of a lucid and powerful exposition which he made, were as follows :

"Ancient India, twenty-five centuries ago, was the scene of a religious revolution, the greatest the world has ever seen. Indian society at that time had two large and distinguished religious foundations—the Sramanas and the Brahmanas. Famous teachers arose and, with their disciples, went among the people preaching and converting them to their respective views. The air was full of a coming spiritual struggle. Hundreds of the most scholarly young men of noble families were leaving their homes in quest of truth ; ascetics were undergoing the severest mortifications to discover the panacea for the evils of suffering. Young dialecticians were wandering from place to place engaged in disputations, some advocating skepticism as the best weapon to fight against the realistic doctrines of the day, some a sort of life which was the nearest way to getting rid of existence, some denying a future life. It was a time deep and many-sided in intellectual movements, which extended from the Circles of Brahmanical thinkers far into the people at large. And in the words of Dr. Oldenberg : 'When the dialectic of skepticism began to attack moral ideas, when a painful longing for deliverance from the burden of being was met by the first signs of moral decay, Buddha appeared.'

"The irresistible charm which influences the thinking world to study Buddhism is the unparalleled life of its glorified founder. His teaching has found favor with every one who has studied his history. His doctrines are the embodiment of universal love.

"'Infinite is the wisdom of the Buddha. Boundless is the love of Buddha to all that live.' So say the Buddhist scriptures. Buddha is called the Mahamah Karumika, which means the all-merciful Lord who has compassion on all that live. To the human mind Buddha's wisdom and mercy is incomprehensible. The foremost and greatest of his disciples, the blessed Sariputta, even he has acknowl-

edged that he could not gauge the Buddha's wisdom and mercy.

"Already the thinking minds of Europe and America have offered their tribute of admiration to his divine memory.

'We must,' says Professor Barth, 'set clearly before us the admirable figure which detaches itself from the story, that finished model of calm and sweet majesty, of infinite tenderness for all that breathes, and compassion for all that suffers, of perfect moral freedom and exemption from every prejudice. It was to save others that he who was one day to be Gautama, disdained to tread sooner in the way of Nirvana, and that he chose to become Buddha at the cost of countless numbers of supplementary existences.'

"The singular force,' says Professor Bloomfield, 'of the great teacher's personality is unquestioned. The sweetness of his character and the majesty of his personality stand forth upon the background of India's religious history with a degree of vividness which is strongly enhanced by the absence of other religions of any great importance.' And even Bartholomy St. Hilaire, misjudging Buddhism as he does, says: 'I do not hesitate to say that there is not among the founders of religions a figure either more pure or more touching than that of Buddha. He is the perfect model of all the virtues he preaches; his self-abnegation, his charity, his unalterable sweetness of disposition do not fail him for one instant.' That poet of Buddhism—the sweet singer of the 'Light of Asia,' Sir Edwin Arnold, thus estimates the place of Buddhism and Buddha in history: 'In point of age most other creeds are youthful compared with this venerable religion, which has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in the final good and the proudest assertion ever made of human freedom.'

"The tendency of enlightened thought to-day, all the world over, is not toward theology, but philosophy and psychology. The bark of theological dualism is drifting into danger. The fundamental principles of evolution and monism are being accepted by the thoughtful. The crude con-

ceptions of anthropomorphic deism are being relegated into the limbo of oblivion. Lip service of prayer is giving place to a life of altruism. Personal self-sacrifice is gaining the place of a vicarious sacrifice. History is repeating itself. Twenty-five centuries ago India witnessed an intellectual and religious revolution which culminated in the overthrow of monotheism and priestly selfishness, and the establishment of a synthetic religion, a system of life and thought which was appropriately called *Dhamma*—Philosophical Religion. All that was good was collected from every source and embodied therein, and all that was bad discarded. The grand personality who promulgated the Synthetic Religion is known as Buddha. For forty years he lived a life of absolute purity, and taught a system of life and thought, practical, simple, yet philosophical, which makes man—the active, intelligent, compassionate, and unselfish man—to realize the fruits of holiness in this life on this earth. The dream of the visionary, the hope of the theologian, was brought into objective reality. Speculation in the domain of false philosophy and theology ceased, and active altruism reigned supreme. This was accomplished through Sakya Muni. To-day the Christian world is going through the same process.”

“Five hundred and forty-three years before the birth of Christ, the great being was born in the Royal Lumbini Gardens in the city of Kapilavastu. His mother was Máyá, the Queen of Rajá Sudohodana of the Solar Race of India. The story of his conception and birth, and the details of his life up to the twenty-ninth year of his age, his great renunciation, his ascetic life, and his enlightenment under the great Bo tree at Buddha Gayá, in Middle India, are embodied in that incomparable epic, ‘The Light of Asia,’ by Sir Edwin Arnold. I recommend that beautiful poem to all who appreciate a life of holiness and purity.

“Six centuries before Jesus of Nazareth walked over the plains of Galilee preaching a life of holiness and purity, the Tathágata Buddha, the enlightened Messiah of the World, with his retinue of Arhats, or holy men, traversed the whole peninsula of India with the message of peace and holiness to

the sin-burdened world. Heart-stirring were the words he spoke to the first five disciples at the Deer Park, the hermitage of Saints at Benares.

‘Open ye your ears, O Bhikshus, deliverance from death is found. I teach you, I preach the Law. If ye walk according to my teaching, ye shall be partakers in a short time of that for which sons of noble families leave their homes, and go to homelessness—the highest end of religious effort: ye shall even in this present life apprehend the truth itself and see it face to face.’ And then the exalted Buddha spoke thus: ‘There are two extremes, O Bhikshus, which the truth-seeker ought not to follow: the one a life of sensualism, which is low, ignoble, vulgar, unworthy, and unprofitable; the other the pessimistic life of extreme asceticism, which is painful, unworthy, and unprofitable. There is a Middle Path, discovered by the Tathágata—the Messiah—a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to eternal peace. This Middle Path, which the Tathágata has discovered, is the noble Eight-fold Path, viz.: Right Knowledge—the perception of the Law of Cause and Effect, Right Thinking, Right Speech, Right Action, Right Profession, Right Exertion, Right Mindfulness, Right Contemplation. This is the Middle Path which the Tathágata has discovered, and it is the path which opens the eyes, bestows understanding, which leads to peace of mind, to the higher wisdom, to perfect enlightenment, to eternal peace.’

“This is the foundation of the Kingdom of Righteousness, and from that centre at Benares, this message of peace and love was sent abroad to all humanity: ‘Go ye, O Bhikshus, and wander forth for the gain of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikshus, the doctrine glorious. Preach ye a life of holiness, perfect and pure. Go, then, through every country, convert those not converted. Go, therefore, each one travelling alone filled with compassion. Go, rescue and receive. Proclaim that a blessed Buddha

has appeared in the world, and that he is preaching the Law of Holiness.'

"The essence of the vast teachings of the Buddha is:

The entire obliteration of all that is evil;

The perfect consummation of all that is good and pure;

The complete purification of the mind;

The wisdom of the ages embodied in the Three Pitakas—the Sutta, Vinaya, Abhidhamma, comprising 84,000 discourses, all delivered by Buddha during his ministry of forty-five years.

"In the religion of Buddha is found a comprehensive system of ethics, and a transcendental metaphysic embracing a sublime psychology. To the simple-minded it offers a code of morality, to the earnest student a system of pure thought. But the basic doctrine is the self-purification of man.

"Spiritual progress is impossible for him who does not lead a life of purity and compassion. The superstructure has to be built on the basis of a pure life. So long as one is fettered by selfishness, passion, prejudice, fear, so long the doors of his higher nature are closed against the truth. The rays of the sunlight of truth enter the mind of him who is fearless to examine truth, who is free from prejudice, who is not tied by the sensual passion, and who has reasoning faculties to think. The strongest emphasis has been put by Buddha on the supreme importance of having an unprejudiced mind before we start on the road of investigation of truth. The least attachment of the mind to preconceived ideas is a positive hindrance to the acceptance of truth. Prejudice, passion, fear of expression of one's convictions, and ignorance are the four biases that have to be sacrificed at the threshold. To be born as a human being is a glorious privilege. Man's dignity consists in his capability to reason and think, and to live up to the highest ideal of pure life, of calm thought, of wisdom, without extraneous interventions. Buddha says that a man can enjoy in this life a glorious existence, a life of individual freedom, of fearlessness and compassionateness. This dignified ideal

of manhood may be attained by the humblest, and this consummation raises him above wealth and royalty. 'He that is compassionate and observes the law is my disciple.'

"Human brotherhood forms the fundamental teaching of Buddha—universal love and sympathy with all mankind and with animal life. Every one is enjoined to love all beings as a mother loves her only child and takes care of it even at the risk of her life. The realization of the ideal of brotherhood is obtained when the first stage of holiness is realized. The idea of separation is destroyed and the oneness of life is recognized. There is no pessimism in the teachings of Buddha, for he strictly enjoins on his disciples not even to suggest to others that life is not worth living. On the contrary, the usefulness of life is emphasized for the sake of doing good to self and humanity.

"From the fetich-worshipping savage to the highest type of humanity man naturally yearns for something higher. And it is for this reason that Buddha inculcated the necessity for self-reliance and independent thought. To guide humanity in the right path, a Tathagata (Messiah) appears from time to time.

"In the sense of a supreme Creator, Buddha says that there is no such being, accepting the doctrine of evolution as the only true one, with its corollary, the law of cause and effect. He condemns the idea of a Creator, but the supreme God of the Brahmans and minor gods are accepted. But they are subject to the law of cause and effect. This supreme God is all-love, all-merciful, all-gentle, and looks upon all beings with equanimity. Buddha teaches men to practice these four supreme virtues. But there is no difference between the perfect man and this supreme God of the present world.

"The teachings of the Buddha on evolution are clear and expansive. We are asked to look upon the cosmos 'as a continuous process unfolding itself in regular order in obedience to natural laws. We see in it all not a yawning chaos restrained by the constant interference from without of a wise and beneficent external power, but a vast aggre-

gate of original elements perpetually working out their own fresh redistribution in accordance with their own inherent energies. He regards the cosmos as an almost infinite collection of material, animated by an almost infinite sum total of energy,' which is called Akasa. I have used the above definition of evolution as given by Grant Allen in his 'Life of Darwin,' as it beautifully expresses the generalized idea of Buddhism. We do not postulate that man's evolution began from the protoplasmic stage; but we are asked not to speculate on the origin of life, on the origin of the law of cause and effect, etc. So far as this great law is concerned we say that it controls the phenomena of human life as well as those of external nature, the whole knowable universe forms one undivided whole.

"Buddha promulgated his system of philosophy after having studied all religions. And in the Brahma-jala sutta sixty-two creeds are discussed. In the Kalama-sutta, Buddha says:

'Do not believe in what ye have heard. Do not believe in traditions because they have been handed down for many generations. Do not believe in anything because it is renowned and spoken of by many. Do not believe merely because the written statement of some old sage is produced. Do not believe in conjectures. Do not believe in that as truth to which you have become attached by habit. Do not believe merely on the authority of your teachers and elders. Often observation and analysis, when the result agrees with reason, is conducive to the good and gain of one and all. Accept and live up to it.'

"To the ordinary householder, whose highest happiness consists in being wealthy here and in heaven hereafter, Buddha inculcated a simple code of morality. The student of Buddha's religion abstains from destroying life; lays aside the club and weapon. He is modest and full of pity. He is compassionate to all creatures that have life. He abstains from theft, and he passes his life in honesty and purity of heart. He lives a life of chastity and purity. He abstains from falsehood and injures not his fellow man by de-

ceit. Putting away slander he abstains from calumny. He is a peacemaker, a speaker of words that make for peace. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart, such are the words he speaks. He abstains from harsh language. He abstains from foolish talk, he abstains from intoxicants and stupefying drugs.

"The advanced student of the religion of Buddha, when he has faith in him, thinks,—'Full of hindrances is household life, a path defiled by passion. Pure as the air is the life of him who has renounced all worldly things. How difficult it is for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its freedom. Let me then cut off my hair and beard; let me clothe myself in orange-colored robes; let me go forth from a household life into the homeless state.' Then before long, forsaking his portion of wealth, forsaking his circle of relatives, he cuts off his hair and beard, he clothes himself in the orange-colored robes, and he goes into the homeless state, and then he passes a life of self-restraint, according to the rules of the order of the blessed one. Uprightness is his object, and he sees danger in the least of those things he should avoid. He encompasses himself with holiness in word and deed. He sustains his life by means that are quite pure. Good is his conduct, guarded the door of his senses, mindful and self-possessed, he is altogether happy.

"The student of pure religion abstains from earning a livelihood by the practice of low and lying arts, viz., all divination, interpretation of dreams, palmistry, astrology, crystal prophesying, and charms of all sorts. Buddha also says:

'Just as a mighty trumpeter makes himself heard in all the four directions without difficulty, even so of all things that have life, there is not one that the student passes by or leaves aside, but regards them all with mind set free and deep-felt pity, sympathy, and equanimity. He lets his mind pervade the whole world with thoughts of love.'

"To realize the unseen is the goal of the student of Buddha's teachings, and such a one has to lead an absolutely pure life. Buddha says:

‘Let him fulfill all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone. Fulfill all righteousness for the sake of the living, and for the sake of the blessed ones that are dead and gone.’

“Thought-transference, thought-reading, clairaudience, clairvoyance, projection of the sub-conscious self, and all the higher branches of psychical science that first now engage the thoughtful attention of psychical researchers, are within the reach of him who fulfills all righteousness, who is devoted to solitude and to contemplation.

“Charity, observance of moral rules, purifying the mind, making others participate in the good work that one is doing, co-operating with others in doing good, nursing the sick, giving gifts to the deserving ones, hearing all that is good and beautiful, making others learn the rules of morality, accepting the laws of cause and effect, are the common appanage of all good men.

“Prohibited employments include slave-dealing, sale of weapons of warfare, sale of poisons, sale of intoxicants, sale of flesh,—all deemed the lowest of professions.

“The five kinds of wealth are: Faith, pure life, receptivity of the mind to all that is good and beautiful, liberality, and wisdom. Those who possess these five kinds of wealth in their past incarnations are influenced by the teachings of Buddha.

“Besides these, Buddha says in his universal precepts: He who is faithful and leads the life of a householder, and possesses the following four (Dhammas) virtues: Truth, justice, firmness, and liberality, such a one does not grieve when passing away. Pray ask other teachers and philosophers far and wide whether there is found anything greater than truth, self-restraint, liberality, and forbearance.

“The wise, virtuous, prudent, intelligent, teachable, docile man will become eminent. The persevering, diligent man, unshaken in adversity and of inflexible determination, will become eminent. The well-informed, friendly-disposed,

prudent-speaking, generous-minded, self-controlled, self-possessed man will become eminent.

"In this world generosity, mildness of speech, public spirit, and courteous behavior are worthy of respect under all circumstances, and will be valuable in all places. If these be not possessed, the mother will receive neither honor nor support from the son, neither will the father receive respect nor honor. Buddha also says :

'Know that from time to time a Tathagata is born into the world, fully enlightened, blessed and worthy, abounding in wisdom and goodness, happy with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of Gods and men, a blessed Buddha. He by himself thoroughly understands and sees, as it were face to face, this universe, the world below with all its spirits and the worlds above, and all creatures, all religious teachers, Gods and men, and he then makes his knowledge known to others. The truth doth he proclaim, both in its letter and its spirit, lovely in its origin, lovely in its progress, lovely in its consummation ; the higher life doth he proclaim in all its purity and in all its perfectness.'

"Among attributes peculiar to Buddha are these :

'He is absolutely free from all passions, commits no evil even in secrecy, and is the embodiment of perfection. He is above doing anything wrong. By self-introspection he has reached the state of supreme enlightenment. By means of his divine eye he looks back to the remotest past and future. Knows the way of emancipation, and is accomplished in the three great branches of divine knowledge, and has gained perfect wisdom. He is in possession of all psychic powers, always willing to listen, full of energy, wisdom, and dhyana. He has realized eternal peace and walks in the perfect path of virtue. He is incomparable in purity and holiness. He knows three states of existence. He is the supremely enlightened teacher and the perfect embodiment of all the virtues he teaches. The two characteristics of Buddha are wisdom and compassion.'

" Buddha also gave a warning to his followers when he said:

‘He who is not generous, who is fond of sensuality, who is disturbed at heart, who is of uneven mind, who is not reflective, who is not of calm mind, who is discontented at heart, who has no control over his senses—such a disciple is far from me, though he is in body near me.’

‘The attainment of salvation is by the perfection of self through charity, purity, self-sacrifice, self-knowledge, dauntless energy, patience, truth, resolution, love, and equanimity. The last words of Buddha were these :

‘Be ye lamps unto yourselves ; be ye a refuge to yourselves ; betake yourself to an eternal voyage ; hold fast to the truth as a lamp ; hold fast as a refuge to the truth ; look not for refuge to any one besides yourselves. Learn ye, then, that knowledge which I have attained and have declared unto you and walk ye in it, practice and increase in order that the path of holiness may last and long endure for the blessing of many people, to the relief of the world, to the welfare, the blessing, the joy of Gods and men.’

‘Actuated by the spirit of compassion, the disciples of Buddha have ever been in the forefront of missionary propaganda. The whole of Asia was brought under the influence of the Buddha’s law. Never was the religion propagated by force, not a drop of blood has ever been spilt in the name of Buddha. The shrines of Sakya Muni are stainless. The following story is interesting, as it shows the nature of the Buddhist missionaries. Punna, the Bhikshu, before he was sent on his mission to preach to the people of Sunaparanta was warned by Buddha in the following manner: ‘The people of Sunaparanta are exceedingly violent. If they revile, what will you do?’

‘I will make no reply.’

‘And if they strike you?’

‘I will not strike in return.’

‘And if they try to kill you?’

‘Death is no evil in itself, many even desire it, to escape from the vanities of life ; but I shall take no steps either to hasten or delay the time of my departure.’

“Two thousand one hundred years ago the whole of Asia

came under the influences of the sceptre of one emperor and he was truly called Asoka, the delight of the gods. His glory was to spread the teachings of the Buddha throughout the world by the force of love, and indeed nobody could say that he had failed. His only son and daughter were made apostles of the gentle creed; and, clad in the orange-colored robes, they went to Ceylon, converted the king and established Buddhism there. For the first time in the history of civilization the brotherhood of Humanity is recognized, different nations accept one living truth, virtue is enthroned. It was a proud achievement, unprecedented in history since the dawn of civilization. Pure religion recognizing no Deity finds welcome everywhere. There is a grandeur inherent in it, for it does not want to appeal to the selfishness of man. When the human mind reaches a higher stage of development, the conception of a Deity becomes less grand. Nearly three hundred millions of people of the great empire of Asoka embrace a system of pure ethics; a social polity is for the first time enunciated. The highest morality is inculcated in the system of Buddha, since it permits freedom of thought and opinion, sets its face against persecution and cruelty, and recognizes the rights of animals. Drink, opium, and all that tend to destroy the composure of the mind are discountenanced. The basic doctrine of Buddhism is to relieve human suffering. A life of sensual pleasures is condemned, and the conflicts of labor and capital and other problems which confront Europe are not to be met with in Buddhistic countries. In the *Vasala Sutta* he who does not look after the poor is called a Vasala or low-born man. In the *Sigatowada Sutta*, Buddha enjoins on men to devote one-fourth of their wealth in the cause of the relief of the needy. In the *Mahadhamma Samadana Sutta* Buddha says the poverty of a man is no excuse for his neglect of religion. Buddha said: 'Man already drunk with ignorance should not add thereto by the imbibition of alcoholic drinks.' One of the vows taken by the Buddhist monks and by the laity runs thus: 'I take the vow to abstain from intoxicating drinks because

they hinder progress and virtue.' The *Dhammika Sutta* says: 'The householder that delights in the law should not indulge in intoxicating drinks, should not cause others to drink, and should not sanction the acts of those who drink, knowing that it results in insanity. The ignorant commit sins in consequence of drunkenness and also make others drink. You should avoid this. It is the cause of demerit, insanity, and ignorance—though it be pleasing to the ignorant.' "

In a discussion of mission work in India Mr. Dharmapala said:

"For nineteen centuries you have had Christianity in Europe. Only during the last three centuries have attempts been made to propagate it in the East, and with unsuccessful results. The platform you have built up must be entirely reconstructed if Christianity is to make progress in the East. You must send men full of unselfishness. They must have a spirit of self-sacrifice, a spirit of charity, a spirit of tolerance. We want the lowly and meek and gentle teachings of Christ, not because we do not have them now, but we want more of them. The missionaries sent to Ceylon, China, or Burmah, as a rule, have not the tolerance that we need. The missionary is intolerant; he is selfish. Why do not the natives mix with him? Because he has not the tolerance and unselfishness he should have. Who are his converts? They are all men of low type. Seeing the selfishness and intolerance of the missionary, not an intelligent man will accept Christianity. Buddhism had its missionaries before Christianity was preached. It conquered all Asia and made the Mongolians mild. But the influence of western civilization is undoing their work.

"It is left for you, this younger family of European nations, to change this. I warn you that if you want to establish Christianity in the East, it can only be done on the principles of Christ's love and meekness. Let the missionary study all the religions; let them be a type of meekness and lowliness and they will find a welcome in all lands."

In a paper on points of resemblance and difference between Buddhism and Christianity, Mr. Dharmapala said :

“Buddha taught that sin, sorrow, and deliverance, the state of man in this life, in all previous and in all future lives, are the inevitable results of his own acts (Karma). He thus applied the inexorable law of cause and effect to the soul. What a man sows he must reap.

“As no evil remains without punishment and no good deed without reward, it follows that neither priest nor God can prevent each act bearing its own consequences. Misery or happiness in this life is the unavoidable result of our conduct in a past life, and our actions here will determine our happiness or misery in the life to come. When any creature dies he is born again, in some higher or lower state of existence, according to his merit or demerit. His merit or demerit, that is, his character, consists of the sum total of his actions in all previous lives.

“By this great law of Karma Buddha explained the inequalities and apparent injustice of man's estate in this world as the consequence of acts in the past, while Christianity compensates those inequalities by rewards in the future. A system in which our whole well-being, past, present, and to come, depends on ourselves, theoretically, leaves little room for the interference, or even existence, of a personal God. But the atheism of Buddha was a philosophical tenet, which, so far from weakening the functions of right and wrong, gave them new strength from the doctrine of Karma, or the metempsychosis of character. To free ourselves from the thralldom of desire and from the fetters of selfishness was to attain to the state of the perfect disciple, Arhat, in this life and to the everlasting rest after death.

“The great practical aim of Buddha's teaching was to subdue the lusts of the flesh and the cravings of self, and this could only be attained by the practice of virtue. In place of rites and sacrifices Buddha prescribed a code of practical morality as the means of salvation. The four essential features of that code were : Reverence to spiritual

teachers and parents, control over self, kindness to other men, and reverence for the life of all creatures. He urged on his disciples that they must not only follow the true path themselves, but that they should teach it to all mankind.

“Here are some Buddhist teachings for comparison with Christian :

‘Hatred does not cease by hatred at any time. Hatred ceases by love. This is an ancient law. Let us live happily, not hating those who hate us. Among men who hate us, let us live free from hatred. Let one overcome anger by love. Let him overcome evil by good. Let him overcome the greedy by liberality, let the liar be overcome by truth.

‘As the bee, injuring not the flower, its color or scent, flies away, taking the nectar, so let the wise man dwell upon the earth.

‘Like a beautiful flower, full of color and full of scent, the fine words of him who acts accordingly are full of fruit.

‘Let him speak the truth, let him not yield to anger, let him give when asked, even from the little he has. By these things he will enter heaven.

‘The man who has transgressed one law and speaks lies and denies a future world, there is no sin he could not do.

‘The real treasure is that laid up through charity and piety, temperance and self-control; the treasure thus hid is secured, and passes not away.

‘He who controls his tongue, speaks wisely, and is not puffed up; who holds up the torch to enlighten the world, his word is sweet.

‘Let his livelihood be kindness, his conduct righteousness. Then in the fullness of gladness he will make an end of grief.

‘He who is tranquil and has completed his course, who sees truth as it really is, but is not partial when there are persons of different faith to be dealt with, who with firm mind overcomes ill-will and covetousness, he is a true disciple.

‘As a mother, even at the risk of her own life, protects her son, her only son, so let each one cultivate good-will without measure among all beings.’

“Nirvana is a state to be realized here on this earth. He who has reached the fourth stage of holiness consciously enjoys the bliss of Nirvana. But it is beyond the reach of him who is selfish, skeptical, realistic, sensual, full of hatred, full of desire, proud, self-righteous, and ignorant. When by supreme and unceasing effort he destroys all selfishness and realizes the oneness of all beings, is free from all prejudices and dualism, when he by patient investigation discovers truth, the stage of holiness is reached.

“Among Buddhist ideals are self-sacrifice for the sake of others, compassion based on wisdom, joy in the hope that there is final bliss for the pure-minded, altruistic individual. The student of Buddha’s religion takes the burden of life with sweet contentment; uprightness is his delight; he encompasses himself with holiness in word and deed; he sustains his life by means that are quite pure; good is his conduct, guarded the door of his senses, mindful and self-possessed, he is altogether happy.”

The final word of Mr. Dharmapala in the closing meeting was as follows :

“I, on behalf of the 475,000,000 of my co-religionists, followers of the gentle Lord, Buddha Gautama, tender my affectionate regards to you and to Dr. John Henry Barrows, a man of noble tolerance, of sweet disposition, whose equal I could hardly find. And you, my brothers and sisters, born in this land of freedom, you have learned from your brothers of the far East their presentation of the respective religious systems they follow. You have listened with commendable patience to the teachings of the all-merciful Buddha through his humble followers. During his earthly career of forty-five years he labored in emancipating the human mind from religious prejudices, and teaching a doctrine which has made Asia mild. By the patient and laborious researches of the men of science you are given to enjoy the fruits of material civilization, but this civilization by

itself finds no praise at the hands of the great naturalists of the day.

“Learn to think without prejudice, love all beings for love’s sake, express your convictions fearlessly, lead a life of purity and the sunlight of truth will illuminate you. If theology and dogma stand in your way in the search of truth, put them aside. Be earnest and work out your own salvation with diligence ; and the fruits of holiness will be yours.”

The highest official of the Buddhist church of Ceylon, H. Sumangala, sent a paper, read by Mr. Dharmapala, some points of which were these :

“The Sinhalese followers of Arya Dharma, miscalled Buddhism by Western scholars, through their chosen delegate, Mr. Dharmapala, greet the delegates representing all the World’s Religions in open Parliament assembled at Chicago, in the year 2436 of Buddha’s Nirvana—A.D. 1893. To the Advisory Council of the Exposition, and to all and several the delegates, the salutations of peace, tolerance, and human and divine brotherhood.

“Be it known to you, brethren, that ours is the oldest of missionary religions, the principle of propaganda having been adopted by its promulgator at the very beginning and enforced by him in the despatch of his immediate followers, ‘The Brethren of the Yellow Robe,’ shortly after his attainment of the state of perfect spiritual illumination, 2,481 years ago, under the Bodhi-tree at Buddha Gaya in Middle India. Traces of these ancient missions have been discovered of late years, and the influence of their teachings recognized by Western scholars in various directions. The spread of these ideas has invariably been effected by their intrinsic excellence, and never, as we rejoice to know, by the aid of force, or appeal to the superstitious weakness of the uneducated masses. No blood stains our temples, no profitable harvest have we reaped from human oppression. The Tathagata Buddha has enjoined his followers to promote education, foster scientific inquiry, respect the religious views of others, frequent the company of the wise, and

avoid unproductive controversy. He has taught them to believe nothing upon mere authority, however seemingly influential, and to discuss religious opinions in a spirit of love and forbearance, without fear and without prejudice, confident that truth protects the righteous seeker after truth.

"It is evident then, brethren, that the scheme of your Parliament of Religions recommends itself to the followers of Sakya Muni, and that we, one and all, are bound to wish it the most complete success.

"The religious future of Ceylon, brethren, is full of promise, and with the growth of our enlightenment, we shall be more fit to carry abroad the teachings of the Great Master, whose mission was to emancipate the human mind from the bonds of selfishness, superstition, and materialism.

"The labors of Orientalists, especially of Pali scholars, have of late resulted in spreading very widely throughout the world some knowledge of the Buddha's teachings, while Sir Edwin Arnold's epic, 'The Light of Asia,' has created a popular love for the stainless and compassionate character of Gautama Buddha. Justice being done to him, his personality is seen to shine with exceptional brilliance among the figures of human history. We think that our Arya Dhama reflects the spiritual sunlight of his own pure nobility and the luminousness of his own wisdom. We invite you all to examine and test it for yourselves. Our founder taught that the cause of all miseries is ignorance; its antithesis, happiness, is the product of knowledge.

"He taught religious tolerance, the kinship of human families with each other and with the universe, the existence of a common law of being and of evolution for us all, the necessity for the conquest of the passions, the avoidance of cruelty, lying, lustfulness, and all sensual indulgences, of the clinging to superstitious beliefs, whether traditional or modern, and of belief in alleged infallibility of men or books. He inculcated the practice of all virtues, a high altruism in word and deed, the following of blameless modes of living and the keeping of an open mind for the discovery of truth. He taught the existence of a natural

causation called Karma, which operates throughout the universe, and which, in the sphere of ethics, becomes the principle of equilibrium between the opposing forces of ignorance and wisdom, the agent of both retribution and recompense.

“Our scriptures are grouped into three divisions, called Pitakas ; of which the first (Sutta) comprises sermons or lectures on morality ; the second (Vinaya) specifies the constitution, rules, and discipline of the Order and of our Laity ; and the third (Abhi Dhamma) propounds the psychology of our system.”

BUDDHISM IN SIAM.

Buddhism from the standpoint of Siam was expounded in the parliament by a brother of the king of that country, Prince Chandradat Chudhadharn. Some points of his statement were these :

“Buddhism, as it exists in Siam, teaches that all things are made up from the Dharma, a Sanskrit term, meaning the ‘essence of nature.’ The Dharma presents the three following phenomena, which generally exist in every being: 1. The accomplishment of eternal evolution. 2. Sorrow and suffering, according to human ideas. 3. A separate power, uncontrollable by the desire of man, and not belonging to man.

“The Dharma is formed of two essences, one known as matter, the other known as spirit. These essences exist for eternity ; they are without beginning and without end ; the one represents the world and the corporeal parts of man, and the other the mind of man. The fact with ourselves, our lives, our deaths, our alarms, our cries, our lamentations, our disappointments, and all other sufferings, is, that they are created by our own ignorance of eternity, of the knowledge of Dharma to do away with and annihilate all of them. The only means by which we are able to free ourselves from sufferings and death is, therefore, to possess a perfect knowledge of Dharma, and to realize by will and acts that nature

only obtainable by adhering to the precepts given by Lord Buddha in the Four Noble Truths.

"The Four Noble Truths, taught by our Merciful and Omniscient Lord Buddha, point out the path that leads to Nirvana or to the desirable extinction of self.

"The first Noble Truth is suffering; it arises from birth, old age, illness, sorrow, death, separation, and from what is loved, association with what is hateful, and, in short, the very idea of self in spirit and matter that constitute Dharmia.

"The second Noble Truth is the cause of suffering which results from ignorance, creating lust for objects of perishable nature.

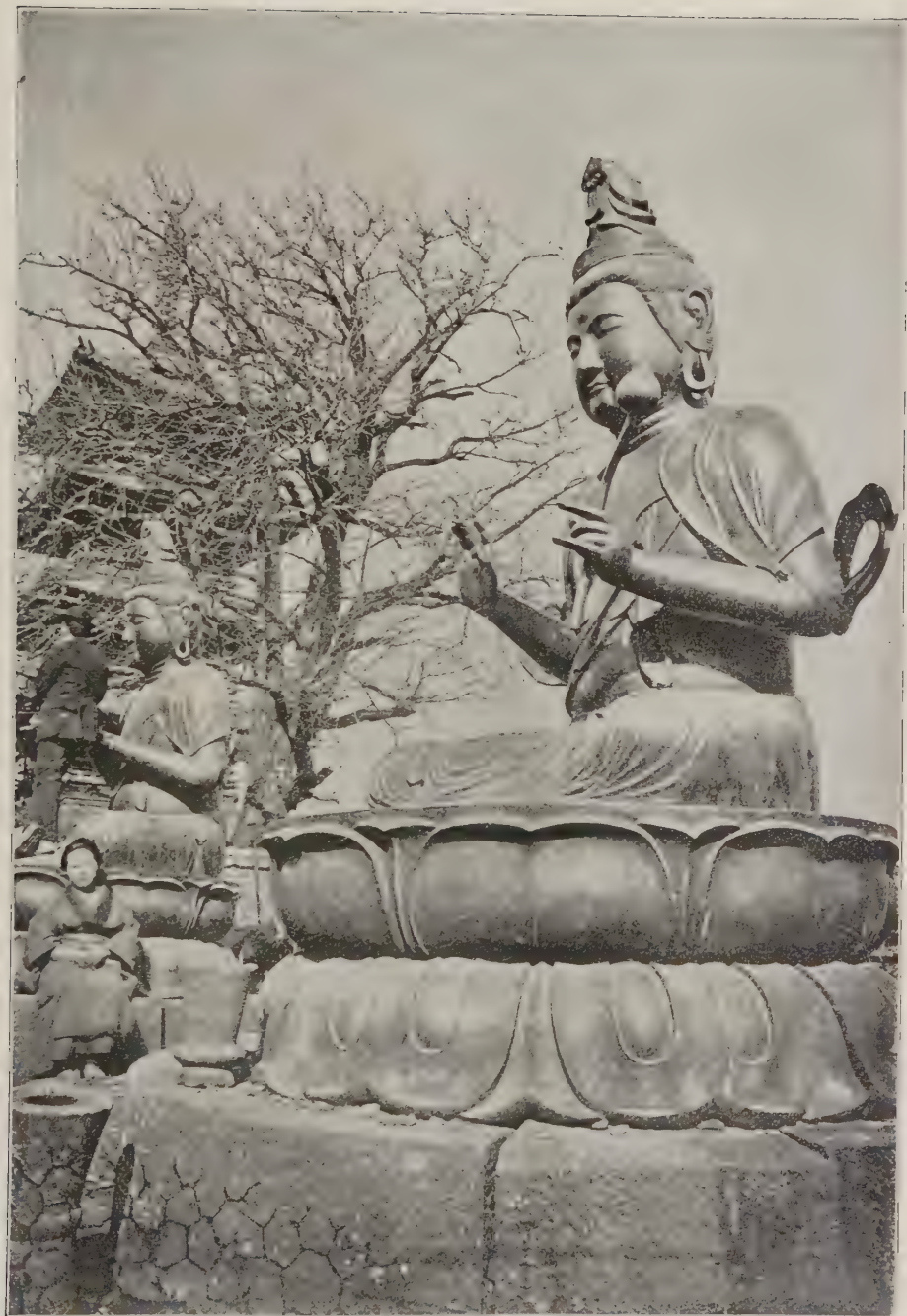
"The third Noble Truth is the extinction of sufferings, which is brought about by the cessation of the three kinds of lust, together with their accompanying evils, which all result directly from ignorance.

"The fourth Noble Truth is the means of paths that lead to the cessation of lusts and other evils. This Noble Truth is divided into the following eight paths: Right understanding, right resolutions, right speech, right acts, right way of earning a livelihood, right efforts, right meditation, right state of mind.

"By right understanding is meant proper comprehension, especially in regard to what we call sufferings. We should strive to learn the cause of our sufferings and the manner to alleviate and even to suppress them. We are not to forget that we are in this world to suffer; that wherever there is pleasure there is pain, and that, after all, pain and pleasure only exist according to human ideas.

"By right resolutions is meant that it is our imperative duty to act kindly to our fellow-creatures. We are to bear no malice against anybody and never to seek revenge. We are to understand that in reality we exist in flesh and blood only for a short time, and that happiness and sufferings are transient or idealistic, and therefore we should try to control our desires and cravings, and endeavor to be good and kind toward our fellow-creatures.

"By right speech is meant that we are always to speak the



THE ASAKUSA DAI BUTSU, TOKIO, JAPAN.—Among the parks of Tokio, the capital of Japan, the Asakusa, containing the temple of Kwannon (goddess of mercy), and a Dai Butsu, or colossal statue of Buddha, is one of the most popular. It is the scene of a continual fair, with booths, shows, tea houses, and every means of pleasure as well as devotion.



SIEGFRIED FIGHTING THE DRAGON.—DIELTIZ.—In the *Nibelungenlied*, the great German epic, Siegfried, the hero, slays a dragon, and becomes invulnerable by bathing in its blood except a spot between the shoulders on which a leaf falls before the blood is dry. The character was perhaps originally a personification of bright summer fighting the gloom of winter.

truth, never to incite one's anger toward others, but always to speak of things useful and never use harsh words destined to hurt the feelings of others.

"By right acts is meant that we should never harm our fellow-creatures, neither steal, take life, or commit adultery. Temperance and celibacy are also enjoined.

"By right way of earning a livelihood is meant that we are always to be honest and never to use wrongful or guilty means to attain an end.

"By right efforts is meant that we are to persevere in our endeavors to do good and to mend our conduct should we ever have strayed from the path of virtue.

"By right meditation is meant that we should always look upon life as being temporary, consider our existence as a source of suffering, and therefore endeavor always to calm our minds that may be excited by the sense of pleasure or pain.

"By right state of mind is meant that we should be firm in our belief, and be strictly indifferent both to the sense or feeling of pleasure and pain."

"To summarize the meaning of these truths, sorrow and sufferings are mainly due to ignorance, which creates in our minds lust, anger, and other evils. The extermination of all sorrow and suffering and of all happiness is attained by the eradication of ignorance and its evil consequences, and by replacing it with cultivation, knowledge, contentment, and love.

"As to good and evil, every act, speech, or thought derived from falsehood, or that which is injurious to others, is evil. Every act, speech, or thought derived from truth and that which is not injurious to others is good. Buddhism teaches that lust prompts avarice; anger creates animosity; ignorance produces false ideas. These are called evils because they cause pain. On the other hand, contentment prompts charity; love creates kindness; knowledge produces progressive ideas. These are called good because they give pleasure.

"The teachings of Buddhism on morals are numerous, and

are divided into three groups of advantages : The advantage to be obtained in the present life, the advantage to be obtained in the future life, and the advantage to be obtained in all eternity. For each of these advantages there are recommended numerous paths to be followed by those who aspire to any one of them. I will only quote a few examples :

“To those who aspire to advantages in the present life Buddhism recommends diligence, economy, expenditure suitable to one’s income, and association with the good.

“To those who aspire to the advantages of the future life are recommended charity, kindness, knowledge of right and wrong.

“To those who wish to enjoy the everlasting advantages in all eternity are recommended purity of conduct, of mind, and of knowledge.”

“A good man is characterized by seven qualities. He should not be loaded with faults, he should be free from laziness, he should not boast of his knowledge, he should be truthful, benevolent, content, and should aspire to all that is useful.

“A husband should honor his wife, never insult her, never displease her, make her mistress of the house, and provide for her. On her part, a wife ought to be cheerful toward him when he works, entertain his friends and care for his dependents, to never do anything he does not wish, to take good care of the wealth he has accumulated, not to be idle but always cheerful when at work herself.

“Parents in old age expect their children to take care of them, to do all their work and business, to maintain the household, and, after death, to do honor to their remains by being charitable. Parents help their children by preventing them from doing sinful acts, by guiding them in the path of virtue, by educating them, by providing them with husbands and wives suitable to them, by leaving them legacies.

“When poverty, accident, or misfortune befalls man, the Buddhist is taught to bear it with patience, and if these are brought on by himself it is his duty to discover their causes and try, if possible, to remedy them. If the causes, however,

are not to be found here in this life he must account for them by the wrongs done in his former existence.

"Temperance is enjoined upon all Buddhists for the reason that the habit of using intoxicating things tends to lower the mind to the level of that of an idiot, a mad man, or an evil spirit."

JAPANESE BUDDHISM.

Japan was represented in the parliament by both Buddhists and Shintoists. The Buddhism of Japan sent four eminent Buddhist priests—Shaku Soyen, Horin Toki, Zitsuzen Ashitsu, and Banriu Yatsubuchi, with their interpreter, Z. Noguchi; also Yoshigiro Kawai, of the Nichiren sect; and Kinza R. M. Hirai, an accomplished layman, who has lived for some years in America. The interpreter, Z. Noguchi, said in a short address:

"I present to you four Buddhist Sorios, who will give their addresses before you and place in your hands many thousand copies of English translations of Buddhist works. I regret to say that there is probably no Mahayana doctrine, which is the highest order of Buddhist teaching, translated into English."

The Rt. Rev. Shaku Soyen expounded Buddha's law of cause and effect in a paper some points of which were these:

"As the phenomena of the external world are various and marvelous, so is the internal attitude of the human mind. Shall we ask for the explanation of these marvelous phenomena? Why is the universe in a constant flux? Why do things change? Why is the mind subjected to a constant agitation? For these Buddhism offers only one explanation, namely, the law of Cause and Effect. All the religions apply more or less the causal law in the sphere of human conduct, and remark that the pleasure and happiness of one's future life depend upon the purity of his present life. But what is peculiar to Buddhism is, it applies the law not only to the relation of present and future life, but also past and present. We enjoy happiness and suffer misery, our own actions being causes; in other words, there

is no other cause than our own actions which make us happy or unhappy. Heaven and hell are self-made. God did not provide you with a hell, but you yourself. The glorious happiness of future life will be the effect of present virtuous actions.

"According to the different sects of Buddhism, more or less different views are entertained in regard to the law of Causality, but so far they agree in regarding it as the law of nature, independent of the will of Buddha, and much less of the will of human beings. The law exists for an eternity, without beginning, without end. Things grow and decay, and this is caused, not by an external power, but by an internal force which is in things themselves as an innate attribute. This internal law acts in accordance with the law of cause and effect. Bodily health, material wealth, wonderful genius, unnatural suffering, are the infallible expressions of the law of causality which governs every particle of the universe, every portion of human conduct. Would you ask me about the Buddhist morality? I reply, in Buddhism the source of moral authority is the causal law. Be kind, be just, be humane, be honest, if you desire to crown your future. Dishonesty, cruelty, inhumanity, will condemn you to a miserable fall.

"As I have already explained to you, our sacred Buddha is not the creator of this Law of Nature, but he is the first discoverer of the law who led thus his followers to the height of moral perfection."

And in a paper on "Arbitration instead of War," the same speaker said:

"Our Buddha, who taught that all people entering into Buddhism are entirely equal in the same way, as all rivers flowing into the sea become alike, preached this plan in the wide kingdom of India. Not only Buddha alone, but Jesus Christ, as well as Confucius, taught about universal love and fraternity. We also acknowledge the glory of universal brotherhood. Then let us, the true followers of Buddha, the true followers of Jesus Christ, the true followers of Confucius, and the followers of truth, unite ourselves, for the

sake of helping the helpless and living glorious lives of brotherhood under the control of truth. Let us hope that we shall succeed in discountenancing those obstinate people who dared to compare this parliament with Niagara Falls, saying, 'Broad, but fruitless.' We, the lovers of truth and martyrs of love, must not rest until success smiles upon the home of truth. International law is the outburst of universal brotherhood. War is only the ambition of a few men disturbing the social peace, the social order, against the course of truth. How great a story of dreadful wars and battles that have been fought in the world does history tell us! The perusal of those barbarous records is enough to make the blood of those who love truth, peace, and fraternity tingle and shut the book with a crying sigh. International law has done a great deal toward arbitration instead of war. Can we not hope that it shall be carried out on a more and more enlarged scale, so that the world will be blessed with the everlasting, glorious, bright sunshine of peace and love, instead of the gloomy, cloudy weather of bloodshed, battles, and wars? We very often say that we are brothers, but what a troublesome brotherhood it is where one has to be well armed against the other!

"We are not born to fight one against another. We are born to enlighten our wisdom and cultivate our virtues according to the guidance of truth. And, happily, we see the movement toward the abolition of war and the establishment of a peace-making society. But how will our hope be realized? Simply by the help of the religion of truth. The religion of truth is the fountain of benevolence and mercy. It is the duty of religion and truth to attain this beautiful project of brotherhood, and is it not our duty to become the nucleus and motive power of this great plan? It is, and we must be that nucleus and power. We must not make any distinction between race and race, between civilization and civilization, between creed and creed, and between faith and faith. You must not say 'go away' because we are not Christians. You must not say 'go away' because we are yellow people. All beings in the universe

are in the bosom of truth. We are all sisters and brothers ; we are sons and daughters of truth, and let us understand one another much better and be true sons and daughters of truth. Truth be praised !”

The Rt. Rev. Horin Toki spoke at length in a parliament paper on the history of Buddhism and its sect in Japan. He began by saying :

“Bhagavat Sakyamuni, to whom 500,000,000 human beings on earth at the present age pay respect, was born in the royal family of Kapilavastu in India. It is said that at his birth he manifested extraordinary signs of greatness, saying : ‘I am the only one respectable in heaven and earth.’ At the age of 19 he left the palace and went into the mountain and attained his enlightenment at the age of 30 in Buddhagaya. During the fifty years after that time he developed innumerable disciples and converted all followers of Brahmanism, elucidating and giving the light with the truth of Buddhism to the whole world. He died on the bank of a river in the city of Kushi at the age of 79.

“The doctrines of Buddha, taught during his lifetime, are divided into two—Mahayana and Hinayana. He intended to make this distinction from his great humanity to develop his disciples according to their plane of intellect, and the method of enlightenment eventually reverts back to the truth taught in Mahayana ; therefore, into whatever number the sects are divided, there is no distinction in their truth.

“Those countries where the Hinayana doctrine prevails are the southern and central parts of Asia, as Siam, Anam, Burmah, Ceylon, Chittagong, Aracan, etc., and the teaching is called Southern Buddhism. And those countries where the Mahayana doctrine prevails are Japan, China, Corea, Manchuria, and Thibet. But that Buddhism which is met in the last two countries is called Lamaism and differs greatly in its origin from the Mahayana doctrine in Japan ; and, though it is comprised in the list of Northern Mahayana, in comparison to the Southern Hinayana, really it is not the same as the Mahayana.

“Japan has handed down Mahayana together with Hinayana doctrine, but the latter is only studied as the side study of the former and there was never a disseminator who devoted himself to promulgate the latter as an especial feature.

“The first introduction of Buddhism into Japan was 552 A.D. The King of Corea sent his ambassador, together with the priest of Doshin and seven others, and offered for the first time the copper image of Buddha and all the scriptures of Buddhism to the Japanese imperial court. A court official called Iname changed his villa in Nurkawara Yamato into a temple and the image was put in it. This is the first Buddhist temple and was named after the place. But there was yet no distinction of sect.”

The learned story of the sects, nine ancient and six modern, as told by Horin Toki, is in summary as follows. The Sanron and Jojoku doctrines were planted about A.D. 625. They are taken as side studies by some Buddhists, but are not now represented by any active body of believers. Some twenty-four years later a priest who had studied Buddhism in China founded the Hosso sect. Sixty years after, another priest who had gone to China for study renewed the Hosso teaching. This was the first Buddhism from China. Though widely understood it has only the temple of Kobukji with fourteen priests and forty-eight branch temples. The Shugen sect was founded about the same time as the Hosso. It became attached later to the Shingon sect. Like the latter it was famous for grand beneficial works, such as clearing the high mountains, opening the deep valleys, and bridging the impassable rivers. The Kegon sect, a later foundation, has the temple Todaiji, in Nara, in which is an immense bronze statue of Buddha. It has twenty-one sub temples, only ten priests, and few believers. The Ritsu (Vinay or Moral Precept) sect was the first which secured the adherence to Buddhism of the emperor and a great number of the princes, nobles, and high officials. Its teaching is widely given to Buddhist learners, but it is not active as an independent sect. The Tendai sect, founded by two

priests who had studied the deepest truth in China, has at present over forty-eight hundred temples. The Shingon sect, or True Word sect, was established under an imperial authorization by a high priest who had sought in China a solution of the problem found in Buddhist scripture, how Buddha, human beings, and all other things, are one. There was assigned to the founder of this sect a magnificent building, to serve as the State temple, under the name of Gokokji, which means protecting the country. There are other head temples of the same sect, and after some three hundred years that of Negoroji became head temple to a New Order of the sect. The Shingon temples number over 13,600, and its adherents embrace more than half the country. There were no new sects during more than three hundred years, from 806 to 1118 A.D., and then a half dozen of modern sects grew up, within a space of 159 years; the Yuzunbuk, with 357 temples; the Jods, with 8,300 temples; the Rinzai, with ten head temples and over 6,100 temples under them; also the Soto order, with 14,070 temples; the Nobak, with 600 temples; the Shinthu or True, with over 19,100 temples; the Nichiren, with over 3,060 temples; and the Jishu, with 357 temples. The conclusion of Horin Toki's story of the sects is in these words:

"The present Japanese Buddhism has passed several hundred years since the last change. The past experience points out to us that it is time to remodel the Japanese Buddhism—that is, the happy herald is at our gates informing us that the Buddhism of perfected intellect and emotion, synthesizing the ancient and modern sects, is now coming.

"The Japanese Buddhists have many aspirations, and at the same time great happiness, and we cannot but feel rejoiced when we think of the probable result of this new change by which the Buddhism of great Japan will rise and spread its wings under all heaven as the grand Buddhism of the whole world."

Some points of Horin Toki's account of Buddhism in Japan are as follows:

“The preliminary yana or vehicle for the conveyance of truth, taught in the Deer Park of Benares by Bhagavat (Buddha) when he first attained his enlightenment, contained five moral precepts, taught to the laymen of both sexes,—‘not to kill, not to steal, not to commit adultery, not to talk in immoral language, and not to drink intoxicating liquors.’ Also cause and effect were explained from the point of view of ethics.

“In the Hinayana or Small vehicle, the core of the doctrine is to reach into the realm of pure, clean tranquillity out from the grievous appearing world of humanity. This is the point forcibly elucidated in the Southern Buddhism. The Mahayana or Great vehicle is the Northern Buddhism, which is especially elucidated in Japan. It demands mental harmony with the moral precepts (not mere outward obedience), teaches the believer to look for his clear tranquil world, not outside of himself, but in his own mind, right in this world, and to look at all things from the absolute, not the relative, point of view.

“Although the temporary distinction is like the above, Mahayana does not exclude Hinayana, and together they are called Ekayana. These are the principal different points of Northern and Southern Buddhism, but both teach cause and effect, and their origin is one. We believe that finally these two views will come together without any contest according to the development of the human intellect and the progress of science. This is the reason why the Mahabodhi Society was organized in Calcutta, India, and there are in the lands of Northern and Southern Buddhism those who want to combine these two systems.

“Buddhism claims that all beings, both sensible and senseless, have the nature of Buddha, therefore men, lower animals, plants, etc., are said to have the Buddhistic nature—that is, the essential Spirit in full completeness. But they seem entirely different from each other by their various forms of development on the physical plane, in spite of their having the same spirit. This is the reason why in Nirvana-Sutra it is said, ‘All beings have the nature of

Buddha.' If the nature of all things is explained by mental science, biology, etc., it will be ascertained that the idea taught in the Nirvana-Sutra of the uniform spirit in all things is true.

"Buddhism enlightens all beings and makes them Buddha. The method to obtain that result is generally divided into two kinds: One is the Holy Path—that is, for beings to liberate themselves by their own exertion; the other is the Pure Path—that is, to be delivered by the external power. But in the long run, without regard to the above distinction, we enlighten ourselves and we become Buddha by the correspondence of our wisdom with the universal truth; therefore to become Buddha means to reach the stage of perfect development or the virtue and power of Buddha inherent in ourselves. As that nature of Buddha was already existent in all beings through eternity, to become Buddha does not mean that any virtue or power comes from without—that is, from an omnipotent being outside ourselves. Or it is not a weak emancipation, as it is taught that the spiritual nature of all beings approaches the nature of the Divine one, but it cannot become one with the one. To manifest the same virtue and power as that of Buddha, and finally to reach to the plane of principle, which is the body of truth, and manifest fully the intellect, and its application of that one most divine in all the universe, is to be Buddha.

"The especial characteristics of Buddhism are humanity and patient forbearance, therefore the aim of it is to help all beings to develop the nature of Buddha, and to guide them to the plane of Buddha with the deepest sympathy and tenderest humanity; from age to age, and from life to life, and by patient forbearance, to pity those who believe in false doctrines, those who are enemies and those teachers of vicious doctrines, all being looked upon with impartial love, as the children of one mother, and they are guided into the true reason and right path with all patience. This is the especial characteristic of Buddhism and which we conduct with a deep reverence. To be called jealous even

occasionally is the great shame of the Buddhist. In Amityayus-dhyana-sutra it is said, 'The mind of Buddha is that of the greatest humanity'; and in the sutra of the Last Instruction it is said, 'The virtue of patience cannot be superseded by keeping moral precepts and ethical conduct.' These are the evidences that the characteristics of Buddhism are patience and humanity.

"Buddhism teaches the right path of cause and effect, and nothing which can supersede the idea of cause and effect will be accepted and believed. Buddha himself cannot contradict this law, which is the Buddha of Buddha, and no omnipotent power except this law is believed to be existent in the universe. The action of the law of cause and effect is the operation of truth, and truth is the real substance of this law, therefore truth and the law of cause and effect are respectively the appellations of the substance and action of one thing, but not of two things.

"Good and evil in Buddhism are divided into the characteristic and conventional. The first term is applied to the case of goodness or wickedness of the character, and the second to that good or evil produced by the social constitution and customs. Therefore in Buddhism the characteristic good and evil are ten virtues—that is, not to kill, not to steal, not to commit adultery, not to use immoral language, not to use scurrilous language, not to use double-tongued language, not to be brutal and covetous, not to be angry, not to be intolerant and uncharitable; and ten evils which are the opposite of the above. All other evil and good belong to the second kind or conventional."

"As to the feeling of pain and pleasure, it is experienced by the cause of good or evil, and there is no Buddha or divinity who administers it. The relative revolution of pain into pleasure and *vice versa*, and good into bad and *vice versa*, is dependent upon the mental disturbance; therefore the good and evil and pain and pleasure are only phantoms floating upon the ruffled surface of the mind, and are produced and felt by ourselves, as, for instance, the silk-worm produces the thread from within and surrounds itself

by the cocoon. No pain and pleasure will come from without, but they are only the effect felt like the sound or shadow of good or bad action produced by the mind of ourselves.

“The meditation in Buddhism is to call out the mysterious and tremendous force from the pure and absolute truth in the universe, and to correspond it with the mental power of ourselves. At this point of correspondence there is again the mysterious function or action which will cause the union of our mental power with that great force of the absolute truth in clear, pure, and active manner. This instant of harmony is the instant when our nature of Buddha and that pure truth together become one absolute body; this is called enlightenment, and it is the effect of meditation.

“The prayer, the worship, and the truth of Buddhism fill the universe; therefore to pray and to worship a symbol is not the idea; but in the case where a symbol is used it is only the means to make clear and pure the minds of those who are not yet fully enlightened. In other words, prayer and worship are only the means to generalize and enlighten the mental horizon which dwells on the view of the clouded distinction, thou and I, regarding the symbol as an example representing the grand, uniform, and absolute truth. Therefore, if we arrive to the understanding of the same equalization of the truth with ourselves, of course there is no need of worship or prayer. Prayer or worship is like a finger which points to the moon; when the round face of the moon is once seen there is no need of the finger. However, the erroneous mind of the mass of mankind is not on the plane. They are always against this uniformity, and consequently the contention of different views is aroused, and the prayer or the worship of a symbol of the truth is constantly introduced before them to reflect themselves to their own minds. If our mind agrees to the substance of this uniformity under all circumstances, our actions will have the virtue which will fill the universe, and happiness and tranquillity will always be there.

“Buddhism demonstrates Nirvana ; this is a great source of truth, and may be called the pinnacle of the unknowable. In the Hinayana doctrine, the uniting with the law of passive uniformity to sink in the realm of the calm extinction of mind and body, separating from the delirious condition of a one-sided or crude idea is looked upon as the complete attainment of the Nirvana. But this is only the beginning of the Nirvanic understanding, because there is another and still higher point, which is called the ‘undwelling’ or free attainment of Nirvana. This is to go out from the limit of the calmness of the body and mind, entertaining the grand aspiration to develop everything and benefit mankind, and to engage in active exertion for humanity from the circle of Buddhas down to the Sravakas, from heaven to men, from the higher class to the lower class of human society, from the animals to the devils, from paradise to hell, without leaving any vacant place, this is the free attainment of Nirvana in Mahayana. Those who go along the Mahayana road have this free understanding as their ultimate aim from the beginning, whether by self-exertion or external power. Consequently their vows and conduct correspond and they do the greatest humanity always. The point where this active engagement culminates is the point where this vow and conduct exactly correspond, and also it is the point of the most developed state of freest attainment of Nirvana. This is called the doctrine of absorption.

“In ‘Chidoron,’ which means, translated into English, ‘degrees of wisdom,’ it is said that all Buddhas teach in two ways. What are those two ways? One is to teach the truth of doctrine ; the other is to guide the goodness and righteousness of mankind. The former teaches us that our body and spirit are always in constant contact with the outside world, and regulated by the absolute truth, which, having no beginning or no end, and yet performing the endless action of cause and effect as in a circle, fills the universe. The latter—that is to guide the goodness and righteousness of mankind—inspires us with purity and righteousness into body and mind as well as the surrounding conditions. In

other words, I should say that it teaches that absolute truth is constantly acting to make a man on the surface of the earth complete this purity and goodness. Therefore, should I speak from the side of goodness, I should say that Buddhism, as in Christianity, teaches Ten Commandments, such as, 'not to kill; not to steal; not to commit adultery; not to tell a falsehood; not to joke; not to speak evil of others; not to use double tongue; not to be greedy, neither be stingy; not to be cruel.' Such commandments guide us into morality and goodness, kindly and minutely, by regulating our every-day personal action. Such commandments by pacifying, purifying, and enlightening our passions, as well as our wisdom, shall in the run, of course, make the present society, which is full of vice, hatred, and struggles of race, just like hungry dogs or wolves, a holy paradise of purity, peace, and love. The regulating power of such commandments shall turn this troublesome world into the spiritual kingdom of fraternity and humanity. This is only one illustration of Buddhist preaching, and you see that Buddhism does not quarrel with other religions about the truth. If there were a religion which teaches the truth in the same way, Buddhism regards it as the truth of Buddhism disguised under the garment of other religion. Buddhism never cares what the outside garment might be. It only aims to promote the purity and morality of mankind. It never asks, Who discovered it? Who taught them? It only appreciates the goodness and righteousness. It helps the others to succeed in the purification of mankind. Buddha himself called Buddhism 'a round circulating religion,' which means that Buddhism is truth common to every religion, regardless of the outside garment. The absolute truth must not be regarded as the monopolization of one religion or other. The truth is the broadest and widest. In short, Buddhism teaches us that the Buddhism is the goddess of truth, who is common to every religion, but who showed her true phase to us through the Buddhism."

"And now let me tell you that this Buddhism has been a living spirit and nationality of our beloved Japan for so

many years (eleven hundred), and will be forever. Consequently the Japanese people, who have been constantly guided by this beautiful star of Buddhism, are very hospitable toward other religions and countries, and are entirely different from some other obstinate nations.

“The Japanese history of thirty years—that is, the history since we opened our country for foreigners—will prove to you that our country is quite unequalled in the way of picking up what is good and right, even done by others. We never said, Who invented this? Which country brought that? The things of good nature have been most heartily accepted by us, regardless of race and nationality. Is this not the precious gift of the truth of Buddhism, the spirit of our country? But don’t too hastily conclude that we are only blinded in imitating others. We have our own nationality; let me assure you that we have our own spirit. But we are not so obstinate to deny even what is good. So, we trust in the unity of truth, but do not believe the Creator fancied out by imperfect brain of human beings. We also firmly preserve our own nationality as to manner, customs, arts, literature, benevolence, architecture, and language. We have very charming and lovely nationality which characterizes all customs and relation between the sexes, between old and young, and so on, with peace and gentleness. The Japanese fine-arts production, which abounds in all the cities of Japan, will tell you their own history. And let me ask you, who do you think originated such beautiful customs, fine-arts of world-wide reputation in Japan? Allow me to assure you that it was Buddhism. I have no time to count one by one what Buddhism has wrought out in Japan during the past eleven hundred years. But one word is enough: Buddhism is the spirit of Japan; her nationality is Buddhism.”

The thoughtful, scholarly, and sympathetic paper on Buddha, written by Rt. Rev. Zitsuzen Ashitsu, contained the following passages:

“There have been a great many Europeans and Americans

who studied Buddhism with interest, but unfortunately they have never heard of Mahayana. They too hastily concluded that the true doctrine of Buddhism is Hinayana, and that so-called Mahayana is nothing but a portion of Indian pure philosophy. They are wrong. They have entirely misunderstood. They have only poorly gained, with their scanty knowledge, a smattering of Buddhism. They are entirely ignorant of the boundless sea of Buddha's doctrine rolling just beneath their feet. His preaching is really so great that the famous Chishadaishi, of ancient China, divided it into five epochs of time and eight teachings.

"Right after Buddha attained his perfect enlightenment he preached that all beings have the same nature and wisdom with him. Then he preached the Hinayana doctrine divided into three classes—the three fundamental principles of Hinayana. To the Shomon class he preached the four doctrines of Hinayana for attaining Nirvana:—(1) the world is full of sufferings and miseries; (2) superstitions and lusts come one after another and induce us to misconceive birth and death; (3) the way of attaining Nirvana is to get rid of pains; (4) calmness and emptiness is the profound state of Nirvana. To the Engaku class he preached the doctrine of twelve causes and conditions of human mind which follow each other continually just like links in a chain. In this class one is able to attain Nirvana by closely pursuing the course of mental culture. Then to the Bosaku class he taught six glorious behaviors by which man becomes Buddha, such as charity, good behavior, forbearance, diligence, meditation, comprehension.

"After he had finished this teaching, in the next epoch he preached principles designed to lead from Hinayana doctrine to Mahayana; and in the epoch of Mahayana which followed he taught the personality of wisdom, that it is perfectly spiritual and entirely colorless and formless. By this he led his disciples to comprehend the constitution of the spiritual world. And in the last epoch he brought his disciples to the highest summit of his doctrine, where he taught the perfect principle of absolute unity, the perfect

enlightenment of true, grand Nirvana. Of the eight teachings of Buddha's preaching, the first four are called the four kinds of teaching manners, while the last four are called the four kinds of teaching principle. These eight teachings are the doorway through which the Buddhists enter the perfect enlightenment. The 'complete work of Shaku Buddha' is really a wonderful store of truth. Most students in Buddhism lose their courage and ambition at the first glance at this inexhaustible fountain of the truth so profound in meaning. But still the pleasure once felt in digesting its meaning can never be forgotten, and will naturally lead scholars into deeper and deeper parts of the sea of spiritual tranquillity and calmness.

"Buddha has three personalities. The first is entirely colorless and formless, but, at the same time, it has the nature of eternality, omnipresence, and unchangeableness. The second is the personality of the result which the Buddha attained by refining his action, a state of the mind free from lust and evil desire, but full of enlightened virtues instead. It includes the enlightenment of one's own mind, and also the enlightenment of the minds of others. The third personality spontaneously appears to all kinds of beings in any state and condition in order to preach and enlighten them equally.

"These three personalities are the attributes of the Buddha's intellectual activity, and at the same time they are the attributes of his one supreme personality. We also are provided with the same attributes. Then what is the difference between the ordinary beings and Buddha, who is most enlightened of all? Nothing, but that he is developed by his self-culture to the highest state, while we ordinary beings have our intellect buried in the dust of passions. If we cultivate our minds, we can, of course, clear off the clouds of ignorance and reach to the same enlightened platform with the Buddha."

[An omitted passage here describes the double aspect of Buddha, his perfect calm, entirely free from life and death, while yet "he is perfectly humane, consequently is not con-

tent even in his state of Nirvana,"—Nirvana, in the highest view, leading to a life of mercy absolutely pure and perfect, as the paper goes on to say :]

"In the highest state of Nirvana we get a perfect intellectual wisdom ; we are not any more subject to birth and death. Also, we become perfectly merciful ; we are not content with the indulging state of highest Nirvana ; but we appear to the beings of every class to save them from prevailing pains by imparting the pleasure of Nirvana.

"After Shaku Buddha's departure from this world, two disciples, Kasho and Suan, collected the dictations of his teachings. This is the first appearance of Buddha's book, and it was entitled 'The Three Stores of Hinayana' (Sanzo), which means, it contains three different classes of doctrine : (1) Kyo, a principle—the principle which is permanent and is taken as the origin of the law of Buddhism. (2) Ritsu, a law or commandment—the commandments founded by the Buddha, to stop human evils. (3) Ron, an argument—all the arguments or discussions written by his disciples or followers.

"These three stores being a part of Buddhist works, there is another collection of three stores which is called that of Mahayana, compiled by the disciples of the Buddha.

"Both the Hinayana and Mahayana were prevailing together among the countries of India for a long time after the Buddha's departure. But when several hundred years had passed they were gradually divided into three parts. One of them has been propagated toward northern countries, such as Thibet, Mongolia, Manchuria, etc. One has been spread eastward through China, Corea, and Japan. Another branch of Buddhism still remains in the southern portion of Asiatic countries, such as Ceylon, Siam, etc. These three branches are respectively called Northern Mahayana, Eastern Mahayana, and Southern Hinayana ; and at present Eastern Mahayana in Japan is the most powerful of all Buddhism.

"The difference between Mahayana and Hinayana is this : The former is to attain an enlightenment by getting hold of

the intellectual constitution of Buddha, while the latter teaches how to attain Nirvana by obeying strictly the commandments given by Buddha. But if you would ask a question, which is the principal part of Buddhism, I should say, it is, of course, Mahayana, in which is taught how to become Buddha ourselves, instead of Hinayana.

"I am not an orator, neither a great talker, myself, but I sincerely believe that your characteristic quick perception has made you understand what I have said hitherto, and that the miscomprehension you had about Buddha or Buddhism has been cleared off. But I hope you will not stay there satisfied with what you have hitherto understood. Go on, my dear brothers and sisters. Keep on, and you will at last succeed in crowning your future with the perfect enlightenment. It is for your own sake. Nay, not only for your own, but also for your neighbors. You occidental nations, working in harmony, have wrought out the civilization of the present century, but who will it be that establishes the spiritual civilization of the twentieth century? It must be you.

"You know very well that our sun-rising Island of Japan is noted for its beautiful cherry-tree flowers. But don't you know that our native country is also the kingdom where the flowers of truth are blooming in great beauty and profusion at all seasons? Come to Japan. Don't forget to take with you the truth of Buddhism. Ah, hail the glorious spiritual spring day, when the song and odor of truth invite you all out to our country for the search for holy paradise!"

The conclusion of the paper made the following statement in regard to a Japanese society organized to promote interest in the holy places of Buddhism in India:

"INDO BUSSEKI KOFUKU SOCIETY.

"The object of this society is to restore and re-establish the holy places of Buddhism in India, and to send out a certain number of Japanese priests to perform devotional services

in them, and promote the convenience of pilgrims from Japan. These holy places are Buddha Gaya, where Buddha attained to the perfect enlightenment; Kapilavastu, where Buddha was born; the Deer Park, where Buddha first preached; and Kusinagara, where Buddha entered Nirvana.

"The Prince Siddhartha was born in the palace of his father, King Suddhodana, in Kapilavastu, the capital of the kingdom Magadha. When he was nineteen years old he began to lament men's inevitable subjection to the various sufferings of sickness, old age, and death; and, discarding all his precious possessions and the heirship of the kingdom, he went into a mountain jungle to seek, by meditation and asceticism, the way of escape from these sufferings. After spending six years there and finding that the way he sought was not in asceticism, he went out from there and retired under the Bodhi tree of Buddha Gaya, where, at last, by profound meditation, he attained the supreme wisdom and became Buddha. The light of truth and mercy began to shine from him over the whole world, and the way of perfect emancipation was opened for all human beings, so that every one can bathe in his blessings and walk in the way of enlightenment.

TEMPLE OF BUDDHA GAYA.

"When the ancient King Asoka, of Magadha, was converted to Buddhism he erected a large and magnificent temple over the spot to show his gratitude to the founder of his new religion.

"But, sad to say, since the fierce Mohammedans invaded and laid waste the country, there being no Buddhist to guard the temple, its possession fell into the hand of a Brahmanist priest, who chanced to come there and seized it.

"It was early in the spring of 1891 that the Japanese priest, Rev. Shaku Kionen, in company with H. Dharma-pala, of Ceylon, visited this holy ground. The great Buddha Gaya Temple was carefully repaired and restored to its former state by the British Government, but they could not help being very much grieved to see it subjected to much

deseccration in the hands of the Brahmanist Mahant, and communicated to us their earnest desire to rescue it.

“With warm sympathy for them, and thinking, as Sir Edwin Arnold said, that it is not right for Buddhists to leave the guardianship of the holy centre of a Buddhist's religion of Grace to the hand of a Brahmanist priest, we organized this Indo Busseki Kofuku Society in Japan, to accomplish the object above mentioned, in co-operation with the Maha Bodhi Society, organized by Mr. H. Dharmapala and other Buddhist brothers in India.

“These are the outlines of the origin and object of our Indo Busseki Kofuku Society; and I believe our Buddha Gaya movement will bring people of all Buddhist countries into closer connection, and be instrumental in promoting the brotherhood among the people of the whole world.”

In the address prepared by Rt. Rev. Banriu Yatsubuchi on Buddhism, some of the notable points were these:

“In Buddhism we have Buddha as our Saviour, the spirit incarnate of absolute self-sacrifice and divine compassion, and the embodiment of all that is pure and good. Buddha was a man as we are, but he, apart from us, knew the truth or original body of the universe, and cultured the virtuous works; or, in other words, he worked thoroughly by his wisdom and mercy, so that he may be called our Saviour. Although Buddha was not a creator, and he had no power to destroy the law of the universe, he had the power of knowledge to know the origin, nature, and end of the universe, and cleared off the cravings and illusions of his mind till he had no higher grade of spiritual and moral faculties attainable. The truth or original body of the universe is absolute, infinity, eternity, and not material and not immaterial, and not existing and not unexisting. As every object of the universe is one part of the truth, of course it may become Buddha according to the natural reason. If one does not neglect to purify his mind and to increase power of wisdom, he may take in spiritual world or space and have cognizance of past, present, and future in his mind. Then he

can use spirit and matter freely as he chooses, and can save all beings of the innumerable world. The ways to purify the mind and to evolve wisdom were expressed by Buddha Shaku himself in his preachings throughout his life."

"Buddhism aims to turn from the incomplete superstitious world to the complete enlightened world of truth. Although there are many thousands of Buddha's preachings of different sorts, their object ought to be one as above stated, witnessing by either preacher or preached. The complete preachings of Buddha, who spent fifty years to give them, were preached precisely and heedfully, and their meanings are so profound and deep that I cannot give even an infinitesimal part of them in this place. It is comparable to the rising sun in the East that Buddha, after his enlightening, gave his great law to lower beings. What was struck by the first beam of morning sun was the highest peak of mountain, which may be compared to the highest Sutra Kegon. Next Buddha preached to the lower classes of Nin Den, just as noonday shines on every lower object of the earth. That the purple streams of twilight of setting sun reflect on the peaks which rise upon the clouds, is Buddha's preaching of Hokke Nehan that is most sublime and superior to all. He preached from the height of original instinct and body of the truth down to the state of lower beings of the universe. His law is a light-house to light the dark ocean of our ignorance. His preaching is a compass to point out the direction on the bewildering spiritual world. His preaching is an immortalized storehouse of the Truth. He taught his disciples, using four Shitsu Tan in his mind, just as the doctor cures his patients by giving several medicines according to the different cases. Twelve divisions of Sutras and eighty-four thousand laws which are to meet different cases of Buddha's patients in the suffering world are minute classifications of Buddha's teaching, discipline, and essay. Why are so many sects and preachings in Buddhism? Because of the differences in human character.

"It is no need to censure that Buddhism has many sects which were founded in Buddha's teachings, because Buddha

preached severally to suit hearers, and they believed what they choose. There are two divisions, Mahayana and Hinayana, in India, and thirteen sects in China, and twelve sects and thirty schools in Japan. The necessity to divide many is that the people are not in one disposition, but are different. So one preaching of Buddha contains many elements which are to be distributed and separated.

"The heart of my country, the power of my country, the light of my country is Buddhism. *That* Buddhism is not known to the world, and European scholars hold to the opinion that Mahayana was not preached by Buddha Shaku himself, but by others, and that Hinayana Nirvana is the ideal of our Buddhism."

A somewhat curious variety of Japanese Buddhism was brought to view by the paper of Yoshigiro Kawai on the Nichiren sect and its peculiarities. This sect employs a picture-chart called the Great Mandala to symbolize Buddha and the Truth. For a glimpse of the teaching we may take what is said of the ten worlds and the ten degrees of enlightenment, from the highest to the lowest.

"The ten worlds of living beings. The ten worlds represented by them are as follows: (1) the world of Buddha, (2) the world of Bodhisattvas, or wise beings, (3) the world of singly enlightened beings, (4) the world of beings of low understanding, (5) the world of deities, (6) the world of human beings, (7) the world of human spirits, (8) the world of beasts, (9) the world of hungry devils, (10) the world of infernal beings.

"These ten worlds, when looked at as regards their degrees of enlightenment, are called as follows: (1) The state of mind where the intellect and virtue are perfectly attained, (2) The state of mind where one can save both himself and others from evils of all kinds, (3) The state of mind where one saves only himself without any effort, (4) The state of mind where one saves only himself, and that with great effort, (5) The state of mind where one merely enjoys pleasures, (6) The state of mind where one acts well for duty's

sake, (7) The state of mind where one acts well for the sake of his own fame and interest, (8) The state of mind where one is a fool and without shame, (9) The state of mind where one is sordid and covetous, (10) The state of mind where one is hard-hearted and lawless."

The most effective appeal to the parliament by a Japanese Buddhist was that made by Kinza Riuge M. Hirai, an educated layman, who has resided some years in California. It was made in a paper on the real position of Japan toward Christianity. The just conceptions and feeling of the speaker, his frank appeal to Christian principle against outrage done by Christian nations, and the refinement and vigor of his eloquence completely captured the great audience. Loud applause followed many of his declarations and a thousand cries of "Shame!" were heard when he pointed to the wrongs which his countrymen had suffered through the practices of "false Christianity." When he had finished Dr. Barrows grasped his hand, while the audience cheered vociferously and waved hats and handkerchiefs in the excess of enthusiasm. It was the climax of a great day for the heathen. The eminent Confucian, Pung Kwang Yu, had scored an immense success in his masterly paper on Confucianism, and there came later an address not exceeded for the grand elevation and sweep of its conclusion by anything uttered in the parliament, that of Reuchi Shibata, the Right Reverend Shintoist representative. The chief points of Mr. Hirai's address were these:

"There are very few countries in the world so misunderstood as Japan. Among the innumerable unfair judgments, the religious thought of my countrymen is especially misrepresented, and the whole nation is condemned as heathen. Be they heathen, pagan, or something else, it is a fact that from the beginning of our history Japan has received all teachings with open mind; and also that the instructions which came from outside have commingled with the native religion in entire harmony, as is seen by so many temples built in the name of truth with a mixed appellation of

Buddhism and Shintoism ; as is seen by the affinity among the teachers of Confucianism and Taoism, or other isms, and the Buddhists and Shinto priests ; as is seen by the individual Japanese, who pays his or her respects to all teachings mentioned above ; as is seen by the peculiar construction of the Japanese houses, which have generally two rooms, one for a miniature Buddhist temple and the other for a small Shinto shrine, before which the family study the respective scriptures of the two religions ; as is seen by the popular ode, which translated means : ‘ Though there are many roads at the foot of the mountains, yet if the top is reached the same moon is seen,’ and other similar odes and mottoes, which are put in the mouth of the ignorant country old woman, when she decides the case of bigoted religious contention among young girls. In reality Synthetic religion is the Japanese specialty, and I will not hesitate to call it Japanism.

“ But you will protest and say : ‘ Why, then, is Christianity not so warmly accepted by your nation as other religions?’ This is the point which I wish especially to present before you. There are two causes why Christianity is not so cordially received. This great religion was widely spread in my country, but in 1637 the Christian missionaries, combined with the converts, caused a tragic and bloody rebellion against the country, and it is understood that those missionaries intended to subjugate Japan to their own mother-country. This shocked all Japan, and it took the government of the Shogun a year to suppress this terrible and intrusive commotion. To those who accuse us that our mother-country prohibited Christianity, not now, but in a past age, I will reply that it was not from religious or racial antipathy, but, to prevent such another insurrection, and to protect our independence, we were obliged to prohibit the promulgation of the gospels.

“ If our history had had no such record of foreign devastation under the disguise of religion, and if our people had had no hereditary horror and prejudice against the name of Christianity, it might have been eagerly embraced by the

whole nation. But this incident has passed and we may forget it. Yet it is not entirely unreasonable that the terrified suspicion, or you may say superstition, that Christianity is the instrument of depredation should have been avoidably or unavoidably aroused in the oriental mind, when it is an admitted fact that some of the powerful nations of Christendom are gradually encroaching upon the orient, and when the following circumstance is daily impressed upon our minds, reviving a vivid memory of the past historical occurrence. The circumstance of which I am about to speak is the present experience of ourselves, to which I especially call the attention of this Parliament, and not only this Parliament, but also the whole of Christendom."

[The matter thus alluded to is that of treaty stipulations imposed upon Japan in 1858, when the old feudal regime had not yet given place to the present imperial. Not only were the stipulations in respect of judicial power and of tariff right grossly unjust, but that article which gave the right to either party to give a year's notice demanding revision at any time after 1872, has availed Japan nothing. She gave due notice in 1871, and has constantly urged her demand for justice ever since, but to no purpose. The strong powers of the West have ignored, evaded, denied, absolutely without regard to the plainest decencies of justice. And while Japan has no judicial power to deal with imported beastly vices unknown in Japan before, missionaries equally imported expect Japan to open her confidence to them, while they offer some stone of foreign dogma instead of the homely bread of plain justice. In indignant complaint and protest Mr. Hirai went on to say :]

"If you closely examine with your unbiased mind what injuries we receive you will be astonished. Among many kinds of wrongs there are some which were utterly unknown before and entirely new to us—heathen, none of whom would dare to speak of them even in private conversation.

"One of the excuses offered by foreign nations is that our country is not yet civilized. Is it the principle of civilized law that the rights and profits of the so-called

uncivilized or the weaker should be sacrificed? As I understand it, the spirit and the necessity of law is to protect the rights and welfare of the weaker against the aggression of the stronger; but I have never learned in my shallow studies of law that the weaker should be sacrificed for the stronger. Another kind of apology comes from the religious source, and the claim is made that the Japanese are idolaters and heathen. Whether our people are idolaters or not, you will know at once if you will investigate our religious views without prejudice from authentic Japanese sources.

“But admitting, for the sake of argument, that we are idolaters and heathen, is it Christian morality to trample upon the rights and advantages of a non-Christian nation, coloring all their natural happiness with the dark stain of injustice? I read in the Bible, ‘Whosoever shall smite thee on thy right cheek, turn to him the other also’; but I cannot discover there any passage which says, ‘Whosoever shall demand justice of thee smite his right cheek, and when he turns smite the other also.’ Again, I read in the Bible, ‘If any man will sue thee at law, and take away thy coat, let him have thy cloak also’; but I cannot discover there any passage which says, ‘If thou shalt sue any man at the law, and take away his coat, let him give thee his cloak also.’

“You send your missionaries to Japan and they advise us to be moral and believe Christianity. We like to be moral, we know that Christianity is good, and we are very thankful for this kindness. But at the same time our people are rather perplexed and very much in doubt about this advice. For when we think that the treaty stipulated in the time of feudalism, when we were yet in our youth, is still clung to by the powerful nations of Christendom; when we find that every year a good many western vessels engaged in the seal fishery are smuggled into our seas; when legal cases are always decided by the foreign authorities in Japan unfavorably to us; when some years ago a Japanese was not allowed to enter a university on the Pacific coast of Amer-

ica because of his being of a different race ; when a few months ago the school board in San Francisco enacted a regulation that no Japanese should be allowed to enter the public school there ; when last year the Japanese were driven out in wholesale from one of the Territories of the United States of America ; when our business men in San Francisco were compelled by some union not to employ the Japanese assistants or laborers, but the Americans ; when there are some in the same city who speak on the platforms against those of us who are already here ; when there are many men who go in processions hoisting lanterns marked 'Jap must go' ; when the Japanese in the Hawaiian Islands are deprived of their suffrage ; when we see some western people in Japan who erect before the entrance of their houses a special post upon which is the notice, 'No Japanese is allowed to enter here,' just like a board upon which is written, 'No dogs allowed' ; when we are in such a situation is it unreasonable—notwithstanding the kindness of the western nations, from one point of view, who send their missionaries to us—for us intelligent heathen to be embarrassed and hesitate to swallow the sweet and warm liquid of the heaven of Christianity ? If such be the Christian ethics—well, we are perfectly satisfied to be heathen.

"If any person should claim that there are many people in Japan who speak and write against Christianity, I am not a hypocrite and I will frankly state that I was the first in my country who ever publicly attacked Christianity—no, not real Christianity, but false Christianity, the wrongs done toward us by the people of Christendom. If any reprove the Japanese because they have had strong anti-Christian Societies, I will honestly declare that I was the first in Japan who ever organized a society against Christianity—no, not against real Christianity, but to protect ourselves from false Christianity and the injustice which we receive from the people of Christendom. Do not think that I took such a stand on account of my being a Buddhist, for this was my position many years before I entered the Buddhist Temple. But at the same time I will proudly state that if any one

discussed the affinity of all religions before the public, under the title of Synthetic Religion, it was I. I say this to you because I do not wish to be understood as a bigoted Buddhist sectarian.

“ Really there is no sectarian in my country. Our people well know what abstract truth is in Christianity, and we, or at least I, do not care about the names if I speak from the point of teaching. Whether Buddhism is called Christianity or Christianity is named Buddhism, whether we are called Confucianists or Shintoists, we are not particular; but we are very particular about the truth taught and its consistent application. Whether Christ saves us or drives us into hell, whether Gautama Buddha was a real person or there never was such a man, it is not a matter of consideration to us, but the consistency of doctrine and conduct is the point on which we put the greater importance. Therefore unless the inconsistency which we observe is renounced, and especially the unjust treaty by which we are wronged is revised upon an equitable basis, our people will never cast away their prejudice about Christianity, in spite of the eloquent orator who speaks its truth from the pulpit. We are very often called barbarians, and I have heard and read that Japanese are stubborn and cannot understand the truth of the Bible. I will admit that this is true in some sense, for, though they admire the eloquence of the orator and wonder at his courage, though they approve his logical argument, yet they are very stubborn and will not join Christianity as long as they think it is a western morality to preach one thing and practice another.

“ But I know this is not the morality of the civilized west, and I have the firm belief in the highest humanity and noble generosity of the Occidental nations toward us. Especially as to the American nation, I know their sympathy and integrity. I know their sympathy by their emancipation of the colored people from slavery. I know their integrity by the patriotic spirit which established the independence of the United States of America. And I feel sure that the circumstances which made the American people

declare independence are in some sense comparable to the present state of my country. I cannot refrain my thrilling emotion and sympathetic tears whenever I read the Declaration of Independence. You, citizens of this glorious, free United States, who struck when the right time came, struck for 'Liberty or Death,' you, who waded through blood that you might fasten to the mast your banner of the Stripes and Stars upon the land and sea; you, who enjoy the fruition of your Liberty through your struggle for it; you, I say, may understand somewhat our position, and as you asked for justice from your mother-country, we, too, ask justice from these foreign powers.

"If any religion teaches injustice to humanity, I will oppose it, as I have ever opposed it, with my blood and soul. I will be the bitterest dissenter from Christianity, or I will be the warmest admirer of its gospels. To the promoters of the Parliament and the ladies and gentlemen of the world who are assembled here, I pronounce that your aim is the realization of the Religious Union, not nominally, but practically. We, the forty million souls of Japan, standing firmly and persistently upon the basis of international justice, await still further manifestations as to the morality of Christianity."

In the second of his papers in the parliament, on "Synthetic Religion," speaking of the religions as "brilliant suns," Mr. Hirai, to open his subject, said:

"One sparkles still over the blue vault in the Persian forest, while the two brightest flashing from the sky of India and, throwing their glittering light over the oriental wilderness, tinge with crimson hue the white face of the snow on the purple Himalayas. One or more isolated luminaries glance toward the western seas from among the clouds hovering over the fan-shaped Fujinoyama pendant from the empyrean of sunland. Several in the celestial expanse of the flowery kingdom and in the horizons of the Arabian desert, with many others here and there, vie with one another in their splendor in the vast cosmic sphere. One—'the star of the east'—flashing first with unwonted splendor over the

Mount of Olives, gradually travelled toward the European firmament and on to the skies of the new world of America."

In what the writer calls an age of concussion, religions have broken up into many sects. The next stage is the present, and of it Mr. Hirai says:

"The age of concussion, however, has already passed and all faiths are now desiring to face one another in order to blend their special rays, but unfortunately there are some obstacles against this ideal hope of friendship. The occident and the orient are attired in their own apparel and are speaking in their own tongues, which differ entirely from each other, and in so far as the costumes of them are not stripped off and their languages are not translated, they will ever remain as strangers. There is still another impediment which is not of an external and physical nature, but is of the most delicate quality, deeply set at the bottom of each mind—the true heart of different religions, and until this central point comes to be well comprehended one will persistently repel the other and not the slightest halo can be interchanged. Unless this essential nature is distinctly revealed and each comes to a better understanding of the other, there will never be the time of a grand union of the world's religions.

"Heretofore we have had scholars who have investigated and compared the different religions, yet very few have discerned the true kernel or fixed star, but most of them have only discovered the outside discolored envelope of these teachings, just like the astronomers, who, through a telescope, have descried the black spots on the face of the sun and certain unusual phases of the planets, but who never could prove their real substances, or, sometimes, a fragmentary piece of scripture supplies the topic of criticism or discussion, like a small meteoric stone which is carefully analyzed and considered to be the essential part of the moon, the composition of which can hardly be determined by a single meteorite.

"How can religions be synthesized? There are no two things exactly alike, and as long as we dwell upon dissim-

ilarity nothing can be generalized. A certain attribute equally possessed by different things must be found in order to arrange them in one group under its head. The innumerable different living beings are thus classified into the animal kingdom, or the larger class of organism, and also all organic or inorganic bodies are brought under a still wider category of material substance. This very 'apprehension of the one in many' is the only method by the application of which all beliefs, of whatever source or phase they may be, are to be reconciled. In other words, as I hinted before, if the central truth common to all religions be disclosed, we can accomplish our aim.

"It is an idle conception to think that prayer and worship, with their more or less formal ceremonies, are the important characteristics of religion, for they are the mere outside paraphernalia and not the true substance which they envelope."

After elaborately discussing the nature of religion as belief in the unknown behind the known, Mr. Hirai said :

"This synthesis of all faiths is no more a vain hope. If it were ever so thought, it is now known that this apparent dream was not utopian, but a mirage refracted from a remote reality. Could I but have for a few moments the clairvoyant vision of the seer and peer into the deep and subtle minds of the great men and women who are here assembled, I should discover one aim and one object common to them all—the desire in love to help and teach the others, but I should also find a mental conception and hope in regard to this parliament as different in each mind as the faces of these members vary from one another.

"It is the dream of the Christian representatives that in assembling together these great men from China, from India, from Europe, from South America, from Japan, and the islands of the sea they will, for the first time, behold with understanding the bloody cross of Christ and will enroll under the banner of the humble Nazarene, and the Christian representative is right; but there is something more.

"It was the dream of the Buddhist that the clear and pure



PALESTINE. JEWISH WOMEN IN WALKING COSTUME.—Oriental custom prescribes the wearing of a veil to women of any social position; and to even look at women in the street or in a house is regarded as a breach of decorum; but peasant and Beduin women are often seen unveiled.



SHINTO PRIEST, JAPAN.—Shintoism, based on respect for ancestors, for country, and for the Imperial House which is at the head of the country, unites all Japanese, whatever other faith they may hold, in the celebrations of ardent patriotism. No existing religion more earnestly seeks peace on earth and good-will to men.

enlightenment of Gautama might be explained and comprehended by the student of the west, and the Buddhist representative is right ; but there is something more.

"It was the dream of the representative from the land of the star and crescent and all those Moslems who pray to Allah with their faces toward Mecca, that some recognition should be held out to them as a powerful and aggressive faith which has earned its right of place among the accepted religions of the world, and the representative of Mohammed is right ; but there is something more.

"The clean Parsee, purified by fire, standing almost alone to-day under the untarnished flag of Zoroaster, still hopes and dreams of a revival of his faith by the influence of this parliament of religions, and he is right ; but there is something more.

"Members of this great auxiliary assembly, there is a surprise awaiting you. The lamb and the lion shall lie down together. Looking more intently, some of us behold a strange thing—the paradox, the anomaly—the Christian a Buddhist and the Buddhist a Christian : the Moslem a Parsee and the Parsee a Moslem. The grand, far-reaching result to grow out of this parliament is not what you conceive, but, as I said before, a surprise awaits you. Out of it shall come a pure being—unfettered, naked, white, with eyes like Christ and dignity like Buddha, bearing the rewards of Zoroaster and the flaming sword of Moslem. To her the Jew bows his head, the Christian kneels, the Brahman prays ; before her the habiliments of sects and creeds fall off, for she is pure and naked—she is the one truth resurrected from the mingled heart and interchanged mind of the world's great parliament of religions."

The farewell word of Mr. Hirai was this :

"We cannot but admire the tolerant forbearance and compassion of the people of the civilized west. You are the pioneers in human history. You have achieved an assembly of the world's religions, and we believe your next step will be toward the ideal goal of this parliament, the realization of international justice. We ourselves desire to

witness its fulfillment in our lifetime and to greet you again with our deepest admiration."

SHINTOISM.

This most ancient and universal faith of Japan was conspicuously represented in the parliament by Rt. Rev. Reuchi Shibata, high-priest of the Zhikko sect of Shintoists. The Shinto faith turns especially on respect for ancestry, going back also to an ideal Divine Ancestry. It is a sort of national spiritualism. Zhikko means Practical, and the sect, which dates from a founder whose work covered the years 1559-1647 A.D., finds the essence of religion in the practical realization of good teaching, the improvement of the present life, and the care of public interests. The paper of Mr. Shibata gave this general idea of the Shinto faith, to which, as a nationalism, all Japanese pay respect, no matter what other faith they may be adherents of :

"I feel very happy to be able to attend this Congress of Religions as a member of the Advisory Council, and to hear the high reasonings and profound opinions of the gentlemen who come from various countries of the world. As for me it will be my proper task to explain the character of Shintoism, and especially of my Zhikko sect.

"The word Shinto, or Kami-no-michi, comes from the two words 'Shin' or 'Kami,' each of which means Deity, and 'to' or 'michi' (way), and designates the way transmitted to us from our Divine Ancestors, and in which every Japanese is bound to walk. Having its foundation in our old history, conforming to our geographical positions and the disposition of our people, this way, as old as Japan itself, came down to us with its original form and will last forever, inseparable from the Eternal Imperial House and the Japanese nationality.

"According to our ancient Scriptures there were a generation of Kami or Deities in the beginning who created the heavens and the earth, together with all things, including human beings, and became the ancestors of the Japanese.

"Jimmu-tenno, the grandson of Ninigi-nomikoto, was the

first of the human emperors. Having brought the whole land under one rule, he performed great services to the divine ancestors, cherished his subjects, and thus discharged his great filial duty, as did all the emperors after him. So also all the subjects were deep in their respect and adoration toward the divine ancestors and the emperors, their descendants. Though in the course of time various doctrines and creeds were introduced into the country, Confucianism in the reign of the fifteenth emperor, Ojin, Buddhism in the reign of the twenty-ninth emperor, Kimmei, and Christianity in modern times, the emperors and the subjects never neglected the great duty of Shinto. The present forms of ceremony are come down to us from time immemorial in our history. Of the three divine treasures transmitted from the divine ancestors, the divine gem is still held sacred in the imperial palace, the divine mirror in the Great Temple of Ise, and the divine sword in the Temple of Atsuta, in the Province of Owari. To this day his majesty the emperor performs himself the ceremony of worship to the divine ancestors, and all the subjects perform the same to the deities of temples, which are called, according to the local extent of the festivity, the national, the provincial, the local, and the birthplace temple. When the festival day of temples, especially of the birthplace, etc., comes, all people who, living in the place, are considered specially protected by the deity of the temple, have a holiday, and unite in performing the ancient ritual of worship and praying for the perpetuity of the imperial line and for profound peace over the land and families. The deities dedicated to the temple are divine imperial ancestors, illustrious loyalists, benefactors to the place, etc. Indeed, the Shinto is a beautiful cultus peculiar to our native land, and is considered the foundation of the perpetuity of the imperial house, the loyalty of the subjects, and the stability of the Japanese State."

Of the Zhikko sect, Mr. Shibata, who is its presiding ecclesiastic, said :

"The Zhikko (practical) sect, as the name indicates, does not lay so much stress upon mere show and speculation as

upon the realization of the teachings. Its doctrines are plain and simple, and teach man to do man's proper work. Being a new sect, it is free from the old dogmas and prejudices, and is regarded as a reformed sect."

[The scriptures in use and the theology taught in them make "every child of the Heavenly Deity come into the world with a soul separated from the one original soul of Deity"; and therefore to be all pure in thought and action.]

"We would respect the present world with all its practical works, more than the future world; pray for the long life of the emperor and the peace of the country; and, by leading a life of temperance and diligence, co-operating with one another in doing public good, we should be responsible for the blessings of the country."

[From a sketch of the Zhikko founder, it appears that Mr. Shibata is the eleventh in descent from him; and that Fuji is the sacred mountain of the sect.]

"As our doctrines teach us, all animate and inanimate things were born from One Heavenly Deity, and every one of them has its particular mission; so we ought to love them all and also to respect the various forms of religions in the world. They are all based, I believe, on the fundamental truth of religion. The difference between them is only in the outward form, influenced by variety of history, the disposition of the people, and the physical conditions of the places where they originated.

"Lastly, there is one more thought that I wish to offer here. While it is the will of Deity and the aim of all religionists, that all His beloved children on the earth should enjoy peace and comfort in one accord, many countries look still with envy and hatred toward one another, and appear to seek for opportunities of making war under the slightest pretext, with no other aim than of wringing out ransoms or robbing a nation of its lands. Thus, regardless of the abhorrence of the Heavenly Deity, they only inflict pain and calamity on innocent people. Now and here my earnest wish is this, that the time should come soon when all nations on the earth will join their armies and navies with one ac-

cord, guarding the world as a whole, and thus prevent preposterous wars with each other. They should also establish a supreme court, in order to decide the case when a difference arises between them. In that state no nation will receive unjust treatment from another, and every nation and every individual will be able to maintain their own right and enjoy the blessings of providence.

"There will thus ensue, at last, the universal peace and tranquillity which seem to be the final object of the benevolent Deity.

"For many years such has been my wish and hope. In order to facilitate and realize this in the future, I earnestly plead that every religionist of the world may try to edify the nearest people to devotion, to root out enmity between nations, and to promote our common object."

CONFUCIANISM.

No more modest, thoughtful, and scholarly master of learning and wisdom stood before the parliament than the Chinese representative, Pung Kwang Yu, who figures in the parliament book for by far the longest of its papers. As Secretary of the Chinese Legation at Washington and deputed by the Emperor to represent China, Mr. Yu was one of the great personages of the parliament. The learned story of the religions of the world has never before had a chapter more remarkable than his extended account of Confucianism. In his response to welcome in the opening meeting, Mr. Yu said :

"This is a great moment in the history of nations and religions. For the first time men of various faiths meet in one great hall to report what they believe and the grounds for their belief. The great sage of China, who is honored not only by the millions of our own land, but throughout the world, believed that duty was summed up in reciprocity, and I think the word reciprocity finds a new meaning and glory in the proceedings of this historic parliament. I am glad that the great empire of China has accepted the invitation of those who have called this parliament and is to be

represented in this great school of comparative religion. Only the happiest results will come, I am sure, from our meeting together in the spirit of friendliness. Each may learn from the other some lessons, I trust, of charity and good-will, and discover what is excellent in other faiths than his own. In behalf of my government and people, I extend to the representatives gathered in this great hall the friendliest salutations, and to those who have spoken I give my most cordial thanks."

In the introduction to his paper on Confucianism, Mr. Yu made these explanations :

"When Europeans first made their way into China, toward the close of the Ming dynasty, they found it difficult to hit upon a proper Chinese word for God. They made use of the terms 'Shangti' (Ruler of the Upper Regions), 'Shen' (Spirit), 'Chan Shen' (True Spirit), 'Tuh-i-chi-Shen' (Only Spirit). Sometimes they merely translated the words 'Pater' and 'Jehovah' by means of Chinese characters. In their worship they made use of images. They had certain traditions on the subject of cosmogony. Their religious beliefs seemed to bear a strong resemblance to those held by Buddhist and Taoist priests. The Buddhists call their God Si-di-hun-yin, and Taoist priests also have a distinct name for their Supreme Ruler of Heaven, together with the host of deities they adore. Both the Buddhists and the Taoists in their worship make use of pictures and graven images, and represent their deities in costumes of princes that once ruled the land of their origin. They have their own accounts of the creation of the universe, in which events are related with the vividness of eye-witnesses, but in which there are irreconcilable discrepancies as to the names and dates. The Confucianists, however, have never indulged in speculations of this nature.

"There are some Western scholars who say that the system of doctrines of Confucius cannot be properly called a Religion, and there are others who say that China has no Religion of her own. That the ethical system of Confucius cannot be called a Religion may be admitted without fear of

contradiction, but that China has no Religion of her own must be taken as not well founded in fact. The primary signification of the word 'yu' is scholar. In remote times, when observations had to be first made of things in the heavens above and of things on the earth beneath, discoveries and inventions were the order of the day. There were no teachers to teach and no learners to learn. Consequently there were no men who could lay claim to the title of 'yu' in the beginning. In looking up the origin of the word 'yu,' it is found in the Book of Rites of the Chau dynasty, and was, therefore, first used in the mediæval age of antiquity. But there were priests in China as far back as the time of Hwangti. 'In ancient times,' say the traditions of Tsoh, 'there were persons who were known by their singleness of heart; who were dignified in bearing and upright in life; whose understandings were such as to enable them to get at the inner meaning of things above and things below; whose wisdom shed light far and wide; whose sight was so clear that things appeared to them as if illumined by a strong light; and whose hearing was so acute that they could detect the faintest sound. Upon such the Divine Spirit often descended.' Inspired persons of this character were called 'chih,' if men, and 'wu,' if women, in order to distinguish their sex. But in the Book of Rites of the Chau dynasty inspired men and women are indiscriminately called 'wu.' It will be seen that a form of Religion was practiced in China not only long before the appearance of the Confucian school, but also long before the appearance of any of the great religious founders who formulated the grand systems of religious belief. The term 'wu' was originally applied to inspired persons possessing clearness of sight, acuteness of hearing, wisdom, and understanding. Such gifts were quite beyond the reach of common men, but as men of wisdom and understanding did not make their appearance in every age, there began to spring up in after ages men who made pretensions to wisdom and understanding while they were only familiar with magical and strange arts.

"Confucius made man only the subject of his study and abstained from discoursing on wonders, brute force, rebellion, and spirits. In connection with this subject, he says that the art of rendering effective services to the people consists in keeping aloof from spirits as well as holding them in respect. 'We have not yet performed our duties to men,' says he, 'how can we perform our duties to spirits?' 'We know not as yet about life; how can we know about death?' 'He who has sinned against Heaven has no place to pray.' 'The master minds that ruled in ancient times,' says he in his notes to the Book of Changes, 'instructed the people how to live in conformity with the laws of nature, and thus won their respect and confidence.' Again he says: 'The changes are in perfect accordance with the laws of nature; consequently they pervade the whole system of nature. They are noted in the observation of heavenly bodies, and in the investigation of terrestrial phenomena; consequently from them may be learned the cause of light and darkness. They commence at the beginning and return at the end; consequently from them may be learned the theories of life and death. They show that the body is but a concretion of elementary essences which may be transformed into flitting spirits; consequently from them may be learned the nature of souls and spirits.' Still he is silent on the cause of light and darkness that may be learned, on the theories of life and death that may be learned, and on the nature of souls and spirits that may be learned. One may infer from this that the laws of nature and the laws of the spiritual world lie beyond the comprehension of all men but those endowed by nature with the spirit of wisdom, and can be understood only by men whose intellectual gifts are far above the average. Under such circumstances any attempt to present before the people questions and problems that are incomprehensible and incapable of demonstration, serves only to delude them by a crowd of misleading lights and lead them to error and confusion. On the other hand, everybody can understand and appreciate what is said concerning the duties of life. Even men

of the lowest order of intelligence do not find it difficult to know and to do them. As long as one fulfills the duties of life conscientiously, one has, in fact, followed the path of virtue, and avoided the path of wickedness, thus holding in his hands the means of securing happiness and keeping back misfortune. What harm is there if such a one has never heard of the laws of nature or the laws of the spiritual world, and does not know anything about prayer? Therefore, the wise rulers of antiquity laid down the rules of propriety and the principles of instruction so clearly that men of the lowest as well as of the highest order of intelligence could all understand them and easily carry them out, in the hope that the people would not turn away from the duties of life to speculations on the laws of nature and the laws of the spiritual world. What are the duties of life? They consist of nothing else than that sovereigns should be humane; subjects loyal; parents loving; children obedient; husbands faithful; wives devoted; elder brothers respectful; friends true to each other. The three superior claims and the five social relations are grounded upon the necessities of nature and fully recognized by all men. The wise and the foolish, the high and the low, are equally bound by these natural ties. For this reason the intelligent portion of the Chinese people have always ranged themselves among the followers of Confucius, who may be said to have succeeded to the privileges of the ancient priesthood without adopting the practice of the great teachers of the West in making religious worship the basis of their systems of education.

“Owing to the radical differences in customs and manners between China and the nations of the West, what is properly called religion has never been considered as a desirable thing for the people to know and for the Government to sanction. The reason is, that every attempt to propagate religious doctrines in China has always given rise to the spreading of falsehoods and errors, and finally resulted in resistance to legitimate authority and in bringing dire calamities upon the country. At first the Chinese mind was not

prejudiced in any way against religious doctrines of any kind or against religious teachings of any species. Time would not suffice if I were to adduce proofs from the whole range of Chinese history in support of my assertion.

"During the period of Chinese history known as the period of Spring and Autumn, and that of the Warring States, the adherents of the various schools of philosophy were especially addicted to propagandism. But Confucius enjoined a different practice on his disciples. The precept given by Confucius is comprised in the two words, 'sincerity' and 'disinterestedness.' 'Whatsoever ye would not,' says he, 'that others should do to you, do ye not then unto them.' Therefore propagandism is a practice that does not commend itself to the favorable consideration of Chinese scholars, ministers of state, and emperors. I have no desire to be regarded as a propagandist of Confucianism. My ambition is, that I may be called a follower of Confucius. It may be rather presuming in me, however, to aspire to be a follower of Confucius. I shall be content if it can be said of me, that I strive to cultivate that love of study which Confucius recommends.

"Every faith has its grand scriptures, esoteric doctrines, abstruse principles, and well-known expressions of thought. All have for their object what the treaties concluded between China and the Western Powers call teaching men to do good. I have always had a great desire to know about the good things of other religions, but never had the opportunity. Though unable to contribute anything of value to the discussions of the Parliament, I cannot help congratulating myself that I may now have a chance to learn about such good things by taking my place at the foot of the long line of delegates from all nations. It is the duty of Confucianists to tell one another any good one may hear of, and to show one another any good one may know. It is said that Yu was wont to acknowledge with a bow his obligation to any one who spoke a good word; that Confucius, upon seeing any good in another, felt as if he himself had not attained to it; that Yen-tz, when he had attained to any good, held

it with a firm grasp ; that Tz-lu always made great haste to do whatever good came to his knowledge, for fear that he might not have it done before some more good should come to his knowledge. I am actuated with just such a desire to learn that which is good."

Leading points of Mr. Yu's full exposition of Chinese faith may be seen from the following passages :

"History recognizes only a single uncrowned lawgiver who has been venerated by sovereigns and ministers of all succeeding generations as their own teacher in compliance with commands issued by their sovereigns and ministers, and who has been venerated by the people of succeeding generations as the teacher of their sovereigns and ministers. That man is Confucius. Therefore, before the time of Confucius, though the people had to learn from teachers, only rulers in those days were the repository of knowledge, so that no other teachers could be had than those that were in authority. Instruction given by teachers was then equivalent to instruction given by rulers. After Confucius, however, though the people have always looked to their rulers for enlightenment, yet if the teachings of Confucius should be set at naught, the people would not willingly obey. For this reason, instruction given by rulers has become, in fact, instruction given by a teacher.

"Confucius appeared on the scene at a time when the fortune of the Chau dynasty was at a low ebb ; at a time when one tyrant after another usurped sovereign authority. He met with a cold reception from his contemporaries, and ended his days in discontented retirement. As he had no opportunity to carry out his ideas of social reform during his lifetime, why should he desire to bequeath his teachings to posterity ? Yet posterity has freely accorded to him its tribute of veneration, nay, has even matched his virtues with those of heaven and earth, and extolled his principles as the connecting link between the ancient and modern civilizations. Confucius practically concentrated in himself the wisdom of the ancients—a wisdom as comprehensive as heaven and earth in its beneficence ; a wisdom as splendid

as the combined effect of the sun and moon ; a wisdom as invariable as the succession of the seasons ; a wisdom so penetrating as to be able to distinguish good and evil with the unerring judgment of spirits. He has thus given an example to all ages, and established the standard of moral excellence. Chinese civilization would have suffered an irreparable check if Confucius had never been born. For after the death of Confucius, the occupant of the throne, who belonged to the House of Tsin, attempted to blot out all knowledge of antiquity from the land by consigning all books found to the flames. It was due to the veneration in which Confucius was held that his followers took the pains to commit to memory the various productions that had the sanction of his authority, and preferred death to the renunciation of his teaching. They succeeded in rescuing from destruction a hundredth part of the ancient writings. The wisdom of the ancients thus came out of the dark age of oppression, like the reappearance of the sun or moon after an eclipse, or the return of the raging waters to their proper channels after a great flood. In this way the shining examples of the past have been preserved to rulers in after ages for their instruction and support.

"It is then due to the unsatisfied ambition and pitying heart of Confucius that we have this day the means of measuring heaven and earth, vast as they are, and of uniting the ancient and modern eras, though separated by great distance of time. In order to appreciate the wisdom of Confucius, we must view it as a wisdom running through the ancient and modern civilizations. In order to conceive of the service of Confucius to mankind, we can only compare it to that of heaven and earth. Other master minds were only the representatives of the wisdom of the age to which they belonged ; but Confucius concentrated in himself the quintessence of them all.

"From the dawn of Chinese civilization down to the present day sixty centuries have rolled by. During this long period men of transcendent wisdom have appeared by the hundred, men of genius by the thousand, men of intelligence

and ability by tens and hundreds of thousands. Some have attained to the highest posts in the State, and others have been founders of philosophical systems. Take the wisdom of any one of them as true wisdom and his virtues as true virtues, and even carry his doctrines to their legitimate conclusions, though diametrically opposite they may be to those reached by others. Still some good would doubtless accrue to future generations, and some benefits spread into distant lands. What, then, caused the Chinese to choose from among all the master minds of ancient and modern times Confucius, who was but a private individual, and with one voice acknowledge him as their most venerated teacher, and base their system of education entirely on the lines laid down by him? Why is it that Confucius alone should be able to obtain recognition as the pre-eminent example for all ages to follow? And why is it that his teachings should have such a hold upon the Chinese people as to become absolutely fixed in their hearts?

“The ‘*yu*,’ says the Book of Rites, in the chapter on the functions of the Prime Minister, ‘is a person that has won the respect of the people by his sound learning.’ The Minister of Public Instruction was charged with the duty of selecting orthodox scholars for teachers. The signification of the word ‘*yu*’ is scholar—one who has self-control enough to be able always to maintain a mild and equable temper, and at the same time devotes his life to the cultivation of the arts and sciences. He must have, in other words, such endowments and attainments as qualify him to mediate between the conflicting interests of the people, and at the same time win for him their respect and confidence. Confucius used to think that the characteristics of a typical ‘*yu*’ were so manifold that a complete analysis of them could not be given offhand, or at one sitting, but must take time. This much may be said about the ‘*yu*’ as he was before the time of Confucius.

“Confucius, in his teaching, holds up Yao and Shun as examples of perfection, and Wen and Wu as models of excellence. He prescribes rules of propriety for the guid-

ance of sovereigns and subjects, of parents and children, and draws a line of demarkation between the spheres of husband and wife, and between those of the old and the young. He lays special stress on the doctrine of clearly defined social relations as the foundation-stone of his system. The writings of the different schools, on this account, are saturated with it.

“Confucius, though endowed with a sort of intuitive wisdom, failed to arrive at a high station in the State, and therefore had no opportunity to carry out his own theories of government. Accordingly he devoted himself to study and contemplation, and recommended a similar course of life to posterity. On this account, students have ever held him in reverence as the universally recognized father of learning.

“Confucius devoted himself to the study of man’s relations to society. In his teaching, he directed his attention to four things, namely, refinement, proper conduct, sincerity, and truth, all having important bearing on man’s relation to society.

“The schools in China are divided into several grades. There are family schools, national academies, endowed institutions of learning. The different departments, prefectures, and districts have their respective schools, the general name for them all being Confucian schools. But what is the course of study pursued in these schools? Literature and art are considered merely as adjuncts, and the exposition of social duties is the fundamental thing. Thus, from the upper classes to the lower, there is not a day in which the observance of social duties is not inculcated. Accordingly every Confucian school consists of a shrine for the worship of Confucius, bearing the words ‘Ta Ching’ (which is, being interpreted, ‘Great Completeness’), and a hall for the assembling of students, bearing the words ‘Ming Lun’ (which is, being interpreted, ‘Exposition of Social Duties.’

“‘Man,’ says Confucius in the Book of Rites, ‘is the product of heaven and earth, the union of the active and passive principles, the conjunction of the soul and spirit, and the

‘ethereal essence of the five elements.’ Again he says, ‘Man is the heart of heaven and earth, and the nucleus of the five elements, formed by assimilating food, by distinguishing sounds, and by the action of light.’ Now, the heaven and earth, the active and passive principles, and the soul and spirit are dualisms resulting from unities. The product of heaven and earth, the union of the active and passive principles, the conjunction of the soul and spirit, are unities resulting from dualisms. Man, being the connecting link between unities and dualisms, is therefore called the heart of heaven and earth. By reason of his being the heart of heaven and earth, humanity is his natural faculty and love his controlling emotion. ‘Humanity,’ says Confucius, ‘is the characteristic of man.’ On this account humanity stands at the head of the five faculties, or innate qualities of the soul, namely: humanity, rectitude, propriety, understanding, and truthfulness. Humanity must have the social relations for its sphere of action. Love must begin at home.

“What are the social relations? They are sovereign and subject, parent and child, husband and wife, elder and younger brothers, and friends. These are called the five relations, or natural relations. As the relation of husband and wife must have been recognized before that of sovereign and subject, or that of parent and child, the relation of husband and wife is, therefore, the first of the social relations. The relation of husband and wife bears a certain analogy to that of ‘kien’ and ‘kion.’ The word ‘kien’ may be taken in the sense of heaven, sovereign, parent, or husband. As the earth is subservient to heaven, so is the subject subservient to the sovereign, the child to the parent, and the wife to the husband. These three mainstays of the social structure have their origin in the law of nature, and do not owe their existence to the invention of men.

“The emotions are but the manifestations of the soul’s faculties when acted upon by external objects. There are seven emotions, namely: joy, anger, grief, fear, love, hate, and desire. The faculties of the soul derive their origin from nature, and are, therefore, called natural faculties;

the emotions emanate from man, and are, therefore, called human emotions.

“Humanity sums up the virtues of the five natural faculties. Filial duty lies at the foundation of humanity. The sense of propriety serves to regulate the emotions. The recognition of the relation of husband and wife is the first step in the cultivation and development of humanity. The principles that direct human progress are sincerity and charity, and the principles that carry it forward are devotion and honor. ‘Do not unto others,’ says Confucius, ‘whatsoever ye would not that others should do unto you.’ Again he says: ‘A noble-minded man has four rules to regulate his conduct: to serve one’s parents in such a manner as is required of a son; to serve one’s sovereign in such a manner as is required of a subject; to serve one’s elder brother in such a manner as is required of a younger brother; to set an example of dealing with one’s friends in such a manner as is required of friends.’ This succinct statement puts in a nutshell all the requirements of sincerity, charity, devotion, and honor,—in other words, of humanity itself. Therefore all natural virtues and established doctrines that relate to the duties of man in relation to society, must have their origin in humanity.

“The spirit of man is invisible; yet when we consider that the eyes can see, the ears can hear, the mouth can distinguish flavors, the nose can smell, and the mind can grasp what is most minute as well as what is most remote, how can we account for all this? But the Spirit who rules this universe of created things; who accomplishes all his purposes without effort; whose presence cannot be perceived by the senses of hearing and of smell; who dwells ever in an atmosphere of serene majesty; who is the dispenser of all things,—is called by Confucianists ‘Ti,’ Supreme Ruler, and not merely ‘shen,’ spirit. The ‘Ti,’ ‘Supreme Ruler,’ is eternal and unchangeable. Before the creation of the universe he existed, and after the dissolution of the universe he will remain the same.

“The purpose of inducing men to do good and forsake

evil by presenting in striking contrast a hereafter to be striven for and a hereafter to be avoided, is laudable enough in some respects. But it is the perpetuation of falsehood by slavishly clinging to errors that deserve condemnation. For this reason Confucianists do not accept such doctrines, though they make no attempt to suppress them. 'We cannot as yet,' says Confucius, 'perform our duties to men; how can we perform our duties to spirits?' Again he says, 'We know not as yet about life; how can we know about death?' 'From this time on,' says Tsang-tz, 'I know that I am saved.' 'Let my consistent actions remain,' says Chang-tz, 'and I shall die in peace.' It will be seen that the wise and good men of China have never thought it advisable to give up teaching the duties of life, and turn to speculations on the conditions of souls and spirits after death.

"Suppose there is a man who has never entertained a good thought, and never done a good deed, does it stand to reason that such a wretch can, by means of sacrifice and prayer, attain to the blessings of life? Let us take the opposite case, and suppose that there is a man who has never harbored a bad thought and never done a bad deed, does it stand to reason that there is no escape for such a man from adverse fortune except through prayers and sacrifices? 'My prayers,' says Confucius, 'were offered up long ago.' The meaning he wishes to convey is that he considers his prayers to consist in living a virtuous life and in constantly obeying the dictates of conscience. He, therefore, looks upon prayers as of no avail to deliver any one from sickness. 'He who sins against Heaven,' again he says, 'has no place to pray.'

"I have always read with delight the writings of the ancient sages of Asia, but unfortunately I am not gifted with a retentive memory. Though the founders of the most widespread historic faiths, like Zoroaster, Gautama, Christ, and Mohammed, were all born in Asia, yet they made use of different languages to communicate their teachings. With the exception of the Buddhistic and Christian Scriptures, there are no good Chinese versions of the sacred writings of the other great faiths. What is found in China, therefore,

about Zoroastrianism and Mohammedanism is somewhat fragmentary. It is a great pity that the Christian Scriptures have been translated into the Chinese thus far only by men evidently deficient in doctrinal knowledge as well as in lingual requirements, so that the best version of the Christian Bible is far inferior to the versions of the Buddhistic scriptures. There is no Chinese scholar, after reading a few lines of it, but lays it aside. Since I came to America, I have dipped into English a little bit. Knowing well that the political and educational institutions, as well as the customs and manners of the people of Europe and America, are founded upon the principles of the Christian Religion, I recognize the importance of a knowledge of the principles of the Christian Religion to any one who desires to make the customs and manners of the West a subject of study. During these six or seven years I have from time to time carefully looked over the English version of the Bible, and have found it, in point of literary merit, vastly superior to any of the Chinese versions.

“In the historical sketches of ancient times are recorded many instances of wonderful birth. It was not confined to men of wisdom and virtue. There is an ancient saying that remarkable men have remarkable circumstances attending their births. Tradition has handed down many marvellous circumstances connected with the birth of Confucius. It is said that two dragons wound their bodies round the house where he was born; that five men, venerable with age, representing the five planets, descended unto the open court; that the air was filled with music; that a voice came out of the heaven saying: ‘This is a heaven-born, divine child, hence the sound of melodious music descends’; that a unicorn threw out of its mouth a book of jade, upon which was engraved this inscription: ‘Son of the essence of water, who shall succeed to the kingdom of the degenerate house of Chau.’ It is also said that the Duke of Chau, who lived five hundred years before Confucius, on coming to the place where Confucius was to be born, said: ‘Five hundred years hence, on this sacred spot, shall a divine

character be born.' As Confucius appeared at the time predicted, the Duke of Chau is therefore considered to have had a previous knowledge of the coming of Confucius. The fact that Confucius, during his lifetime, often dreamed of the Duke of Chau, is also attributed to this circumstance. Tales of this character were scattered broadcast during the Han dynasty by men who delighted in the mysteries of geomancy, priestcraft, and soothsaying. Though Confucianists do not reject such stories altogether, they do not set much value on them. Marvellous tales have always exerted a sort of fascinating influence over the minds of the Chinese people both in ancient and in modern times. But the Confucianists hold Confucius in the highest honor and veneration, not by reason of miraculous performances of any kind, but by reason of his virtuous example.

"Christ's method of teaching by similitudes and parables was extensively employed by the different schools of philosophy during the Chau and Tsin dynasties. In regard to the proprieties that should govern the relation of sovereign and subject, parent and child, husband and wife, elder and younger brothers, and friends, Confucianists amplify on every point and go into the minutest details. Moreover, the philosophers of the various schools have handled the metaphysical questions respecting the human faculties and the principles of morality with a fullness and subtlety that is really confusing.

"In the practice of virtue by following the dictates of nature, the Confucian school lays much stress on conscientious self-examination and a humane disposition. The aim is to secure a perfect self-control and spontaneous obedience to the rules of propriety. The Confucian school regards men who have attained to such a state of perfection as the embodiment of humanity, and applies to them the title of sage and man of virtue. The inhabitants of the earth all derive their existence and being from nature. All philosophical systems recognize some ideal state of human perfection, though it is known under different names. It seems rather unnecessary for thinkers of different schools to attack the

opinions of one another, for owing to the difference of natural endowments and social surroundings, all men cannot possibly arrive at the same opinion on any subject.

“The life of man is practically limited by nature to a hundred years. What is required of him in the various relations he stands in as sovereign and subject, parent and child, husband and wife, elder and younger brother, and friend, is so multifarious that a faithful performance of all his duties would certainly take more than a hundred years. What practical purpose does it serve, then, to engage in senseless discussions respecting the state of man previous to his coming into existence, or in foolish conjectures concerning a life of happiness or misery that may be in store for him after death, while one leaves his duties to society unperformed and allows the flitting years to go by without fear or regret, as if the precious time were thrust upon his hands against his will? On the other hand, if one has done those things that he should do, his conscience is clear both before men as well as before Heaven. Granting that the belief in Heaven and hell and the final judgment of the world is well founded, he who has tasted the pleasures derived from the fulfillment of his duties to society, has already ascended into Heaven, and he who allows the lust of the flesh to defile his heart and pervert the use of his senses has already entered into hell.”

In his closing word before the parliament Mr. Yu's gentle appeal for some of the spirit of Christ in Christian dealings with China, turned an electric light upon the nominal Christianity which fails to do justice and to love mercy. Mr. Yu said :

“As I am a delegate to the religious congresses, I cannot but feel that all religious people are my friends. I have a favor to ask of all the religious people of America, and that is that they will treat, hereafter, all my countrymen just as they have treated me. I shall be a hundred times more grateful to them for the kind treatment of my countrymen than of myself. I am sure that the Americans in China receive just such considerate treatment from the cultured peo-

ple of China as I have received from you. The majority of my countrymen in this country are honest and law-abiding. Christ teaches us that it is not enough to love one's brethren only. I am sure that all religious people will not think this request too extravagant."

TAOISM AND CHINESE BUDDHISM.

Along with Confucianism as the universal religion of China, confined to ethical culture, there exist as popular faiths at a lower level of culture, a Chinese type of Buddhism, much corrupted from the original, and the system known as Taoism, which was in its founder's teaching, a little earlier than Confucius, an elevated philosophy, but the spread of which has been characterized by attention to spiritism in its crudest form and to many forms of vulgar superstition. With Confucianists even popular temple worship in charge of priests means for the most part spiritism, and here all three faiths in China come together. Mr. Yu says in his paper on Confucianism :

"During the Chau and Sain dynasties, when the philosophers of rival schools were vying with one another in their effort to gain popular applause, the teaching of Gautama began to find its way into China. The historiographical works of China mention the fact that the scriptures of the Buddhists were brought into China during the reign of the Emperor Ming of the Han dynasty. All the Buddhistic writings that have been translated from the original into Chinese, from that time down to the present day, would fill a building from floor to ceiling, and would make up a load heavy enough to cause an ox to sweat. Still they only treat of the methods of obtaining release from this world, and have not a word to say concerning the arts by which the world is ruled. On this account, though the teachings of Buddha are called heterodox, and not accepted by the Confucianists as a body, yet there are Confucianists who are fascinated with the mysticism of the ideas set forth. At the present day, the followers of Buddha in China are merely priests living in cloisters. Few of them are versed in the

classical works of their religion. Among the heterodox faiths in China, Buddhism can, doubtless, muster the greatest number of believers.

“Lao-tz, the founder of Taoism, was a historiographer of the Chau dynasty, and a contemporary of Confucius. His system of philosophy is eclectic, and not original, being characterized by a sincere seeking after truth, and by a love for antiquity. The only work of his that is still extant is the treatise on Wisdom and Virtue. It consists of five thousand words and is said to be a compilation made by him of the maxims of Hwang-ti, respecting the government of the nation and the government of the army. The substance of his teaching is that public affairs should be administered in a quiet way and with entire self-abnegation on the part of the public servants, who, having performed the required service, should at once seek retirement. Taoism is commonly regarded as having derived its doctrines and precepts from Hwang-ti and Lao-tz. Now, Hwang-ti was a direct ancestor of the Yao, who is regarded by Confucianists as their pattern of wisdom and virtue. So it seems that both Confucianism and Taoism may be said to have sprung from the same source. The living exponents of Taoism at the present day are an ignorant priesthood, consisting of temple-tenders merely. Though the temples of the Taoists and the Buddhists are scattered throughout the length and breadth of the Empire, yet there are essential differences in the course pursued by each sect to gain proselytes. The so-called Buddhists and Taoists of the present day differ not at all in their training and practices of priests, and are not, therefore, allowed to compete at the public examinations with the Confucianists. The reason is, that the Confucianists devote themselves to the study of things human, while the priests of the two sects devote themselves to the study of things spiritual.

“What the Confucianists call things spiritual is nothing more than the law of action and reaction, which operates upon matter without suffering loss, and which causes the seasons to come round without deviation. What priests of

the two sects call things spiritual consist of prayers and repentance, which they make use of as a means of practicing deception upon the people by giving out that they can reveal the secrets of happiness and misery thereby. As a rule, they are men given to speculations on the invisible world of spirits, and neglectful of the requirements and duties of life. For this reason they are employed by public functionaries to officiate on occasions of public worship, and at the same time they are despised by the Confucianists as the dregs of the people.

“Under the later dynasties, especial functionaries have always been appointed to perform the duties of priests. All the temples scattered over the Empire, as well as the Buddhist and Taoist cloisters, have priests in charge who hold positions in the government similar to those known in the Chau dynasty under the name of spiritual officers. These priests, however, are but common men with no special training. They are mere servants of the public in all matters pertaining to the worship of Heaven and spirits. The most noble personage of this class is the living descendant of one of the shining lights of Taoism, who bears the title of ‘Heavenly Teacher.’ He has supreme control of all the matters pertaining to the worship of Heaven, and possesses a supernatural knowledge of the light and darkness of the spiritual world, and also the power of controlling evil spirits. He may be called the spiritual head of the priesthood, such as existed in ancient times, and is a man full of wisdom and understanding, and not one of those who mislead the minds of men by means of false and fraudulent gods. The Imperial Government has conferred upon him the dignity of hereditary noble of the third class, and the spiritual gifts which have remained in his family for two thousand years, have descended to him from father to son. In China there is but one family of this character. The nation, as a whole, has always held the head of the Taoist priesthood in high respect. Not a word of complaint has ever been uttered against him for any cause. Widely different, however, is the public veneration which the Chinese nation accords to the

living lineal descendant of Confucius. He stands at the head of the five classes of Chinese nobility, with the title of Duke of Yen Shing."

PARSEEISM ; OR, ZOROASTRIANISM.

The Parsees derive their name from Persia, where Zoroaster created a system of faith and life which was for centuries the Persian state and national religion. When the Arabs effected the overthrow of the Persian monarchy in A.D. 642, Mohammedanism suppressed the faith which Zoroaster had made that of Persia fully a thousand years before Christ ; and to escape giving up their ancient faith a remnant of the Persian Zoroastrians migrated to India, and made there what has since been the seat of old Persian or Parsee religion as taught by Zoroaster and handed down in the Parsee or Persian sacred books. Bombay in India is the chief seat of the modern Parsees, whose number is not large, but whose preservation of a peculiar faith, manner of life, type of character, and remarkable development in business, wealth, and charity, is one of the great facts of modern history.

Among papers of importance prepared for the parliament of religions one of the most valuable was a pamphlet of nearly one hundred printed pages on "The Zoroastrian Religion and Customs." It was prepared and printed in Bombay under the highest Parsee auspices, and endorsed as "a work which will be of permanent use not only to strangers to the Religion [of the Parsees], but to the Zoroastrians themselves." The principal Parsee society of Bombay commissioned their lecturer, an eminent Parsee scholar, to prepare the paper. He appears on the title-page as Ervaô Sheriarji Dadabhai Bharuchâ, and in a preface of endorsement as "Mr. Sheriarji." This monumental "Sketch of the Zoroastrian Religion and Customs: An Essay Written for the Religious Congresses of the World's Congress Auxiliary ; Printed at the Duftur Ashkara Press, Bombay," was not presented to the parliament, and hardly more than

one page is given to it in the Parliament book, and that without any exact copying of Mr. Sheriarji's text. Some principal passages of that text are the following :

“The Parsis of India and Persia profess the ancient religion of Zoroaster, the renowned sage and prophet of Persia. While other religions of the ancient world, such as those of ancient Egypt, Chaldea, Assyria, Babylon, Greece, and Rome, have disappeared from the face of the earth, this has survived many trials and vicissitudes and still flourishes, if not in all its pristine vigor and glory, with many of its distinctive features preserved practically intact. In the earlier days of its greatness its adherents were counted by millions, and it had a considerable body of renowned literature. But the repeated conquests of Persia by foreigners, are believed to have caused the destruction of a greater part of that literature, and only a few fragments now remain. Centuries of persecution and oppression, moreover, have considerably reduced the number of its adherents, who are now a mere handful. But small though its literature and insignificant the number of its followers, this religion and the ancient customs of its followers, some of which have been preserved up to this day, possess certain striking and interesting features, which have always excited the admiration and respect of those who have brought a liberal and sympathetic spirit to bear on their study ; while the intelligence, enterprise, and liberality of its followers have again and again been acknowledged in the most emphatic manner.

“It seems that in the last days of the Sassanian Monarchy, and shortly after its downfall, small bands of Zoroastrians settled in India from time to time for commercial and other purposes. And when owing to the persecution of the fanatic Arabs it became more and more difficult to preserve and cherish the old religion, a handful of Zoroastrians made the last emigration in India, and settled in the province of Gujerat under the protection of Hindu Rajas.

“The Indian Parsis are the descendants of these emigrants. Their number according to the last census of 1891 is 89,887. The number of Zoroastrians in the mother-coun-

try, Persia, was reduced in course of time through conversion to Mohammedanism and other causes ; so much so that in 1892 it was only 9,269.

“Zoroaster combined in himself the threefold character of philosopher, poet, and prophet. His name has been celebrated throughout the civilized world from the most ancient times up to the present day, and the Avesta, the Scriptures of the Parsis, teems with his praises too numerous to be quoted here. Suffice it to say, that he is elevated to the rank of ‘Aokhtonâmano Yazata’—*i. e.*, one whose name is mentioned among the worshipful beings—a distinction conferred only on divine beings and never upon another man throughout the Avesta.

“Zoroaster appeared in the time of Gushtâsp, a king of the Kayanian dynasty. It has not been ascertained when this dynasty of the ancient kings of Persia ended. But that there *was* such a dynasty, and that it ended long before Cyrus the Great founded the Achæminian dynasty about 559 B.C. is certain. And though the exact age of Zoroaster could not be fixed with any degree of certainty, all the available evidence shows, and there is a powerful consensus of opinion among oriental scholars that it could not have been later than the twelfth century B.C.

“The name of Zoroaster’s religion as used in the Parsi sacred books is ‘Mazdayasni,’ that is to say ‘Mazda-worship,’ Mazda being the name of God. It is used in direct opposition to ‘Daevayasni’ or the worship of the Daevas. Some of the Daevas referred to in this word are recognized as the Vedic and other old Aryan gods, who were believed to preside over natural objects ; while others are those supposed to preside over certain evil qualities, etc. It is clear that the religion of Zoroaster teaches the worship not of many gods but only of the One True God, Mazda.

“In the Avesta the Mazdayasni Religion as taught by Zoroaster is emphatically termed ‘Vanguhi Daena’ (Beh Din), the Good Religion. And accordingly every follower of this venerable religion calls himself a ‘behdin,’ *i. e.*, one professing the Good Religion. Several times in the day

while renewing his 'pâdyâb-kusti' ceremony (the untying and retying of the sacred thread 'kusti' round the waist) he thus confesses his faith in this religion: 'I confess the faith of Mazda . . . which is the greatest, best, and most excellent of all religions which exist and of all that shall in future come to knowledge, which was sent by Ahura and preached by Zarathushtra.'

"The opposition of the Iranians to the Daeva-worshippers is said to have come down from prehistoric times. Long before the advent of Zoroaster several ancient Iranian heroes such as Hoshang, Tehmurasp, Jamshed, and others, are said to have fought against them with more or less success. But it was Zoroaster, who at last succeeded in exterminating the worship of the Daevas from amongst the Iranians.

"The name of God in the Avesta is Ahura-Mazda. His character as depicted in the Gathas of Zoroaster and indeed in most of the subsequent writings of the Avesta, Pazend, etc., is the highest and noblest conception of spiritual sublimity. He is represented as the Creator, the Supporter, and the absolute Ruler of the universe; the Maker of the sun, the moon, the stars, the heaven, the earth, the waters, the trees, the winds, the clouds, the man; the Producer of the day and night; without beginning, and without end; All-pervading, All-wise, All-powerful; the Righteous, the Undeceivable; Sole worthy of worship; the Highest, the Greatest, the Best; the Infallible Rewarder of all deeds, the greatest Increaser; All-seeing; the Holiest, the Mightiest; the great Consoler in distress; the greatest Helper of the helpless; the most Beneficent; the most Merciful; the Strongest; the Giver of strength; the Protector; the Nourisher; the Giver of victory, etc., etc.

"The Gâthâs show very clearly that Spitama Zarathushtra preached and inculcated a pure monotheistic creed based on the quintessence of morality under the three sublime heads of good thoughts, good words, and good deeds, and he denounced all forms of evil and immorality summarized under the three heads of evil thoughts, evil words, and evil deeds. The Gâthâs, moreover, illustrate another striking peculiarity

of this religion differentiating it from some of the other great religions of the world. While busily engaged in propagating his religion, Zoroaster, unlike other great teachers, did not neglect or despise the study of nature and man, but earnestly prosecuted and promoted it. He shows himself an earnest and devoted student of the Natural Sciences and Metaphysics, and anxious to solve and penetrate into some of the mysteries which have taxed and baffled the powers of some of the greatest philosophers of all ages. Another peculiarity of his teaching is his earnest exhortation to his followers not to take any dogma or doctrine on trust or yield a blind and unreasoning submission thereto, but to induce personal conviction by careful and calm examination of everything by the light of the good, earnest, and sincere mind and then accept or reject it. He says: 'Hear with your ears the best (sayings), see with your clear mind the beliefs of (your) choice, every man or woman for his or herself.' He emphatically denounces the worship of many gods and advocates unflinching adherence and submission to the worship of the One Ahura Mazda, the Wise Lord. A still more striking feature of the essentially practical and ennobling character of the Zoroastrian religion is its doctrine of Rewards and Punishments. In mankind, contrary to the teaching and practice of other religious systems of antiquity, Zoroastrianism lays down in the clearest and most unequivocal terms that every one is so to say the architect of his own salvation and will be judged of and rewarded and punished solely according to his own deserts and irrespective of the merits of the intervening saviour. His shall be the reward of Paradise or the punishment of perdition according as he is or is not able to give a good account of his doings in this life. And yet notwithstanding these noble and sublime sentiments and tenets, it appears from the rest of the Avesta that after the death of the Prophet, the monotheistic purity of his teaching could not be maintained in its pristine glory. In the succeeding centuries natural objects, instead of being regarded, as Zoroaster had taught, as only created things and mere symbols of God's

greatness and might, gradually came to be regarded as themselves objects of worship presided over by several gods as in the pre-Zoroastrian times, and hence in course of time was established a hierarchy of Ameshâ-spentâs and Yazatas, *i. e.*, good spirits and objects worthy of homage, as subordinate heavenly beings, a conception wholly foreign and opposed to the doctrines which Zoroaster preached with such lucidity and earnestness. Hence every angel—either Ameshâ-spenta or Yazata, also called Izad—was supposed to be a minor divinity presiding over a certain beneficent natural object or an abstract conception, and having a name of corresponding significance. For example, Atar meant fire as well as the divinity presiding over it. In the later Avesta homage is rendered to both of them just as it was afterward among the ancient Greeks and Romans and just as is done now among the Hindus. For example, a sacred river as well as the deity presiding over it, bearing the same name, receive similar homage.

“Zoroastrianism teaches that God has provided the soul with every kind of aid to perform his work successfully. The following are a few of them: ‘khratu,’ knowledge; ‘chisti,’ wisdom; ‘ushi’ (=hôsh), sense; ‘manas,’ mind, thought; ‘vachas,’ speech; ‘shkyaothna,’ action; ‘vasô’ or ‘kâma’ (kâm khûtai), free will; ‘daêna,’ religious conscience; ‘Ahu,’ practical conscience; ‘fravashi,’ the guiding spirit; ‘baodhas,’ consciousness, memory, etc.; over and above them ‘Daênâ,’ the revealed religion.

“The soul having been thus furnished with every necessary aid, he is expected to come out successfully in his moral career and get his reward. But if he fails, he cannot ask for or expect a vicarious salvation, which is unknown in the Zoroastrian religion.

“In the Gâthâs of Zoroaster we meet with a few general hints about the state of the soul after death. Briefly stated they are these. The soul of the virtuous crosses the Bridge or the Ford of ‘Chinvat,’ enters the house of purity and eternal light (Garô demâna), has every want and wish satisfied, and enjoys there the happiness of the company of holy

souls. On the other hand the soul of the wicked, reaching the same bridge, goes to the house of impurity and utter darkness, is reproached by his conscience, bemoans his state, and utters bewailing cries. These conceptions of retributive justice and a system of divine rewards and punishments received considerable development in later times, and the abstract principles assumed concrete and essential shapes. The reward and punishment assigned to the souls of the righteous and the wicked is to continue till 'Frashô-kereti' or 'Farshogard,' *i. e.*, the renovation of the world, when the whole creation is to start afresh, or 'Ristâkhêz,' *i. e.*, resurrection of the dead.

"This event is to be synchronous with the end of the present cycle. Then will arise the last of the Saoshyants. He will consummate the work of purifying and regenerating the world and completely removing every evil effect of the work of Angromainyush. All the souls of the wicked will be brought out from hell, and will be purified. The souls of the righteous too will rise and there will be brought about 'Ristâkhêz,' *i. e.*, the rising of the dead, the resurrection. Thenceforth the world will enter upon a new cycle, free from all evil and misery, ever young and rejoicing. All souls will be furnished with new bodies called 'tan-i-pasin,' the future body, and will commence a life of ineffable bliss. 'Then he (the Saoshyant) shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at (God's) wish.'

"Since the salvation of man is made to depend solely and entirely upon his own efforts and deeds, it becomes his peremptory duty to lead a holy life and to think, speak, and act righteously. The Mazdayasnian religion thus prescribes and enjoins a sublime code of ethics.

"All morality is divided into three great classes, (1) Humata, good thought, (2) Hûkhta, good word, and (3) Huvarshata, good deed. Similarly there are three categories

of immorality, (1) Dushmata, evil thought, (2) Duzhkhuta, evil word, and (3) Duzhvarshta, evil deed. 'All good thoughts, words, and works are done with wisdom. All evil thoughts, words, and works are not done with wisdom. All good thoughts, words, and works lead to Paradise. All evil thoughts, words, and works lead to hell. To all good thoughts, words, and works (belongs) Paradise—so (is it) manifest to the pure.' 'Henceforth let me stand firm for good thoughts, good works, and good deeds, which must be thought, must be spoken, and must be done. I hold fast all good thoughts, good words, and good deeds.'

"Zoroastrian worship consists either of simple oral recitations of portions of the Sacred Word or such recitations combined and accompanied with the performance of ritual. These recitals are compositions in the sacred language of the Avesta or of a combination of the Avesta and Pazend languages. Thanks to the English, Gujarati, French, and German translations, any one interested in the matter may acquire swift knowledge of the subject, though a knowledge of the original languages in which the compositions exist is nowadays very rare. Generally every one prays by himself, but on important occasions public worship by the whole congregation is also performed. Of the ancient sacred recitals the most necessary to every Zoroastrian for daily use are those comprised in the 'Nirang-i-kusti,' *i. e.*, the prayer on untying and retying the sacred thread 'kusti' round the waist, on the sacred shirt, 'Sûdrâ.' Every Zoroastrian learns this by heart and recites it several times in the day. The rest may be orally recited or read out from the Sacred Works. The recitals combined with ritual are generally done only by the priests, since most of the ritual must be performed by priests.

"There is not clear and satisfactory evidence of the practice of establishing fire-temples in the time of the Avesta, though it is certain that the house-fire was considered sacred and was carefully tended with dry fuel, and other fragrant substances. In later times, however, fire-temples seem to

have obtained a recognized and strong footing. They are of three grades: (1) the *Atash-ê-Dâdgâh*, (2) the *Atash-ê-Adarân*, and (3) the *Atash-ê-Behrâm*.

“(1) The *Atash-ê-Dâdgâh* can be touched both by priests and laymen, but is not allowed to be touched by non-Zoroastrians. It is the ordinary fire preserved in a fire-temple or even in the house of Zoroastrians and used in sacred ceremonies.—(2) The *Atash-ê-Adarân* is not allowed to be touched by any one but by priests. There is a peculiar ceremony for its consecration. From sixteen or more places such as furnaces of an iron-smith, dyer, potter, etc., fires are picked out and brought together. Then certain ceremonies are performed upon them collectively. The fire thus consecrated is kept in a sanctuary, and the utmost care is used in watching and keeping it perpetually burning.—(3) The highest of all is the *Atash-ê-Behrâm*. Its consecration requires a great deal of expense and a long series of ritual, lasting for a year or more. Fires are picked up and collected from various places as mentioned above to which electric fire must be added. Numerous kinds of ritual, too long to describe here, are continually performed upon them. At last they are all amalgamated into one big and costly urn. This sacred fire is kept perpetually burning. Its extinction would be regarded as a great calamity by the Parsis. It is constantly watched by priests who have undergone the highest purification both of body and mind. It is kept on a stone-altar in a silver or bronze urn, and it is fed only with pure dry wood and other fragrant substances. When officiating at the fire, the priests cover the lower part of their faces with a piece of cloth called ‘*padân*,’ to prevent any possibility of defiling it by the effluvia from the mouth. The ‘*padân*’ is also used in various other ceremonies for the same purpose.

“This outward and visible reverence for fire as a beneficent creation of Ahura Mazda and as a potent and salutary natural agent, gave rise to the fallacy of Zoroastrians being fire-worshippers. But it is a gross misconception based on the

ignorance and forgetfulness of the essential and underneath fact that none of the elements, though regarded as objects of veneration, was ever worshipped by them as themselves constituting the Supreme God who alone has again and again been declared to be the sole object of worship and adoration. The principal influence which fire, as the source of light and heat, exercises on the economy of the universe, is sufficient to explain the high regard and esteem in which it was held by the ancient Iranians ; and though this outward veneration for a mighty physical agent might have lent color to the charge which the ignorance or bigotry of their opponents invented, it is an undoubted fact that the charge has invariably been denounced and repudiated, and that thoughtful and observant writers of antiquity no less than the learned scholars of modern times have absolved them from the charge and formed a correct judgment of the grounds on which it was based. Throughout the sacred writings, as we have seen, the most solemn and emphatic injunction has been given to worship the Supreme God and Him alone, and in all times Zoroastrians have in their writings been called ‘Mazdayasna,’ *i. e.*, the worshippers of God. So that though the ancient Iranians regarded fire as the symbol of divinity and as such worthy of respect and reverence, they never professed themselves to be the worshippers of fire. Zoroaster in his own Gâthâs speaks of fire as a bright and powerful creation of Ahura Mazda, and prefers it as a symbol of divinity to idols and other objects. But nowhere does he enjoin the worship of fire. On the contrary, he most emphatically enjoins the worship of Ahura Mazda alone. He says : ‘Let him offer to Thy fire the salutation of holiness, and not to the image called “Isa.”’ Herodotus, while he refers to this reverence of the Iranians for the fire, nowhere affirms that they were fire-worshippers. Ferdosi too bears emphatic testimony on the point, and warmly repels the charge of fire-worship sometimes made against the Zoroastrians. Says he in the Shâhnâmeh, the immortal epic which has evoked the keenest admiration of all ages :

‘Na gûi kê âtash-parastân bûdand,
Parastanda e pâk yazdân bûdand.’

‘Do not say that they were fire-worshippers; for they were worshippers of God the Holy.’

‘It being a fundamental principle of the Zoroastrian religion to maintain fire, earth, and water pure and undefiled, the Parsis neither burn or bury their dead, nor consign them to water. Their mode of disposing of the dead is to expose them to the heat of the sun on high hills or raised stony platforms, there to be devoured by carnivorous birds—an eminently sanitary mode of eliminating sources of contagion in the interest of the living. The decomposing dead bodies being a source of contagion and infection, cannot be touched except by the corpse-bearers, a distinct class maintained for the purpose of removing dead bodies to the Towers of Silence. The dead bodies as well as the corpse-bearers are covered with clean white cloths, which must be old and worn out in order to admit of ready destruction. The corpse while in the house is placed on the ground in a corner on large slabs of stone or dry clods of earth, and is carried on an iron bier. Before removing the corpse, two priests standing side by side, holding a piece of cloth between their hands and with their faces toward it, recite the funeral service called ‘Gâhân-sarâyashnî,’ which consists of the seven chapters of the first Gâthâ of Zoroaster. These holy words being the most sublime composition of the Prophet himself are recited on that occasion. Having brought the corpse to the Tower of Silence and the mourners having had a last look at the dead, it is carried into the Tower by the Nasâ-sâlârs, *i. e.*, the persons who are specially charged with the task of disposing the dead. There each body—man, woman, and child—is placed in separate fixed stone receptacles, called ‘Pâvi.’ In the earliest times corpses were exposed on the summit of high mountains, and when the bones were denuded of flesh and quite dry, they were preserved in ‘Astôdâns,’ *i. e.*, receptacles for bones, the stoned urns of classical times. The Astôdâns were made of stone, mortar, or any other less durable substance, according to the means

of the relatives of the dead. The present Tower of Silence combines both these processes of disposing of the flesh and preserving the bones.

“The hoary antiquity of the religion of Zoroaster is now accepted as an accomplished historical fact, and an accomplished critic has shown in a very recent work, that Zoroastrianism was the earliest birth of Time ; while its serene sublimity, its wise and practical beneficence, its peculiarly humane tendencies, and its freedom from the fantasies and superstitions which debase and enslave the human intellect, have elicited warm applause and cordial admiration at all periods of its existence. The Gâthâs—the earliest and authentic productions of the great Bactrian Sage—breathe a spirit of pure monotheism and a simple sublimity of ethical and philosophical conceptions unsurpassed by any other religious system of antiquity ; and the all-pervading tone of all the later writings is an equally peremptory Commandment, ‘Thou shalt serve the Lord thy God, and only Him shalt serve,’ and an injunction for unswerving adherence to Truth, righteousness, and rectitude. Ahura Mazda and Asha—God and Truth—are the fundamental articles of their creed ; Humta, Hûkhta, and Huvarshta—Good thoughts, good words, and good acts—the great and abiding pillars of the faith. The intense contemplation of the mighty and awe-inspiring phenomena of nature, and the deep reverence for the great and beneficent works of the Creator, which are like the visible and outward manifestations of His power and greatness, serve but as an uplifting from Nature to Nature’s God. The great and all-absorbing problems of life, the hopes and yearnings for futurity and immortality—these are dealt with in a spirit pre-eminently humane and rational. Closely intertwined with the religious ordinances and the ethical and philosophical conceptions is a highly-developed and organized system of law and social polity moulded and influenced by judicial, sanitary, and hygienic notions which are a striking reflex of the teachings of modern science ; and if, as some maintain, the true basis of morality is utility, *i. e.*, the promotion of the general hap-

piness and welfare, then the religious system of Zoroaster is in the highest degree moral and utilitarian in the best and noblest sense of the term. The name 'Good Religion,' which has been assigned to it, is peculiarly appropriate and felicitous. In its condemnation of renunciation of the world and asceticism, of self-mortification and fastings, of celibacy and religious mendicancy, of vicarious redemption and eternal punishment and torment, we have striking indications of the essentially practical and beneficent character of the religion ; while by its teaching us to make our lives sublime, and the injunctions for scrupulous purity and cleanliness, it furnishes us with a simple but sublime guide and principle of conduct and of right and duty. No wonder that such a religion needed not fire and sword, or the bayonet and bullet for its dissemination, and was content to appeal to the reason and conviction of its followers, and that it has left a deep, permanent, and most salutary mark on the moral and intellectual advancement of the civilized world."

MOHAMMEDANISM.

The two papers of Mohammed Alexander Russell Webb read to the parliament, are of no value whatever as an exposition of Moslem belief. Their author figures as a Moslem on the basis of perversion from his native faith as a Christian, and his observations are the crude opinions of a neophyte, and in no sense the testimonies of a Moslem scholar and believer.

A short paper by Rev. Dr. George E. Post, purporting to expose the ethics of Islam by a few exceptional quotations from the Koran, was worse than worthless as a contribution to knowledge. On the same principle of selection, a few very exceptional Old Testament passages could be used to discredit the ethics of Christianity.

Under the title of "The Koran and other Scriptures," a parliament paper had a few passages from the Koran selected by a Moslem for a favorable showing of points of Moslem religion, but an exhibit too slight to be of value.

The paper by Rev. Dr. George Washburn, president of a missionary college in Constantinople, on "The Points of Contact and Contrast between Christianity and Mohammedanism," dealt very fairly with Moslem belief. Some of Dr. Washburn's testimonies were these :

"There are as many different opinions on theological questions among Moslems as among Christians, and it is impossible to present any summary of Mohammedan doctrine which will be accepted by all.

"The faith of Islam is based primarily upon the Koran, which is believed to have been delivered to the Prophet at sundry times by the angel Gabriel, and upon the traditions reporting the life and words of the Prophet ; and secondarily, upon the opinions of certain distinguished theologians of the second century of the hegira, especially, for the Sunnis, of the four Imams, Hanife, Shafi, Malik, and Hannbel.

"The Shiites, or followers of Aali, reject these last with many of the received traditions, and hold opinions which the great body of Moslems regard as heretical. In addition to the twofold divisions of Sunnis and Shiites and of the sects of the four Imams, there are said to be several hundred minor sects.

"It is, in fact, very difficult for an honest inquirer to determine what is really essential to the faith. A distinguished Moslem statesman and scholar once assured me that nothing was essential beyond a belief in the existence and unity of God. And several years ago the Sheik-ul-Islam, the highest authority in Constantinople, in a letter to a German inquirer, states that whoever confesses that there is but one God, and that Mohammed is his prophet, is a true Moslem, although to be a good one it is necessary to observe the five points of confession, prayer, fasting, almsgiving, and pilgrimage ; but the difficulty about this apparently simple definition in that belief in Mohammed as the prophet of God involves a belief in all his teaching, and we come back at once to the question what that teaching was.

"The great majority of Mohammedans believe in the Koran, the traditions and the teaching of the school of Hanife.

"To some distinguished writers Mohammedanism is a form and outgrowth of Christianity—in fact, essentially a Christian sect.

"Carlyle, for example, says: 'Islam is definable as a confused form of Christianity.' And Draper calls it 'The Southern Reformation, akin to that in the North under Luther.' Dean Stanley and Dr. Döllinger make similar statements.

"This view seems to me not only misleading, but essentially false.

"Neither Mohammed nor any of his earlier followers had ever been Christians, and there is no satisfactory evidence that up to the time of his announcing his prophetic mission he had interested himself at all in Christianity. No such theory is necessary to account for his monotheism. The citizens of Mecca were mostly idolaters, but a few, known as Hanifs, were pure deists, and the doctrine of the unity of God was not unknown theoretically even by those who, in their idolatry, had practically abandoned it.

"It was against this prevalent idolatry that Mohammed revolted, and he claimed that in so doing he had returned to the pure religion of Abraham. Still, Mohammedanism is no more a reformed Judaism than it is a form of Christianity. It was essentially a new religion.

"The Koran claimed to be a new and perfect revelation of the will of God, and from the time of the Prophet's death to this day no Moslem has appealed to the ancient traditions of Arabia or to the Jewish or Christian Scriptures as the ground of his faith. The Koran and the traditions are sufficient and final. I believe that every orthodox Moslem regards Islam as a separate, distinct, and absolutely exclusive religion; and there is nothing to be gained by calling it a form of Christianity. But after having set aside this unfounded statement, and fully acknowledged the independent origin of Islam, there is still a historical relationship between it and Christianity which demands our attention.

"The Prophet recognized the Christian and Jewish Scriptures as the word of God, although it cannot be proved that

he had ever read them. They are mentioned 131 times in the Koran, but there is only one quotation from the Old Testament and one from the New. The historical parts of the Koran correspond with the Talmud, and the writings current among the heretical Christian sects, such as the Prot-evangelium of James, the pseudo Matthew, and the Gospel of the nativity of Mary, rather than with the Bible. His information was probably obtained verbally from his Jewish and Christian friends, who seem, in some cases, to have deceived him intentionally. He seems to have believed their statements, that his coming was foretold in the Scriptures, and to have hoped for some years that they would accept him as their promised leader.

"It has been formally decided by various fetvas that the Koran requires belief in seven principal doctrines, and the confession of faith is this: 'I believe on God, on the Angels, on the Books, on the Prophets, on the Judgment day, on the eternal Decrees of God Almighty concerning both good and evil, and on the Resurrection after death.'

"There are many other things which a good Moslem is expected to believe, but these points are fundamental. Taking these essential dogmas one by one we shall find that they agree with Christian doctrine in their general statement, although in their development there is a wide divergence of faith between the Christian and Moslem.

"The Moslem and Christian statements of the doctrine of God differ chiefly in that the Christian gives special prominence to the moral attributes of God. But the ninety-nine names of God which the good Moslem constantly repeats assign these attributes to him. The fourth name is 'The Most Holy'; the twenty-ninth, 'The Just'; the forty-sixth, 'The All Loving'; the first and most common is 'The Merciful,' and the moral attributes are often referred to in the Koran. In truth there is no conceivable perfection which the Moslem would neglect to attribute to God.

"The doctrine of the sovereignty of God is a fundamental principle of both Christianity and Islam.

"The Koran says:

‘God has from all eternity foreordained by an immutable decree all things whatsoever come to pass, whether good or evil.’

“The Westminster Catechism says :

‘The decrees of God are His eternal purpose according to the counsel of His will, whereby for His own glory He hath foreordained whatever comes to pass.’

“It is plain that these two statements do not essentially differ, and the same controversies have arisen over this doctrine among Mohammedans as among Christians with the same differences of opinion.

“Both Moslems and Christians believe in the existence of good and evil angels, and that God has revealed His will to man in certain inspired books, and both agree that the Hebrew and Christian Scriptures are such books. The Moslem, however, believes that they have been superseded by the Koran, which was brought down from God by the angel Gabriel. They believe that this is His eternal and uncreated word ; that its divine character is proved by its poetic beauty ; that it has a miraculous power over men apart from what it teaches, so that the mere hearing of it, without understanding it, may heal the sick or convert the infidel. Both Christians and Moslems believe that God has sent prophets and apostles into the world to teach men His will ; both believe in the judgment day and the resurrection of the dead, the immortality of the soul, and rewards and punishments in the future life.

“It will be seen that in simple statement the seven positive doctrines of Islam are in harmony with Christian dogma ; but in their exposition and development the New Testament and the Koran part company, and Christian and Moslem speculation evolve totally different conceptions, especially in regard to everything concerning the other world. It is in these expositions based upon the Koran (*e. g.*, suras, lvi. and lxxviii.), and still more upon the traditions, that we find the most striking contrasts between Christianity and Mohammedanism.”

“The essential dogmatic difference between Christianity

and Islam is in regard to the person, office, and work of Jesus Christ. The Koran expressly denies the Trinity, the Divinity of Christ, His death, and the whole doctrine of the Incarnation and the Atonement, and rejects the sacraments which He ordained.

“ It accepts His miraculous birth, His miracles, His moral perfection, and His mission as an inspired prophet or teacher. It declares that He did not die on the cross, but was taken up to heaven without death, while the Jews crucified one like Him in His place. It consequently denies His resurrection from the dead, but claims that He will come again to rule the world before the day of judgment.

“ It says that He will Himself testify before God that He never claimed to be divine; this heresy originated with Paul.

“ And at the same time the faith exalts *Mohammed* to very nearly the same position which Christ occupies in the Christian scheme. He is not divine, and consequently not an object of worship, but he was the first created being; God's first and best beloved, the noblest of all creatures, the mediator between God and man, the greatest intercessor, the first to enter Paradise and the highest there. Although the Koran in many places speaks of him as a sinner in need of pardon (Ex., suras xxiii., xlvii., and xlviii.), his absolute sinlessness is also an article of faith.

“ There are nominal Mohammedans who are atheists and others who are pantheists of the Spinoza type. There are also some small sects who are rationalists, but after the fashion of old English Deism rather than of the modern rationalism. The Deistic rationalism is represented in that most interesting work of Justice Ameer Aali, ‘The Spirit of Islam.’ He speaks of Mohammed as Xenophon did of Socrates and he reveres Christ also, but he denies that there was anything supernatural in the inspiration or lives of either, and claims that Hanife and the other Imams corrupted Islam as he thinks Paul, the apostle, did Christianity; but this book does not represent Mohammedanism any more than Renan's ‘Life of Jesus’ represents Christianity.

"The practical and ethical relations of Islam to Christianity are even more interesting than the historical and dogmatic. The Moslem code of morals is much nearer the Christian than is generally supposed on either side, although it is really more Jewish than Christian. The truth is, that we judge each other harshly and unfairly by those who do not live up to the demands of their religion, instead of comparing the pious Moslem with the consistent Christian.

"The Moslem moral law is based upon the Koran, and the traditions of the life and sayings of the Prophet enlarged by deductions and analogies. Whatever comes from these sources has the force and authority of a revealed law of God.

"The practical duties inculcated in the religious code are: Confession of God and Mohammed his Prophet; Prayer at least five times a day; Fasting during the month of Ramadan from dawn to sunset; Alms to the annual amount of two and a half per cent. on property; Pilgrimage to Mecca at least once in a lifetime.

"In addition to these primary duties of religion, the moral code, as given by Omer Nessefi, demands: Honesty in business; Modesty or decency in behavior; Fraternity between all Moslems; Benevolence and kindness toward all creatures. It forbids gambling, music, the making or possessing of images, the drinking of intoxicating liquors, the taking of God's name in vain, and all false oaths. And, in general, Omer Nessefi adds: 'It is an indispensable obligation for every Moslem to practice virtue and avoid vice—*i. e.*, all that is contrary to religion, law, humanity, good manners, and the duties of society. He ought especially to guard against deception, lying, slander, and abuse of his neighbor.'

"We may also add some specimen passages from the Koran:

'God commands justice, benevolence, and liberality. He forbids crime, injustice, and calumny.

'Avoid sin in secret and in public. The wicked will receive the rewards of his deeds.

‘God promises his mercy and a brilliant recompense to those who add good works to their faith.

‘He who commits iniquity will lose his soul.

‘It is not righteousness that you turn your faces in prayer toward the east or the west, but righteousness is of him who believeth in God and the last day, and the angels and the prophets ; who giveth money, for God’s sake, to his kindred and to orphans, and to the needy and the stranger, and to those who ask, and for the redemption of captives ; who is constant in prayer, and giveth alms ; and of those who perform their covenant, and who behave themselves patiently in adversity and hardships, and in time of violence. These are they who are true, and these are they who fear God.’

“ So far, with one or two exceptions, these conceptions of the moral life are essentially the same as the Christian, although some distinctively Christian virtues, such as meekness and humility, are not emphasized.

“ Beyond this we have a moral code equally binding in theory, and equally important in practice, which is not at all Christian, but is essentially the morality of the Talmud in the extreme value which it attaches to outward observances, such as fasting, pilgrimages, and ceremonial rites.

“ All the concerns of life and death are hedged about with prescribed ceremonies, which are not simple matters of propriety, but of morality and religion ; and it is impossible for one who has not lived among Moslems to realize the extent and importance of this ceremonial law.

“ In regard to polygamy, divorce, and slavery the morality of Islam is in direct contrast with that of Christianity, and as the principles of the faith, so far as determined by the Koran and the Traditions, are fixed and unchangeable—no change in regard to the legality of these can be expected. They may be silently abandoned, but they never can be forbidden by law in any Mohammedan state. It should be said here, however, that, while the position of *woman*, as determined by the Koran, is one of inferiority and subjection, there is no truth whatever in the current idea that,

according to the Koran, they have no souls, no hope of immortality, and no rights. This is an absolutely unfounded slander.

"In practice there are certainly many Moslems whose moral lives are irreproachable according to the Christian standard, who fear God, and in their dealings with men are honest, truthful, and benevolent; who are temperate in the gratification of their desires and cultivate a self-denying spirit, of whose sincere desire to do right there can be no doubt.

"There are those whose conceptions of pure spiritual religion seem to rival those of the Christian mystics. This is specially true of one or two sects of Dervishes. Some of these sects are simply Mohammedan Neo-Platonists, and deal in magic, sorcery, and purely physical means of attaining a state of ecstasy; but others are neither pantheists nor theosophists, and seek to attain unity of spirit with a supreme, personal God by spiritual means.

"Those who have had much acquaintance with Moslems know that in addition to these mystics there are many common people—as many women as men—who seem to have more or less clear ideas of spiritual life and strive to attain something higher than mere formal morality and verbal confession; who feel their personal unworthiness, and hope only in God.

"There is one other point concerning Mohammedan morality of which I wish to speak with all possible delicacy, but which cannot be passed over in silence. It is the influence of the Prophet's life upon that of his followers. The Moslem world accepts him, as Christians do Christ, as the ideal man, the best beloved of God, and consequently their conception of his life exerts an important influence upon their practical morality.

"I have said nothing thus far of the personal character of the Prophet, because it is too difficult a question to discuss in this connection; but I may say, in a word, that my own impression is, that from first to last, he sincerely and honestly believed himself to be a supernaturally inspired

prophet of God. I have no wish to think any evil of him, for he was certainly one of the most remarkable men that the world has ever seen. I should rejoice to know that he was such a man as he is represented to be in Ameer Aali's 'Spirit of Islam,' for the world would be richer for having such a man in it.

"But whatever may have been his real character, he is known to Moslems chiefly through the traditions; and these, taken as a whole, present to us a totally different man from the Christ of the gospels. As we have seen, the Moslem code of morals commands and forbids essentially the same things as the Christian; but the Moslem finds in the traditions a mass of stories in regard to the life and sayings of the Prophet, many of which are altogether inconsistent with Christian ideas of morality, and which make the impression that many things forbidden are at least excusable.

"There are many nominal Christians who lead lives as corrupt as any Moslems, but they find no excuse for it in the life of Christ. They know that they are Christians only in name; while, under the influence of the traditions, the Mohammedan may have such a conception of the Prophet that, in spite of his immorality, he may still believe himself a true Moslem. If Moslems generally believed in such a prophet as is described in the 'Spirit of Islam,' it would greatly modify the tone of Mohammedan life."

JUDAISM.

The conspicuous voices representative of Judaism in the parliament, in utterances beyond the commonplace of familiar teaching, were those of Rev. Dr. Kaufman Kohler and Dr. Emil G. Hirsch, the one a New York and the other a Chicago minister of reformed Judaism. Dr. Kohler, in speaking on Human Brotherhood, said:

"The Merciful One of Mohammed enjoins charity and compassion no less than does the Holy One of Isaiah and the Heavenly Father of Jesus. We have been too rash, too

harsh, too uncharitable in judging other sects and creeds. 'We men judge nations and classes too often by the bad examples they produce; God judges them by their best and noblest types,' is an exquisite saying of the Rabbis. Is there a race or a religion that does not cultivate one great virtue to unlock the gates of bliss for all its followers? Hear the Psalmist exclaim: 'This is the gate of the Lord; the righteous enter into it.' No priest, nor Levite, nor Israel's people enjoy any privilege there. The kind Samaritan, as Jesus puts it in his parable; the good and just among all men, as the Rabbis express it (*Sifra Achre Moth*, 13), find admission. No monopoly of salvation for any creed. Righteousness opens the door for all the nations.

"Is this platform not broad enough to hold every creed? Must not every system of ethics find a place in this great brotherhood with whatever virtue or ideal it emphasizes? Is here not scope given for every honest endeavor and each human craving for whatever cheers and inspires, ennobles and refines man; for every vocation, profession, or skill; for whatever lifts dust-born man to higher standards of goodness, to higher states of blessedness?

"Too long, indeed, have Chinese walls, reared by nations and sects, kept man from his brother, to rend humanity asunder. Will the principle of toleration suffice? Or shall Lessing's parable of the three rings plead for equality of church, mosque, and synagogue? What, then, about the rest of the creeds, the great Parliament of Religions? And what a poor plea for the father, if, from love, he cheats his children, to find at the end he has but cheated himself of their love. No. Either all the rings are genuine and have the magic power of love, or the father is himself a fraud. Trust and love, in order to enrich and uplift, must be firm and immutable, as God himself. If truth, love, and justice be the goal, they must be my fellow man's as well as mine. And should not every act and every step of man and humanity lead onward to Zion's hill, which shall stand high above all mounts of vision and aspiration, above every single

truth and knowledge, faith and hope, the mountain of the Lord?"

Dr. Hirsch, on the last day of the parliament, dealing with the question of the elements of universal religion, presented these points:

"Religion is one of the natural functions of the human soul; it is one of the natural conditions of human, as distinct from mere animal life. To this proposition ethnology and sociology bear abundant testimony. Man alone in the wide sweep of creation builds altars. And wherever man may tent, there also will curve upward the burning incense of his sacrifice or the sweeter savor of his aspirations after the better, the diviner light. However rude the form of society in which he moves, or however refined and complex the social organism, religion never fails to be among the determining forces one of the most potent."

"Still the universal religion has as yet not been evolved in the procession of the suns. It is one of the blessings yet to come. There are now even known to men and revered by them great religious systems which pretend to universality. And who would deny that Buddhism, Christianity, and the faith of Islam present many of the characteristic elements of the universal faith? In its ideas and ideals the religion of the prophets, notably as enlarged by those of the Babylonian exile, also deserves to be numbered among the proclamations of a wider outlook and a higher uplook. These systems are no longer ethnic. They thus, the three in full practice and the last mentioned in spirited intention, have passed beyond some of the most notable limitations which are fundamental in other forms created by the religious needs of man. They have advanced far on the road leading to the ideal goal; and modern man in his quest for the elements of the still broader universal faith will never again retrace his steps to go back to the mile-posts these have left behind on their climb up the heights. The three great religions have emancipated themselves from the bondage of racial tests and national divisions. Race and nationality

cannot circumscribe the fellowship of the larger communion of the faithful, a communion destined to embrace in one covenant all the children of man.

"The day of national religions is past. The God of the universe speaks to all mankind. He is not the God of Israel alone, nor that of Moab, of Egypt, Greece, or America. He is not domiciled in Palestine. The Jordan and the Ganges, the Tiber and the Euphrates hold water wherewith the devout may be baptized unto His service and redemption. 'Whither shall I go from Thy spirit? Whither flee from Thy presence?' exclaims the old Hebrew bard.

"The church universal must have the pentecostal gift of the many flaming tongues in it, as the Rabbis say was the case at Sinai. God's revelation must be sounded in every language to every land. But, as this is essential as marking a new advance, the universal religion for all the children of Adam will not palisade its courts by the pointed and forbidding stakes of a creed. Creeds in time to come will be recognized to be indeed cruel barbed-wire fences, wounding those that would stray to broader pastures, and hurting others who would come in. Will it for this be a Godless church? Ah, no; it will have much more of God than the churches and synagogues with their dogmatic definitions now possess. Coming man will not be ready to resign the crown of his glory which is his by virtue of his feeling himself to be the son of God. But for all this, man will learn a new modesty now woefully lacking to so many who honestly deem themselves religious. His God will not be a figment, cold and distant, of metaphysics, nor a distorted caricature of embittered theology. 'Can man by searching find out God?' asks the old Hebrew poet. And the ages so flooded with religious strife are vocal with the stinging rebuke to all creed-builders that man cannot. Man grows unto the knowledge of God, but not to him is vouchsafed that fullness of knowledge which would warrant his arrogance to hold that his blurred vision is the full light, and that there can be none other which might report truth as does his."

"Says Maimonides, greatest thinker of the many Jewish

philosophers of the middle ages : 'Of God we may merely assert that He is ; what He is in Himself we cannot know. "My thoughts are not your thoughts, and my ways are not your ways." ' This prophetic caution will resound in clear notes in the ears of all who will worship in the days to come at the universal shrine. They will cease their futile efforts to give a definition of Him who cannot be defined in human symbols.

"The religion universal will not presume to regulate God's government of this world by circumscribing the sphere of His possible salvation and declaring as though He had taken us into His counsel whom He must save and whom He may not save. The universal religion will once more make the God idea a vital principle of human life. It will teach men to find Him in their own heart and to have Him with them in whatever they may do. He believes in God who lives a Godlike, *i. e.*, a goodly life. Not he that mumbles His credo, but he who loves it, is accepted. Were those marked for glory by the great teacher of Nazareth who wore the largest phylacteries? Is the sermon on the mount a creed? Was the decalogue a creed? Character and conduct, not creed, will be the keynote of the gospel in the Church of Humanity Universal.

"Sin as a theological imputation will perhaps drop out of the vocabulary of this larger communion of the religious. But as a weakness to be overcome, an imperfection to be laid aside, man will be as potently reminded of his natural shortcomings as he is now of that of his first progenitor over whose conduct he certainly had no control and for whose misdeed he should not be held accountable. Religion will then as now lift man above his weaknesses by reminding him of his responsibilities. This principle will assign to religion once more the place of honor among the redeeming agencies of society from the bondage of selfishness. On this basis every man is every other man's brother, not merely in misery, but in active work. 'As you have done to the least of these you have done unto me,' will be the guiding principle of human conduct in all the relations into which human life enters.

"An invidious distinction obtains now between secular and sacred.

"It will be wiped away. Every thought and every deed of man must be holy or it is unworthy of men. Did Jesus merely regard the temple as holy? Did Buddha merely have religion on one or two hours of the Sabbath? Did not an earlier prophet deride and condemn all ritual religion? 'Wash ye, make ye clean.' Was this not the burden of Isaiah's religion? The religion universal will be true to these, its forerunners.

"This new faith will retain the old Bibles of mankind, but give them a new lustre by remembering that 'the letter killeth, but the spirit giveth life.' Religion is not a question of literature, but of life. God's revelation is continuous, not contained in tablets of stone or sacred parchment. He speaks to-day yet to those that would hear Him. A book is inspired when it inspires. Religion made the Bible, not the book religion.

"And this church will be known not by its founders, but by its fruits. God replies to him who insists upon knowing His name: 'I am He who I am.' The church will be. If any name it will have, it will be 'the church of God,' because it will be the church of man. Man will worship, but in the beauty of holiness his prayer will be the prelude to his prayerful action. Silence is more reverential and worshipful than a wild torrent of words breathing forth not adoration but greedy requests for favors to self. Can an unforgiving heart pray, 'forgive as we forgive'? Can one ask for daily bread when he refuses to break his bread with the hungry? Did not the prayer of the great Master of Nazareth thus teach all men and all ages that prayer must be the stirring to love?"

CHRISTIANITY.

Among broadly Christian utterances in the parliament, those of Cardinal Gibbons and Bishop Keane presented Catholic teaching. Cardinal Gibbons said:

"Christ alone of all religious founders had the courage

to say to His disciples : ‘Go, teach all nations.’ ‘Preach the Gospel to every creature.’ ‘You shall be witness to me in Judea and Samaria, and even to the uttermost bounds of the earth.’ Be not restrained in your mission by national or State lines. Let my Gospel be as free and universal as the air of heaven. ‘The earth is the Lord’s and the fullness thereof.’ All mankind are the children of my Father and my brethren. I have died for all, and embrace all in my charity. Let the whole human race be your audience and the world be the theatre of your labors.

“It is this recognition of the fatherhood of God and the brotherhood of Christ that has inspired the Catholic Church in her mission of love and benevolence. This is the secret of her all-pervading charity. This idea has been her impelling motive in her work of the social regeneration of mankind. I behold, she says, in every human creature a child of God and a brother and sister of Christ, and therefore I will protect helpless infancy and decrepit old age. I will feed the orphan and nurse the sick. I will strike the shackles from the feet of the slave and will rescue degraded woman from the moral bondage and degradation to which her own frailty and the passions of the stronger sex had consigned her.”

“The Catholic church has taught man the knowledge of God and of himself; she has brought comfort to his heart by instructing him to bear the ills of life with Christian philosophy; she has sanctified the marriage bond; she has proclaimed the sanctity and inviolability of human life from the moment that the body is animated by the spark of life till it is extinguished; she has founded asylums for the training of children of both sexes and for the support of the aged poor; she has established hospitals for the sick and homes for the redemption of fallen women; she has exerted her influence toward the mitigation and abolition of human slavery; she has been the unwavering friend of the sons of toil. These are some of the blessings which the Catholic church has conferred on society.

“I will not deny, on the contrary I am happy to avow,

that the various Christian bodies outside the Catholic church have been and are to-day zealous promoters of most of these works of Christian benevolence which I have enumerated. But will not our separated brethren have the candor to acknowledge that we had first possession of the field, that these beneficent movements have been inaugurated by us, and that the other Christian communities in their noble efforts for the moral and social regeneration of mankind have in no small measure been stimulated by the example and emulation of the ancient church?

“Let us do all we can in our day and generation in the cause of humanity. Every man has a mission from God to help his fellow-being. Though we differ in faith, thank God there is one platform on which we stand united, and that is the platform of charity and benevolence. We cannot indeed, like our Divine Master, give sight to the blind, and hearing to the deaf, and speech to the dumb, and strength to the paralyzed limb, but we can work miracles of grace and mercy by relieving the distress of our suffering brethren. And never do we approach nearer to our Heavenly Father than when we alleviate the sorrows of others. Never do we perform an act more godlike than when we bring sunshine to hearts that are dark and desolate. Never are we more like to God than when we cause the flowers of joy and gladness to bloom in souls that were dry and barren before. ‘Religion,’ says the apostle, ‘pure and undefiled before God and the Father, is this: to visit the fatherless and the widow in their tribulation and to keep oneself unspotted from this world.’ Or to borrow the words of the pagan Cicero: ‘Homines ad Deos nulla re propius accedunt quam salutem hominibus dando.’ ‘There is no way by which men can approach nearer to the gods than by contributing to the welfare of their fellow-creatures.’”

The general principles under which Bishop Keane brought his special faith in God, in Christ, and in one undivided church of all the saints, he stated as follows:

“These days will always be to us a memory of sweetness.

Sweet, indeed, it has been for God's long-separated children to meet at last, for those whom the haps and mishaps of human life have put so far apart, and whom the foolishness of the human heart has so often arrayed in hostility, here to clasp hands in friendship and in brotherhood, in the presence of the blessed and loving Father of us all; sweet to see and feel that it is an awful wrong for religion, which is of the Lord of love, to inspire hatred, which is of the evil one; sweet to tie again the bonds of affection broken since the days of Babel, and to taste 'how good and how sweet a thing it is for brethren to live in unity.'

"In the first place, while listening to utterances which we could not but approve and applaud, though coming from sources so diverse, we have had practical experimental evidence of the old saying, that there is truth in all religions.

"Then we have heard repeated and multifarious, yet concordant definitions of what religion really is. Viewed in all its aspects, we have seen how true is the old definition that religion means the union of man with God. This, we have seen, is the great goal toward which all aim, whether walking in the fullness of the light or groping in the dimness of the twilight.

"And therefore we have seen how true it is that religion is a reality back of all religions.

"Here we have heard the verdict of human society in all its ranks and conditions, the verdict of those who have most intelligently and most disinterestedly studied the problem of the improvement of human conditions, that only the wisdom and power of religion can solve the mighty social problems of the future, and that, in proportion as the world advances toward the perfection of self-government, the need of religion, as a balance-power in every human life and in the relations of man with man and of nation with nation, becomes more and more imperative.

"This parliament has brought out in clear light the old familiar truth that religion has a twofold aim, the improvement of the individual and, through that, the improvement of society and of the race; that it must, therefore, have in its

system of organization and its methods of action a twofold tendency and plan, on the one side to what might be called religious individualism, on the other side to what may be termed religious socialism."

In a similar spirit Dr. George Dana Boardman rehearsed the claims of Christ as the unifier of mankind. He said :

"This congress is unparalleled in its purpose—not to array sect against sect, or to exalt one form of religion at the cost of all other forms, but to unite all religion against all irreligion. Jesus of Nazareth is the universal homo, the essential Vir, the son of human nature, blending in Himself all races, ages, sexes, capacities, temperaments. Jesus is the archetypal man, the ideal hero, the consummate incarnation, the symbol of perfected human nature, the sum total of unfolded, fulfilled humanity, the Son of Mankind.

"All other religions, comparatively speaking, are more or less topographical. But Christianity is the religion of mankind. Zoroaster was a Persian ; Mohammed was an Arabian. But Jesus is the Son of Man. Buddha was in many respects very noble, but he and his religion are Asiatic. What has Buddha done for the unity of mankind ? Mohammed taught some very noble truths, but Mohammedanism is fragmental and antithetic. Why have not his followers invited us to meet at Mecca ? Jesus Christ is the one universal man, and therefore it is that the first parliament of religions is meeting in a Christian land, under Christian auspices."

Both Dr. Boardman and Bishop Keane strongly urged a strictly evangelical acceptance of Christ, in the sense of dogmatic teaching authorized by the creeds of Christendom, under which other religions have been assumed to be wholly wanting in securities for human salvation. The Rev. Joseph Cook, in two papers, strenuously insisted on the same view of salvation through Christ alone, and of coming to Christ by the light which the Bible alone gives. Mr. Cook very earnestly indicated his conviction that other faiths are but delusive dependencies for the human soul, from coming short

of a means of salvation, whatever approach to it they may seem to make.

Rev. Dr. George P. Fisher, in a paper on "Christianity an Historical Religion," urged that "the Gospel itself is, in its foundations, made up of historical occurrences," that "it is not, properly speaking, a philosophy," or a body of teaching by Christ, but a story about Christ in His nature and His work, a story of events, calling first of all for belief that these events occurred. In the same direction of strictly evangelical doctrine, Bishop Dudley, of Kentucky, in a paper on "The Historic Christ," set forth with singular ardor and power of reasoning the belief that Christ was God incarnate, that He was shown by His own resurrection from death on the cross to have thus stood apart from mere humanity, and that the supremely saving and redeeming faith has its root in this view of Christ. The same view of the sole and supreme place of Christ in a religion of salvation, revealed through the Bible, was presented by Prof. W. C. Wilkinson in a paper on "The Attitude of Christianity toward other Religions." He said of the other religions :

"Those religions the Bible nowhere represents as pathetic and partly successful gropings after God. They are one and all represented as gropings downward, not gropings upward. According to Christianity they hinder, they do not help. The attitude, therefore, of Christianity toward religions other than itself, is an attitude of universal, absolute, eternal, unappeasable hostility."

Along with this view of the antagonism of Christianity to all other religions the paper gave strong expression to "the larger hope" for even "the adherents of false religions," and thus commanded applause from both sides, until the succeeding speaker, Mrs. Julia Ward Howe, appealed with marvellous effect against its contention for Christian hostility to other faiths. The sequel to Professor Wilkinson's address was described in a press report as follows :

"There was but one person in the vast audience who did not applaud. That person was a woman. Julia Ward Howe, the author of the 'Battle Hymn of the Republic,'

and who has fought many a battle, valiantly and bravely, for the cause of Christ, took the floor. The very presence of the sweet-faced and motherly-looking woman quieted the large audience. In an instant stillness permeated the vast hall. So quiet was it that one could hear the chirping birds in the sunshine outside. 'I do not agree with Professor Wilkinson in his remarks on the attitude of Christianity toward other religions,' said Mrs. Howe, 'and I can never agree with any person, no matter who, who enunciates such principles.' She spoke but a few moments, but each word that fell from her lips cut like a knife. She severely rapped the professor on the knuckles. She took the word Christianity back to Christ himself; to the endless fountain of charity, out of which waters, she said, had bubbled a stream of crystal purity which has been the eternal stream of true progress and of all true civilization. Her words, few as they were and simple, were convincing, and the audience, who but a moment or two ago applauded so vigorously the terse sentences of Professor Wilkinson, now turned completely about, and seldom, if ever, have the huge rafters and girders of Columbus Hall creaked under the pressure of such a storm of applause."

Mrs. Howe's short address was in these words:

"I want to take the word Christianity back to Christ himself, back to that mighty heart whose pulse seems to throb through the world to-day, that endless fountain of charity, out of which I believe has come all true progress and all civilization that deserves the name. As a woman, I do not wish to dwell upon any trait of exclusiveness in the letter which belongs to a time when such exclusiveness perhaps could not be helped, and which may have been put in where it was not expressed. [Applause.] I go back to that great spirit which contemplated a sacrifice for the whole of humanity. That sacrifice is not one of exclusion, but of an infinite and endless and joyous inclusion. [Great applause.] And I thank God for it.

"I have turned my back to-day upon the great show in Jackson Park in order to see a greater spectacle here The

daring voyage of Columbus across an unknown sea we all remember with deep gratitude. All that we have done and all that we are now doing is not too much to do honor to the loyalty and courage of that one inspired man. But the voyages of so many valorous souls into the unknown infinite of thought, into the deep questions of the soul between man and God—oh, what a voyage is that! Oh, what a sea to sail! And I thought, coming to this parliament of religions, we shall have found a port at last; after many wanderings we shall have come to the one great harbor where all the fleets can ride, where all the banners can be displayed, and on each banner will be written, so bright that it will efface the herald's blazon, these words that Paul uttered in Athens, 'To the unknown God': to the God who is not unknown because we doubt Him, not unknown because we do not feel He is the life of our life, the soul of our soul, the light of the world in which we live and move, but because He, being infinite, transcends our powers, and all humanity, speaking from every standpoint, saying all it can, and all that it knows, cannot say that it knows Him. [Great applause.]

"I hoped and still hope that from this parliament something very positive in the way of agreement and of practical action will come forth. It has certainly been very edifying. My limited strength has not allowed me to attend here very much, but I know and we all know the drift of what has been going on here. It has been extremely edifying to hear of the good theories of duty and morality and piety which the various religions advocate. I will put them all on one basis, Christian and Jewish and ethnic, which they all promulgate to mankind. But what I think we want now to do is to inquire why the practice of all nations, our own as well as any other, is so much at variance with these noble precepts? [Applause.] These great founders of religion have made the true sacrifice. They have taken a noble human life, full of every human longing and passion and power and aspiration, and they have taken it all to try and find out something about this question of what God meant man

to be and does mean him to be. But while they have made this great sacrifice, how is it with the multitude of us? Are we making any sacrifice at all? We think it was very well that those heroic spirits should study, should agonize and bleed for us. But what do we do?

“Now, it seems to me very important that from this parliament should go forth a fundamental agreement as to what is religion and as to what is not religion. I need not stand here to repeat any definition of what religion is. I think you will all say that it is aspiration, the pursuit of the divine in the human; the sacrifice of everything to duty for the sake of God and of humanity and of our own individual dignity. What is it that passes for religion? In some countries magic passes for religion, and that is one thing I wish, in view particularly of the ethnic faiths, could be made very prominent—that religion is not magic. I am very sure that in many countries it is supposed to be so. You do something that will bring you good luck. It is for the interests of the priesthood to cherish that idea. Of course the idea of advantage in this life and in another life is very strong, and rightly very strong in all human breasts. Therefore, it is for the advantage of the priesthoods to make it to be supposed that they have in their possession certain tricks, certain charms, which will give you either some particular of prosperity in this world or possibly the privilege of immortal happiness. Now, this is not religion. This is most mischievous irreligion, and I think this parliament should say, once for all, that the name of God and the names of His saints are not things to conjure with. [Great applause.]

“Europe to-day is afflicted with a terrible scourge. Europe and, I think, other continents. This scourge is generated by a pilgrimage which pious Mohammedans—there may be some present—are led to suppose is for the benefit of their souls. They go to a spot which they consider sacred; they die; they perish by thousands; their animals perish; a terrible atmosphere is generated which flies all over the globe, and we do not know how soon this pestilence will

reach us. It seems to me that we, at this parliament of religions, can ask any who represent that religion here to say that this pilgrimage is not religion ; a pilgrimage which poisons whole continents and sweeps away men, women, and children by thousands has nothing to do with religion at all. [Great applause.] It would be for the benefit of the whole world if we could take that stand.

“Then I may say another thing. I think nothing is religion which puts one individual absolutely above others, and surely nothing is religion which puts one sex above another. [Applause.] Religion is primarily our relation to the Supreme, to God himself. It is for Him to judge ; it is for Him to say where we belong, who is highest and who is not ; of that we know nothing. And any religion which will sacrifice a certain set of human beings for the enjoyment or aggrandizement or advantage of another is no religion. It is a thing which may be allowed, but it is against true religion. Any religion which sacrifices women to the brutality of men is no religion.

“From this parliament let some valiant, new, strong, and courageous influence go forth, and let us have here an agreement of all faiths for one good end, for one good thing—really for the glory of God, really for the salvation of humanity from all that is low and animal, and unworthy and undivine. [Great applause.]”

In harmony with Mrs. Howe’s sympathetic view of the other religions of mankind, other eminent Christian speakers pronounced for the sympathy of religions, on the ground of a common effort in all to savingly know God and attain to godlikeness, and a common relation of all to the presence of God with mankind.

Rev. Dr. W. C. Roberts, a prominent Presbyterian divine, referring to the two revelations made in nature and in man’s reason and conscience, said of the Orientals : “We find that these friends who have come to us from China and India and the islands of the sea, have been studying this very revelation in our nature ; and I am inclined to think that, with their keen interest, they have gone deeper into the study than we

have, because we have accepted the verbal revelation that has been given us, and have let that suffice for many things. They have not that, and, therefore, have gone more thoroughly into the other phase of divine revelation."

Another eminent Presbyterian, Rev. Dr. Henry M. Field, said in a brief address: "It has been my fortune to travel in many lands, and I have not been in any part of the world so dark but that I have found some rays of light, some proof that the God who is our God and Father has been there, and that the temples which are reared in many religions resound with sincere worship and praise to Him. I have found that 'God has not left Himself without witness' in any of the dark climes or in any of the dark religions of this world."

And another eminent Presbyterian, a foremost scholar in church history, Dr. Philip Schaff, who had come to the parliament against the warning of physicians and friends, and whose death followed shortly after, protested the confidence which he had that human religious unity must come. "The idea of this parliament," he said, "will survive all criticism. The critics will die, but the cause will remain."

The Rev. Dr. Momerie, an English churchman, declared in his response to welcome: "Of all the studies of the present day the most serious, interesting, and important is the study of comparative religion, and I believe that this object-lesson, which it is the glory of America to have provided for the world, will do far more than any private study. The report of our proceedings will help men to realize the truth of those grand old Bible words that God has never left Himself without witness. It cannot be that the new commandment was inspired when uttered by Christ and was not inspired when uttered by Confucius and by Hillel. The fact is, all religions are fundamentally more or less true, and all religions are superficially more or less false. And I suspect that the creed of the universal religion, the religion of the future, will be summed up pretty much in the words of Tennyson,

'The whole round earth is every way
Bound by gold chains about the feet of God.'

Another eminent English churchman, Canon Fremantle (W. H.), whose Bampton Lectures, on "The World the Subject of Redemption," are a handbook of these broad views, said of all true faith that "it is essentially moral, and though it may be helped and guided by systems of belief and worship, is in its nature independent of them"; and then added in regard to other systems than the Christian:

"We are here in a Parliament of all Religions, and we cannot but ask the question how the reunion of Christendom may affect non-Christian peoples. Christianity is not exclusive. It teaches that in every nation he that feareth God and doeth righteousness is accepted of Him. A *Christian man* is simply a man in his highest condition as a moral and spiritual being; the Christian Church is simply human society transformed by the Spirit of Christ; and the Christian religion, taken in its principle, and apart from the special cults which have grown up in connection with it, is not so much the sole as the highest mode of approach to God. We vindicate for it not exclusiveness, but supremacy. There are affinities to Christian belief and Christian life in all forms of religion, and it should be our task to find these out, to acknowledge and to foster them. Faith is the expression under which all these may be united. The patriarchs had faith in Christ before Christ came, and by faith they were saved. And if Christ is the Eternal Word, the Life and Light of all men, He may be known by faith apart from His incarnation. This was plainly taught in the first great effort of Christian theology under Clement and Origen at Alexandria. They held that Greek philosophy was a true, though imperfect, acknowledgment of the Divine Word. We may regard all those, therefore, who are seeking truth and righteousness throughout the world as united with us in moral faith—the faith of trust in the highest good, of sympathy with the noblest life, of aspirations to the true ideal. And we may believe that this inchoate faith will ultimately find its completion when it comes in contact with the life and

spirit and personality of Jesus Christ. Thus the reunion of Christendom, on the basis of a moral faith, has a significance for the whole world.

“To teach the young, to promote culture among the rough and rude lives, to inculcate temperance and thrift, to prevent cruelty to children and animals, to regulate the conditions of labor, to make charity tend to moral and economical progress, to insure some provision in old age to all, are coming to be recognized not merely as a part, but as the main part, of the religion of the future. They flow directly from faith—the faith that is in the original Gospel of the kingdom which Christ preached. That social righteousness which was the burden of the law and the prophets, Christ came Himself to fulfill, and He announced that He was come to proclaim the year of jubilee, to heal the broken-hearted, to release the prisoners, to give sight to the blind. He set about this by His works of beneficence, and left it to be carried on by the new social state—the society which He founded as the model of a regenerate world. That society has confessedly done vast things for the renewal of social conditions, but till now it has never realized that this is its main task. It has turned aside into by-paths quite unknown to its masters, the formulation of doctrine, the establishment of separate discipline, the elaboration of forms of public worship. *Christ* said nothing of these, *His apostles* very little. His followers in after times have said little else. Christianity has meant a peculiar cult or a philosophy or a system of church government; that is, a government of the clergy and a small part of human life, instead of a vast impulse and plan for the regeneration of the whole. The mistake is now being acknowledged. The Pope has issued pastorals on the subject; Protestant bodies, whether of Episcopal or other forms, are all alive with it; the parliaments and municipalities are feeling that the social question is their chief concern, and that the Christian principle is that which must be applied to its solution.”

Mr. W. T. Stead, another English representative, said in his paper on “The Civic Church”:

"The very idea of a church may be said to be a Christian idea, and certainly the aim and object of the Civic Church seems to us essentially Christian. But possibly Buddhists, and Moslems, and Hindus may find the conception as essentially Buddhist, Moslem, or Hindu as it seems to us essentially Christian. For all religions are but attempts made by man to define the angle at which he looks at God. The angle of vision varies indefinitely according to the standpoint of the observer and the objective on which he fixes his gaze. Humanity toiling laboriously up an immense slope toward the distant peaks on which is throned Infinity, measures an enormous distance between the ranks of the vanguard and the wearied stragglers of the rear. At each observation point in this millennial upward march, the contour of the constantly receding peak will appear different. Yet it is the same peak. It is only our standpoint that differs. The Civic Church recognizes this, and embraces in its comprehensive synthesis all the religions, from the fetich worshipper to the Christian philanthropist, believing that 'All paths to the Father lead, when self the feet have spurned.'"

To the same effect Prof. F. G. Peabody, of Harvard, and Prof. R. T. Ely, of the University of Wisconsin, brought out, in their respective papers, a view of the socialism of Christianity contrasting strongly with the view which lays chief stress on the pursuit of individual salvation. Prof. Peabody said :

"Each age in the history of human thought is marked by one central problem which stands out from a distance against the horizon of the past as the outline of some mountain stands out, miles away, against the sky. In one age, as in that of Luther, the centre of European thought lay in a problem of theology ; in another age, as in that of Kant, this commanding interest was held by a question of philosophy ; fifty years later, in the time of Darwin, the critical problem was one of science, and both the theologian and philosopher had to recast their formulas under the new thought of evolution. And now, fifty years later still, with a distinctness

hardly reached before, a new era finds its centre of interest in a new problem.

"We do not have to wait for the philosophic historian to look back on our time as we look back on that of Luther or Kant or Darwin, for the mark which must always stamp the present age. It is already past a doubt what the great Master of the ages, in His division of labor through the history of man, is proposing that this special age of ours shall do.

"*'Thy kingdom come'* is the central prayer of the disciple of Christ. What does this mean, then, as to Christ's thought of society? It means that a completed social order was His highest dream. We have seen that He was the great individualist of history. We now see that He was the great socialist as well. His hope for man was a universal hope. What He prophesied was just that enlarged and consolidated life of man which many modern dreams repeat, where all the conflicts of selfishness should be outgrown, and there should be one kingdom and one king; one motive—that of love; one unity—that of the spirit; one law—that of liberty. Was ever socialistic prophet of a revolutionary society more daring or sanguine or, to practical minds, more impracticable than this visionary Jesus with His assurance of a coming kingdom of God?"

Prof. Ely declared:

"Christianity has been distinguished in the World's Parliament of Religions into true and false—and this is well. There is false Christianity, which may be termed Anti-Christ—for if there is any Anti-Christ it is this—which has brought reproach on the name of Christianity itself. It is this false Christianity which fails to recognize the needs of others and centres itself on individual salvation, neglecting what the apostle James called *'Pure and undefiled religion,'* namely, ministration to one's fellows. The social life of this land of ours would proclaim the value of Christianity, if it could in its true sense be called a Christian land. But we cannot be called such a land. We do not attempt to carry out the principles of fraternity, and any claim that we do is mere ignorance or pretence—hypocrisy of the kind con-

demned by Christ in the strongest language. It does not avail us to make long prayers while we neglect widows and orphans in need. He who did this in the time of Christ violated the principles of national brotherhood. He who does so now, violates the principles of universal brotherhood.

"We can imagine Christ among us to-day, pointing, as of old, to our great temples and warning us that the time will come when one stone of them shall not rest upon another. We can also imagine Him in His scathing denunciations and heart-searching sermons opening our eyes to our social iniquities and shortcomings, and calling to mind the judgment to come in which reward or penalty shall be visited upon us, either as we have or have not ministered to those who needed our ministrations—the hungry, the naked, the prisoner, and the captive. The reward: 'Come, ye blessed of my Father, inasmuch as ye have done it unto the least of these ye have done it unto me'; the penalty: 'Inasmuch as ye have not done it unto the least of these—depart from me.'"

The broad principle under which recognition of other faiths can be made by Christians was stated by Rev. Dr. Lyman Abbott, in a paper on "Religion Essentially Characteristic of Humanity." He said:

"We welcome here to-day, in this most cosmopolitan city of the most cosmopolitan race on the globe, the representatives of all the various forms of religious life from east to west and north to south. We are glad to welcome them. We are glad to believe that they, as we, have been seeking to know something more and better of the Divine from which we issue, of the Divine to which we are returning. We are glad to hear the message they have to bring to us. We are glad to know what they have to tell us, but what we are gladdest of all about is that we can tell them what we have found in our search, and that we have found the Christ.

"I do not stand here as the exponent, the apologist, or the defender of Christianity. In it there have been the blemishes and the mars of human handiwork. It has been

too intellectual, too much a religion of creeds. It has been too fearful, too much a religion of sacrifices. It has been too selfishly hopeful ; there has been too much a desire of reward here or hereafter. It has been too little a religion of unselfish service and unselfish reverence. No ! It is not Christianity that we want to tell our brethren across the sea about : it is the Christ.

“ What is it that this universal hunger of the human race seeks ? Is it not these things—a better understanding of our moral relations, one to another, a better understanding of what we are and what we mean to be, that we may fashion ourselves according to the idea of the ideal being in our nature, a better appreciation of the infinite one who is behind all phenomena, material and spiritual ? Is it not more health and added strength and clearer light in our upward tendency to our everlasting Father’s arms and home ? Are not these the things that most we need in the world ? We have found the Christ and loved Him and revered Him and accepted Him, for nowhere else, in no other prophet, have we found the moral relations of men better represented than in the Golden Rule, ‘ Do unto others that which you would have others do unto you.’ We do not think that He furnishes the only ideal the world has ever had. We recognize the voice of God in all prophets and in all time. But we do think we have found in this Christ, in His patience, in His courage, in His heroism, in His self-sacrifice, in His unbounded mercy and love, an ideal that transcends all other ideals written by the pen of poet, painted by the brush of artists, or graved into the life of human history.

“ We do not think that God has spoken only in Palestine and to the few in that narrow province. We do not think He has been vocal in Christendom and dumb everywhere else. No ! We believe that He is a speaking God in all times and in all ages. But we believe no other revelation transcends and none other equals that which He has made to man in the one transcendental human life that was lived eighteen centuries ago in Palestine.”

The eminent orientalist of the University of Louvain, Prof. Charles D'Harlez, said, in a paper on "The Comparative Study of the World's Religions":

"It is not without profound emotion that I address myself to an assemblage of men, the most distinguished, come together from all parts of the world, and who, despite essential divergences of opinion, are nevertheless united in this vast edifice, pursuing one purpose, animated with one thought, the most noble that can occupy the human mind, the seeking out of religious truth. I here have under my eyes this unprecedented spectacle, until now unheard of, of disciples of Kong-fu-tze, of Buddha, of Brahma, of Ahura Mazda, of Allah, of Zoroaster, of Mohammed, of Naka-nusi, or of Lao-tze, not less than those of Moses and of the Divine Christ, gathered together not to engage in a struggle of hostility or animosity, sources of sorrow and grief, but to hold up before the eyes of the world the beliefs which they profess and which they have received from their fathers—their religion.

"Religion! word sublime, full of harmony to the ear of man, penetrating into the depths of his heart and stirring into vibration its profoundest chords.

"How goodly the title of our programme: 'World's Parliament of Religions!' How true the thought put forth by one who took part in its production: 'Comparison, not controversy, will best serve the most wholesome and therefore the most divine truth.'

"And do not the different features, the different costumes, the different opinions of the different men and savants here assembled for peaceful deliberation, tell us clearly that all men are brothers, sprung from one Creator, from one common principle, who ought not to tear one another in fratricidal strife, but to cherish one another with mutual love, to aid one another in the pursuit of the great purpose common to all, of that unique end which must assure them happiness eternal, the possession of the truth.

"Catholics faithful to their own teaching will not be wanting in this duty, for their Divine Master has imposed

upon them, as His first commandment, resuming all His law, that after the love they owe their Heavenly Father they should love their neighbor as themselves, yea, that they should know how to lay down their lives for His sake. And this neighbor, for the Christian, is not only the brother bound to him in the unity of faith ; no, under the figure of the good Samaritan, the recognized neighbor of the unfortunate Israelite left as dead by robbers, Christ has taught us to recognize the universality of manhood. Yes, whoever ye be, children of Brahma, of Shangti, of Allah, of Ahura Mazda, disciples of Kong-tze, of Tao, of Buddha, of Jina, or of whatever other founder of religion amongst men, you are for us Christians that well-beloved neighbor, who may indeed be in error, but who, none the less, only all the more, merits all our love, all our devotedness.

“The study of the religions of the world has demonstrated that religion is not a creation of the mind of man, still less of a wandering imagination deceived by phantoms, but that it is a principle which imposes itself upon him everywhere and always and in spite of himself, which comes back again violently into life at the moment it was thought to be stifled, which, try as one may to cast it off from him, enters again as it were into man by his every pore.

“There is no people without a religion, how low soever it may be in the scale of civilization. If there be any in whom the religious idea seems extinct, though this cannot be certainly shown, it is because their intelligence has come to that degree of degradation in which it has no longer anything human save the capacity of being lifted to something higher. Religious sentiments and concepts are innate in man. They enter into the constitution of his nature, which itself comes from its author and master ; they impose themselves as a duty upon man, as the declaration of universal conscience attests. The idea of a being superior to humanity, its master, comes from the very depths of human nature and is rendered sensible to the intellect by the spectacle of the universe. No reasonable mind can suppose that this vast world has of itself created or formed itself.”

Another foreign representative, Prince Wolkonsky, of Russia, made this declaration :

"Christianity is broad because it teaches us to accept and not to exclude. If only all of us would remember this principle the ridiculous word 'religion of the future' would disappear once and forever. Of course, as long as you will consider that religion consists in forms of worshiping that secure to you your individual salvation the greatest part of humanity will declare that forms are worn out and that we need a new 'religion of the future.' But if you fill yourself with the idea that religion is the synthesis of your beliefs in those prescriptions that regulate your acts toward other men, you will give up your wanderings in search of new ways of individual salvation, and you will find vitality and strength in the certitude that we need no other way but the one shown by the religion that teaches us that all men are the same whatever their religion may be."

The eminent English scholar, Prof. Max Müller, said in a letter sent to the parliament: "I have aimed in my Gifford Lectures on Natural Religion to show that all religions are natural. The earliest Christian theology restated, restored, and revived—pure and primitive ante-Nicene Christianity—gives us a truer conception of the history of the whole world, showing that there was a purpose in the ancient religions and philosophies of the world, and that Christianity was really from the beginning a synthesis of the best thoughts of the past, as they had been slowly elaborated by the two principal representatives of the human race, the Aryan and the Semitic."

In a similar spirit the Rev. Dr. E. L. Rexford, Universalist, said :

"This is a day and an occasion sacred to the sincere spirit in man, and it is devoutly to be hoped that, out of its generosity and its justice, a new and self-vindicating definition of true and false religion, of true and false worship, may appear. I would that we might all confess that a sincere worship anywhere and everywhere in the

world is a true worship, while an insincere worship anywhere and everywhere is a false worship before God and man. The unwritten but dominant creed of this hour I assume to be, that whatever worshipper in all the world bends before The Best he knows, and walks true to the purest light that shines for him, has access to the highest blessings of Heaven. The time-spirit has largely conquered, though we cannot close our ears entirely to the sullen cry of a baffled and retreating anger, charged with the accusation that the whole import of this congress is that of infidelity to the only divine and infallible religion. Every man is the true believer, himself being the judge, while nobody is the true believer if somebody else is permitted to decide. I am not willing to stand within the limits of my sect or party and from thence judge of the world. I prefer rather to stand in the world as a part of it, and from thence judge of my party or sect, and even of that great religious division of the world's faith and life in which my lot has fallen. I think I would love to experience every Religion known to mankind, and by this I mean that I would like to look at the Religions successively just as they have appeared to every worshipper in all the centuries. And in so doing I know I should learn how to sympathize with men, and my sympathies would be increased by recalling that sense of weakness and imperfection that still trembles in my life to-day, and the shadow that still rests upon many a problem, notwithstanding the multiplied lights of this great assembly. Who indeed has so completely emerged from all shadows that he can dismiss the dying prayer of Goethe, 'More light! More light!'

"Personal infallibility is not yet attained by any one, inasmuch as personal fortunes are related to the Infinite, and that sense of a lingering weakness which must be felt by all men must ally them with the world-wide necessity of a rugged and persistent sympathy. The lines do not break off, and we shall do well if we do not convert our religion into an instrument for breaking humanity in pieces, as has too often been done."

Even with regard to ancient religions which we count as dead, Prof. George S. Goodspeed declared that they had filled a place in the plan of the ages, and had left important bequests to the living religions, and notably to Christianity. Thus he said :

“All religious systems represent some fundamental truth or elements of truth. They centre about some eternal idea. Otherwise they would have no claims upon humanity and gain no lasting acceptance with men. The religions of antiquity are no exception to this principle. They have emphasized certain phases of the religious sentiment, grasped certain elements of the Divine nature, elucidated certain sides of the problems of existence before which man cries out after God. It is not necessary to repeat that these truths and clear perceptions are often mingled with false views and pressed to extravagant and harmful lengths. But progress through the ages has been made, in spite of these errors, by means of the fundamental elements of truth to which the very errors bear witness. These are the bequests of the dead religions to the world. They enrich the sum total of right thoughts, noble aspirations, worthy purposes. When patient and analytic study of the facts of religious history has borne in upon one the validity of the principle of development in this field, these religions appear as parts of the complex whole, and the truths they embody enter into the sphere of religious knowledge as elements in its ever-increasing store.

“The religions of Egypt and Babylonia gave two highly influential religious ideas to the world. One central religious notion of Egypt was the nearness of the Divine. This idea, though crudely conceived, was deeply significant and constituted a most important contribution to the world.

“Another great religion of ancient times, the Babylonian-Assyrian, contributed quite a different truth, the transcendence of the Divine—a fruitful basis of morality ; a starting-point for the ethical reconstruction of religion.

“Thus these two elemental truths about God have been conveyed from Egypt and from Babylonia to the nations of men.

They have come to be together the possession of Christianity. The doctrine of the Divine transcendence is the gift of Judaism to the Christian Church, and Christian theology has wrought it out into complex and impressive systems of truth. The truth of the Divine immanence early found its place in the hearts and minds of the believers. It is noticeable that the scene of its sway, if not of its Christian-origin, was the city of Alexandria. The place where Greek and Egyptian met was the home of this Græco-Egyptian doctrine which the Alexandrian fathers wrought into the Christian system, and which is to-day beginning to claim that share in the system which its complementary truth has seemed to usurp.

“The religions which flourished and passed away have in this way contributed to the fundamentals of Christian theism.”

That the better Christianity is coming to the front in mission work was shown by the paper of one of the most eminent representatives of that work in China. The Rev. George T. Candlin, in a singularly powerful address, called special attention to “certain portentous changes which, in obedience to some hidden law, are taking place”; and of these changes he said :

“In the various denominations of Protestantism men are already feeling that their differences are rather matters to be apologized for than to be proud of. There is a growing disposition to substitute a spiritual test for the intellectual one, conversion for orthodoxy. There is an increasing tendency to recognize the commonwealth of Christian life. More and more stress is being laid upon what the various churches have in common, less and less emphasis is being given to their distinctive differences. Here and there one marks the signs of the capacity to learn from one another. There is a widespread unity of sentiment and of spiritual aim. There is an irrepressible desire for organic union. In some few minds, still to be considered extreme and too far in advance of the common sentiment to powerfully affect the

mass, the idea is dimly entertained of some common bond of union which shall give visible expression to the catholic sentiment of one common Christendom.

“Without the ranks of professing Christians the same spirit is at work, but in an apparently hostile direction. A strong sentiment of the value of those spiritual and ethical impulses which make the very heart and life of Christianity accompanies a peremptory rejection of specific theological doctrines. An undisguised contempt for and impatience with the divisions and differences of Christians is coupled with a wide and sympathetic study of the non-Christian religions of the world. By the new pathway of comparative religion, men are finding their way to the belief in the common possession of a spiritual nature on the part of all the members of the human family.

“Not less notable, as a mark of change, is the growth of the cosmopolitan and humanitarian spirit, which is breaking the barriers of national prejudice; the democratic spirit, which asserts the right to a share of political power on the part of the humblest member of the State; the socialistic spirit, which is fast abolishing the merciless distinctions of caste and of class, and claiming for all a place in society and a share of the necessities and reasonable comforts of life.

“Can we trace these various movements to a common cause? Different and disconnected as they appear in external aspect, can we ascribe them to one originating force? We believe that we can. They are the results of the action of the essential spirit of Christianity in human life, upheavals of the surface of society subject to the permeating influence of Gospel leaven, phases of the age-long but age-victorious process by which the kingdom of heaven is being established on earth. They indicate the Gospel in practice, the fulfillment of the great command, ‘Go ye into all the world and preach the Gospel to every creature’; the realization of the Saviour’s prayer ‘that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us’; the dawning consciousness of the Saviour’s care for all the spiritual in all climes and ages, ‘Other sheep have I

which are not of this fold, them also must I bring'; the application of that practical Gospel apostolically taught, 'Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' They mark and define the epoch as one in which the best ideals of our holy faith have held practical sway, in which Christians are nobly striving to make Christ king everywhere and over the whole of life. The Chicago Parliament of Religions will stand a red-letter event in the calendar of religious history, the grandest visible embodiment yet reached of these magnificent aspirations.

"Christian union is but a part of the wider question of religious union. Contemporaneously with the desire that all the citizens of the spiritual Kingdom of our Divine King should stand to the outer world on terms of mutual recognition and fellowship, there has grown up an almost equally imperious longing to approach the non-Christian religions in a spirit of love and not of antagonism, to understand and justly rate their value as expressions of the religious principle in man, to replace indiscriminate condemnation by reverential study, and to obtain conquest, not by crushing resistance, but by winning allegiance. Christianity, in the conception of her Divine Founder, and according to her best traditions in every century, is a religion for the whole world. To bring all mankind into fellowship with Christ is her chief mission. That was the grand master-purpose which gave to the apostolic age its fervor, its inspiration, its resistless sway over men's hearts. But, alas, through centuries darkened by selfishness, by pride, by love of power, by intolerant bigotry, by intestine strife, she has gone far to forget her errand to the world. Yet again, in our own times, this great thought of a love for all men, wide, tender, tolerant as that of Christ himself, is being born in men's hearts. For the first time in the history of modern Christianity, shall we say for the first time in the history of the world, the idea has been conceived of bringing together, face to face, not only representatives of the many branches

of Christendom, but also leaders of the great historic faiths of the world. Surely this in itself indicates that great movements are preparing beneath the surface, full of hope and promise for the future. The splendid courage which has undertaken such a task will not be lost. Everything is calling loudly for a radical change of attitude on the part of Christian men."

And in the closing meeting of the parliament Mr. Candlin said of its significance for mission work :

"It will make a new era of missionary enterprise and missionary hope. By this parliament the city of Chicago has placed herself far away above all the cities of the earth. In this school you have learned what no other town or city in the world yet knows. The conventional idea of religion which obtains among Christians the world over is, that Christianity is true, all other religions false; that Christianity is light, and other religions dark; that Christianity is of God, while other religions are of the devil, or else with a little more moderation that Christianity is by revelation from heaven, while other religions are manufactures of men. You know better, and with clear light and strong assurance you can testify that there may be friendship instead of antagonism between religion and religion. This has been known to a few lonely thinkers, seers of the race, in different parts of the world, but not to the people of any town or city. This is your 'message of glad tidings,' and with trumpet tones you must tell it to all the world."

In a paper on "Christ the Reason of the Universe," Rev. Dr. James W. Lee made these general statements :

"In one respect all religions and all philosophies are on a level. They all seek a solution to the problems which hang around the same facts.

"They are all faced by the same nature, with its matter and its force; by the same man, with his weakness, his sorrow, his fear, his ignorance, his death; by the same great Being who surrounds and includes all things, and who receives names from all peoples corresponding to their concep-

tions of him. What man seeks and has always sought is such a philosophy or synthesis of the facts of nature, of man, and of God, as harmonizes him with himself, with his world, and with the being he calls God. The conviction haunts him like the pulse-beats of his own heart that such a synthesis is for him. All history, all philosophy, and all religion witness to his age-long attempts to find such a synthesis, and to rest and work in it and through it.

"We call Christ the reason of the universe because He brings to thought such a synthesis of nature, man, and God, as harmonizes human life with itself and with the facts of nature and God. We find men everywhere, in all ages and under all climes, feeling after God. Man is religious to the bottom of him and to the top of him and to all intents and purposes of him. The religious grooves are those the most deeply worn in his nature, and this is because he is more thoroughly religious than he is anything else. The fundamental structure of him, the invisible framework of him, the ideal plan and pattern of him is Christian. We see in him a divine potency, and the nature of the eternal Christ capsule in his heart. *Man* is the highest thing under heaven next to God. Thus he is religious to the very roots and core of him. And the real function of man in all time, and through all eternity, is the realization and out-filling of the universal nature which he receives as the highest creation of the Triune God.

"This view accounts for the irrepressible conviction which man has had in all his history that he is *immortal*, or capable of eternal growth. For immortality is nothing but everlasting growth and living progress. How can we account for the permanent, if sometimes vague, belief of his immortality, unless we suppose he possesses an infinite depth of root and resource? Did he not somehow feel himself in connection with vital and infinite spiritual resources, the idea and hope of immortality would have perished out of his mind ages ago."

The extreme of acute critical departure from the ecclesi-

astical and theological Christianity of the past, found expression in the parliament in a singularly powerful and brilliant treatment of the manifestation of Christianity in literature, from Dante to Tennyson, by Rev. Dr. Theodore T. Munger, minister of one of the ancient Puritan churches of New Haven, and a foremost representative in America of what may be called Broad Church Puritanism, profoundly loyal to the name and truth and Church of Christ, but of open eye to all new light and accepting human brotherhood as the mete and bound of the coming of Christ to redeem. Some of Dr. Munger's most notable utterances were these :

“ Christianity is a wide thing and nothing that is human is alien to it ; nor is it possible that any product of a single mind can more than hint at that which comprises the whole order and movement of the world. Christ is more than a Judean slain on Calvary ; Christ is humanity as it is evolving under the power and grace of God, and any book touched by the inspiration of this fact belongs to Christian literature. Take for example the plays of Shakespeare ; there is hardly anything in them that is obviously Christian—a few over-quoted references to Christ, no abuse of the Church, a decent English-like reverence, but no sense of Christianity, either as a cause to be championed or as a prime factor in human life. Still they are Christian because they are so thoroughly on the side of humanity. How full of freedom ; what a sense of man as a responsible agent ; what conscience and truth and honor ; what charity and mercy and justice ; what reverence for man and how well clothed is he in the human virtues ; and what a strong, hopeful spirit despite the agnostic note heard now and then, but amply redeemed and counteracted by the general tenor. If the predominant motive of Shakespeare were sought in his own lines it would be the couplet in *Henry Fifth* :

‘ There is some soul of goodness in things evil,
Would men observingly distil it out ’ ;

a sentiment one with the Christian estimate of this world and indicative of its process.

"Something of the same sort might be said of Goethe. Goethe rendered Christianity an inestimable service in destroying the medieval conception of the world as a piece of mechanism, and of God as an 'external world-architect,'—conceptions that had come in through the Latin theology, or rather had been fostered by it. Both Augustine and Calvin held the Divine Immanence, but it did not shut out a practical externalism in their systems. It may be truly said of Goethe that he introduced the modern spirit into theology—chiefly, however, through protests and denials.

'No ! such a God my worship may not win,
Who lets the world about his finger spin
A thing extern ; my God must rule within,
And whom I own for Father, God, Creator,
Hold nature in himself, himself in nature ;
And in his kindly arms embraced, the whole
Doth live and move by his pervading soul.'

"In the transfer of thought from the conception of God as a purely transcendent maker and ruler of the universe to such a conception as that contained in these lines—a God also immanent and acting from within, we have the starting-point of the theology which is now prevailing, and prevailing because it accords with other knowledge.

"Christianity is all the while in need of two things: correction of its mistakes and perversions, and development in the direction of its universality. None can do these things so well as those who are partially outsiders. An earnest skeptic is often the best man to find the obscured path of faith. Goethe taught Christianity to think scientifically, and prepared the way for it to include modern science. So of Shelley and Matthew Arnold and Emerson and the group of Germans represented by Lessing and Herder—authors, who, with their Hellenistic tendencies, represent a phase of thought and life which undoubtedly is to be brought within the infolding scope of Christianity ; and no one can do it so well as those modern Greeks. As kings of the earth they bring the glory and honor of their beauty and human-

ity and truth into the New Jerusalem which is always coming down from God out of Heaven.

"No one illustrates this point better than Matthew Arnold. There is no doubt but the Church has relied too exclusively upon the miracles; Arnold reminds it that the substance of Christianity does not consist of miracles. It had come to worship the Bible as a fetich, and to fill it with all sorts of magical meanings and forced dogmas—the false and nearly fatal fruit of the Reformation; Arnold dealt the superstition a heavy blow that undoubtedly strained the faith of many, but it is with such violence that the Kingdom of Heaven is brought in. When God lets loose a thinker in the world there is always a good deal of destruction.

"The most interesting fact in connection with our subject is the thorough discussion Christianity is now undergoing in literature; and Tennyson is the undoubted leader in the debate. It is not only in the highest form of literary art, but it is based on the latest and fullest science. He turns evolution into faith, and makes it the ground of hope.

"It is not in the *In Memoriam*, however, but in the *Idyls* that we have his fullest explication of Christianity. These *Idyls* are sermons or treatises; they deal with all sins, faults, graces, virtues,—character in all its phases and forms and processes put under a conception of Christ which nineteen centuries have evolved plus the insight of the poet.

"His attitude is that of Job, who never gained the solution of life he longed for, but gained instead a trust in God, who, though he spoke out of the whirlwind of a tumultuous and contradictory world, yet showed order and purpose throughout it. Trust, even with a shadow of doubt on it, is higher than belief.

‘The whole round earth is every way
Bound by gold chains about the feet of God.’

"Life has no full victory, but it has trust in God. Explain life we cannot, nor can we forecast the history of the world, but we can trust both soul and world in the hands of God, leaving the mystery of existence with Him who is being

itself. Why should we ask for more? If we understood life its charm would be gone.

“Such is the lesson taught by Tennyson. It was also taught by Job; it was taught and lived out by Christ. Truth came to the Cross; its victory is not a won battle, but a conflict for truth unto death. It is when literature explicates this central truth of Christianity that it reaches its own highest point of possible achievement; for literature cannot surpass what is greatest and deepest in life.

“The value of these re-statements of Christianity, especially by the poets, is beyond estimate. They are the real defenders of the faith, the prophets and priests whose succession never fails. So long as a century can produce such interpreters of Christianity as Tennyson and Browning and Whittier, it will not vanish from the earth.”

